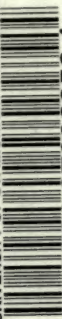


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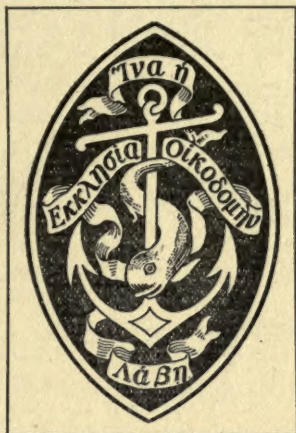


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An Ecclesiastical Review for Educated Catholics

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DESIGNED TO SUPPLY SYSTEMATIC INFORMATION REGARDING THE RELIGIOUS LIFE, THE ECCLESIASTICAL ARTS AND SCIENCES, AND PRACTICAL CHURCH WORK

VOLUME IV

JULY TO DECEMBER, 1903

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THE DOLPHIN.

VOL. IV.

JULY, 1903.

NO. 1.

EDUCATIONAL CONVOYS TO EUROPE IN THE OLDEN TIME.

IT will probably interest the readers of *THE DOLPHIN* at this season of the year, and by way of taking a summer holiday, to follow a convoy or two of school boys and school girls, who went to school across the ocean in the good days of old. There was no room for them in Maryland; because there was no school—not such at least as they prized highly. Their opportunities were not like ours. To-day, he were a clever lad who could escape education, particularly such as a modern State lets loose at his door to seek him. It was otherwise in America then, at a retrospective distance from us of not more than Leo XIII's life and half a life besides. So, without being laggards crawling to the school door, our Catholic boys and girls performed the journey from home to the class-room in the limited space of less than three months. If they were taken by French privateers on the way, their trip was somewhat longer and more circuitous, with a bonus thrown in for the kidnappers.

In the history of the old colonies, and indeed of the new States also, we do not think a parallel can be found to the liberality with which Maryland Catholics provided an expensive education for their children, simply because they wished that education to be Catholic. Nor was there any time, during more than a century previous to the American Revolution, when good parents were not sending their children to the continental colleges and convents of Europe. It was chiefly the boys, however, that they trusted to the perils of a long voyage and journey by land and sea, from the banks of the Potomac to St. Omer's College in French Flanders. As far back as the Orange Revolution, St. Omer's was

a beam in the eye and a thorn in the side of sensitive and scrupulous rebels like Jack Coode. But it was after the middle of the eighteenth century that the practice became quite a system, entailing an amount of administration. Father George Hunter, the Superior of the Jesuit missions in Maryland and Pennsylvania, had just been transacting business personally in England; and in 1760, when he sends off a new batch of children, he refers to the work as "a branch of trade we are so deeply engaged in." This was in connection with the "Factory," of which he was local manager. He says, the sums of money remitted in "ye space of 13 months" amount to "upwards of two thousand pounds sterl'g"; and "so many are concern'd in ye sums remitted." Hence he gives expression to his own great concern on the subject of accounts and vouchers. Not only were ships reported to have foundered, but says he: "That packet & accounts by Captain Howse I have allready signify'd to you were intercepted by a Privateer, so that whatever was sent then of importance must be repeated." But "the box of flowers recommended to the care of Mr. Russel is come safe to hand."

Let us introduce the *dramatis personae* of the winter convoy, October—December, 1760.

I.

The year is 1760. The time of year is October 1st. Beginning on that day, the busy Superior drafts eighteen letters handrunning. These he corrects carefully, as to the form of expression and the temper of them; but, as to the precise filling up of sentences, that he does not mind; for the grammar will straighten itself out in the clean copies. Here the persons who figure in the drama all stand out, for the first act thereof. There are the twelve children, though one or other of them is rather old. There are the parents, the aunts and uncles and relatives of so many children; and these, particularly the parents, are going to be "great sufferers until such news does arrive" of their dear children's safe passage, many long weary months ahead. There are the French privateers careering over the high seas, with a capacious appetite for anything they can get, these precious children not excluded. In

Great Britain, there is Mr. Perkins, proprietor of Captain Kelty's ship; there is Father Corbie, Provincial, and Father Tichborne, who seems to be procurator in London. On the Continent, we have the Fathers Scarisbrick, Rector of St. Omer's College; Poyntz, procurator of the same; besides Father Crookshanks, procurator in the direction of Paris. Then there are the Superioresses of the convents or monasteries to which the young ladies are bound; who, it appears, are not going to school, but are aspiring to the religious life. Thus Father Hunter writes to the Carmelite Superioress Poole, at Lierre in Brabant; to a similar convent at Hoogstraet, in the same Province; to the Benedictine nuns at Cambrai and to those at Paris; to the Augustinian canonesses at "Bridges," by which name is probably meant Bruges; to the Poor Clares at Aire, and to those at Gravelines. He says in his note to [Prior-ess?] Petre of the last-named monastery: "This returns due thanks for your obliging present of the sett of most handsome flowers, which are at length got safe to this far distant Country, where they [are] admired exceedingly. I wish it were in my power to make a suitable return." This is an item for which we find in the books the following entry: "1761, Aug. 15. To John Edwards for clearing a Box of Flowers from the Custom House [London] in 1759: 10 sh. 6d." There are besides some other letters of Hunter's to business people; and, in the last place, a paper of instructions to the young folks themselves, under the heading: "Directions to ye Passengers on ye board ye Chippenham, Captn Kelty."

Nothing could be clearer than the papers before us; and we shall allow them to speak for themselves. They and the other documents, ledgers, correspondence, are all original. But we fear it would be considered somewhat intrusive to burden a light mid-summer article with ponderous citations of all sorts of heavy manuscripts, stowed away in all kinds of gloomy holes about creation. So, just for this once, we will grant our readers the indulgence, and we will take it ourselves, of not being pedantic: *petimusque damusque vicissim*.

We begin with the procurators, who control the sinews of war—those ways and means without which there is no living or moving in this nether world:—

“ * *Tichborne* [London]:

These come by twelve passengers, of which four are young Ladys, viz. two Sisters Ann & Martha Boon bound for Liere, Martha Hagan bound for Aire, & Marianne Hagan bound for Cambray. They have each of 'em letters of recommendation to their proper homes, but they must present those themselves; &, in the mean time, notice be given to each house, on their arrival with you, by other letters. You have Bills inclosed for each of them together with many others. Item, you have seven youths by this occasion, & a young man by name Ch: Brooke. I have wrote to Mr. Scarisbrick & Mr. Poyntz concerning the young Man. There's one of the youths by name Henry Gardiner, who not knowing how to write is to go to Mr. Chamberlains at Watten for a twelvemonth, in order to be fitted for Blandike [i. e. St. Omer's]. As Mr. Poyntz is Factor for that place, I have wrote to him particularly about him, though his Bills, as well [as] for all the others, are inclosed to you. I have drawn on you for the passages of all the twelve, payable to Cap^{tn} Kelty commander of the Chippenham in Mr. Perkins's service, who brings 'em over. The Bill is for £126 at Sixty days sight, which you must divide among 'em at the rate of ten Guineas a head."

“ * *Poyntz* [Procurator at St. Omer's]:

You have inclosed, 1st. copy, a few Bills to be disposed of as the within List specify's. There is some little matter of money more [?], order'd by Bills into Mr. Tichborne's hand, for Liere, Antwerp &c., which places being under your care, you may get the money for 'em. I begg you will not fail to write by the very first Falmouth packett after the arrival of the travellers, for the sake of the Parents, of whom many are generally great sufferers, untill such news do's arrive. I am "

“ * *Crookshanks* [Procurator at Paris, or at least in France]:

This recommends to you 12 passengers from this part of the world, of which four are young Ladys bound for Monasterys in France & Flanders, seven young youths & a young man of 21 years of age, bound for St. Omers. If it be their misfortune to be taken prisoners, I hope you will lett nothing be wanting towards setting 'em at liberty as soon as may be, & supplying 'em with what cash they may stand in need of, as I send plentifull Bills for all of 'em to Messrs. Tichborne & Poyntz. My respects to all friends with you. I am "

“ * *Scarisbrick* [Rector at St. Omer's] :

I thank [you] for your favour, containing a full account of the progress of our Countrymen under your care. A like account I shall be glad to have from you annually, and hope you will give proper orders, that each of the children write to their Parents at least once a year without fail. I send you seven packs [*sic*] by this occasion. I hope good stuff. One of 'em is somewhat old being 21, by name C. Brooke, but a good youth, and determined, of some years, to take the course he now do's, tho' had it not in his power sooner. He will, I reckon, be Master of 120*£* at least, at his journeys end, and is willing to give at the rate of 20*£* per An^m, during his time of tryal with you. I hope, in order to save him the confusion of being ranck'd with the very little ones, that you'll be pleas'd to order him to G: P: [Watten ?], as has been done for several, for the same reason of late years. I'm desir'd to acquaint you, that Jno Boarman, by his Frs [Father's] orders, must stay his time out, whatever way his thoughts may turn as to a state of life, the money being all payd & the Fr. having none to throw away. Besides, he must by no means learn to dance, nor indeed any of his Countrymen, without express orders.”

Here follow instructions with regard to Mary Ann Semmes, whose health seems to have failed in one convent, that at Aire; and whose father will provide whatever further dowry may be called for, up to a certain limit.

II.

The question of a dowry is the main topic of discussion with the Superioresses of nuns. And we shall now give a specimen or two of the letters which Father Hunter writes to them. In the first, he asks for hospitality on the part of the Augustinian can-onesses of Bruges, when the young lady travellers come that way :

“ * *Darell*, Bridges [Bruges] :

I make bold to recommend to you two young Ladys bound for Liere, Sisters of the famous Mary Boon, that dy'd there a few years ago. Whatever charity & good will you are pleas'd to shew, in order to make all easy with 'em on their journey I shall be truly grateful & thankful for.”

He proceeds to inquire whether this convent is open to accessions from Maryland. It would appear that he has more vocations on hand at times than he can dispose of in Europe.

The following letter will serve to show his manner of negotiating in the case of a religious vocation, and also the terms of a dowry, on which a religious candidate was accepted. We must observe that there is a remarkable discrepancy here, between the £200, or the £100 sterling, on which his candidates are accepted in the latter half of the eighteenth century, and what Panzani, a Papal envoy of 130 years before, had set down as the amount of dowry required, in some of these same convents. It ranged then from £200 to £500 sterling. Considering the difference in the value of money, between 1637 and 1760, there is a large discrepancy to be accounted for; which, however, may be explained by the decline in temporal means of the English nobility and gentry, and the consequent diminution of the portion that could be spared for the settlement of a nun. Father Hunter writes thus to the Abbess Poole of the Carmelites at Lierre:

“ * *Liere*, Pool :

This comes by your two favourite Boons and indeed most deservedly, as most deserving young Ladys, universally esteem'd & admired for their extraordinary noted virtue & piety. You do but accept of the elder; but the younger has been so pressing & urging with me, to allow her to go & see what she can of the Dear remains of her Dear Sister Mary, & present herself to you in hopes she may be admitted & receiv'd into that Blessed house & family where her Dear Sister was sanctify'd, that I knew not how to refuse her. She says, she has but to go to Cambray [Benedictine convent] at last, tho her heart has always been with you; and her friends are willing to gratify her as to the expences of travelling—if you can be so hard hearted as to reject her & still insist on her going to Cambray, notwithstanding all her pressing tender intreatys to stay with you.”

Father Hunter goes on to say that, if necessary, the friends of the young lady will raise her dowry, to give her the satisfaction which she craves. What the dowry in question was, does not stand out quite clearly: “I have their Brothers bond,” he says, “for £200 sterling, to be paid you next summer, without fail, on

account of the two above young Ladys ; so you will be sure of that sum." Then follow other points of business and kindly charity ; and he mentions the destination of the two Miss Hagens, who accompany the Boones.

He writes accordingly two letters, one to the Superioress of the Benedictine nuns at Cambray, introducing Mary Ann Hagan, whom they have already accepted, and whom they know of as "Sister to her at ye Benedictines at Paris"; the other to the community [of Poor Clares] at Aire, in Artois, making known to them the bearer, Miss Martha Hagan, whom they have accepted by name. The "dot" of the latter is £150. As well as we can infer, it is the same for the other, though the writing of the draft seems to say only "£50." To Aire, Miss— or as all these young ladies are called—"Mrs." Mary Pye is promised for the next year, if they are willing to accept her on the same terms as Martha Hagan.

To the Benedictines at Paris, who already had a Hagan in the community, he sends his excuses for not being able to favor them this year ; but, if they are complaisant, he can assure them of two accessions next year, in the person, first, of a younger sister to the "Mrs" Semmes at the Benedictine convent of Pontoise, and, secondly, of another whom he does not name, but commends highly. "They will each of 'em have their one hundred pound a piece."

People may think that women are expensive ornaments. Possibly they are till they become good mothers or nuns. Then the ratio of comparison changes ; and it is the men who are expensive, and a trifle ornamental. A missionary's allowance at this time was put down at £20 sterling a year. A nun's dowry, at £150 sterling, would yield at the best rate of five per cent., only £7.10 a year. Women are not only more thrifty, but also more uncomplainingly patient, than their ornamental big brothers.

III.

Now let us look more closely at the equipment of the naval convoy. It is only four months since Father Hunter has despatched a party of boys for St. Omer's, as he mentions to the Hoogstraet Carmelite Sisters. Speaking of Blandike, he says,

there are eight now bound thither, " besides 3 that went off from hence for that place in June last."

This is how the naval armament looks. He is writing to Mr. Perkins, owner of the ship which he has chosen for his precious consignment. He begins with settling some other matters of business, and speaking of other merchants, Buchanan, etc.; and he continues:—

" * *Perkins* :

. . . Item, you have per the Chippenham, commanded by Captn. Kelty, 12 passengers. As the Ship is not extraordinary, I shou'd not have putt 'em on board of her, had not the Captn. been a person of that character, that I could safely rely on their meeting with all good usage from him. Amongst the great number of ships that trade to this Country, you are very sensible I have a great choice, but that a Captn. must also be a main article with me; otherwise tho a good ship & a bad Captn., they may be as ill or worse off than if they had a very sorry indifferent ship. I must therefore desire you will concur on your side, by due encouragement to a Captn., who at the same time is agreeable to me. I mean that he be allow'd such a gain or perquisite as that he may find it entirely to his interest to take a proper care of 'em. Otherwise, if they gain nothing by their care, I can never expect they will take that care they shou'd; and, if your Captn. has not the same advantage, as I know others have, I shall be inclined to apply to such as find their advantage & interest in it, persuaded he, that can gain most by it, will be most careful to acquire a good name by his good behaviour, for the sake & advantage of so very beneficial a business. I know not how matters are to be betwixt you & your Captn. in this point; but I only mention this, as I think it proper & necessary to carry on this business with your ships, whilst commanded by Captn. Kelty, to the mutual satisfaction of each of us. I wish you all success, prosperity & happiness, and remain as ever Sr Yr oblig'd humble Servt."

The order of the day for the young folks themselves runs thus:—

" * Directions to the Passengers on the board the Chippenham, Captn. Kelty.

"You have inclosed two passes, the one in French, the other in

Latin. If taken by a Privateer, you must present your passes to the French Captn., which will prevent all bad treatment. The inclosed letter is a letter of credit, which, if [you are] taken, [then] after opening it & signifying to the Gentleman [named therein, Father Crookshanks] what town you are at & what house, that he may know how to direct to you, the [said] letter must be sent to the Post-Office: this will procure your liberty, money and all necessaries, for getting on your journey as quick as may be.

“If you gett safe to London (as I hope in God you will), you must gett the Captain to conduct you to Mr. Bird’s Great Weild street, near Lincolns-Inn Fields, London, where, on telling ’em you come from me, and producing your letters for Mr. Tichborne, all proper care will be taken of you. I wish you a happy voyage, all health, prosperity & happiness.

Yrs

G: Hunter.”

Business man as Father Hunter was, it is clear that the parents were not going to be the only “sufferers,” till news should come back of the young people’s safe arrival.

Now, silence for three months. Then the London procurator’s books begin to tell their tale:—

Drs. [Debtors] to Cash.

| | | | | |
|-------|---------|---|---------------------------------|---------------------|
| 1761. | Jan: 3. | Marylandians 12. | To their Bill at y ^e | |
| | | | Bull & Gate; 4 sh. 5 [?] | —each . . £2. 13. 4 |
| 10. | | Maryland, to Henry Gardeners Pocket . | | 6. 6 |
| 13. | | To Marylandians, their Charge by Captn. | | |
| | | Kelty, sh: 17: 5 each | | 10. 9. 0 |
| | | N. B. received back of Captn. | | |
| | | Kelty sh: 17: 4d. for Nanny Boone, | | |
| | | & sh: 10: 6 for Charles Brooke. | | |
| | | To each of the Misses Hagan, Martha & | | |
| | | Marianne, 1 [1] | | 2. 2. 0 |
| 16. | | Maryland. Paid Miss Mary Boon . . . | | 5. 5. 0 |
| | | D ^o . Miss Martha Hagan . . . | | 4. 4. 0 |
| | | D ^o . Miss Marianne Hagan . . . | | 5. 5. 0 |
| | | D ^o . Ch: Brooke 3: 13: 6. Leon- | | |
| | | ard Neale 3: 13: 6. Hen: Gardener 3: | | |

13: 6. James Cole 3: 13: 6. Augustin
 Jenkins 3: 13: 6. Ign. Boone 3: 13: 6.
 Augustin Jenkins [*sic, bis*] 3: 13: 6.
 Bennet Heard 3: 13: 6. Ralph Boar-
 man, D^o. [that is, 3 + ½ guineas : each:] 29. 8. 0

Having paid London the tribute, as travellers usually do, of staying there some little while, these young folks must have moved on about January 17th, for their incidental expenses disappear at this point from the London books.

If one inquires how the large remittances were made from America to England, the list of bills, which this party seems to have brought with them, will show the system perfectly well. There are twenty-one bills, summing up together about £550. They begin in this wise :—

By And. Buchanan on Messrs. Buchanan & Simson Glas-

gow £39. 5. 3

By Jno Heard [Hoard?] on Wm. Perkins 3. 0. 7

By Thos. Francis on Messrs. Pagan & Alex. Brown &c.

Glasgow 15. 0. 0

By Ditto on Ditto, Ditto &c. Ditto 8. 4. 2

By Charles Carroll on Wm. Perkins London 60. 0. 0

By order on Wm Perkins for the net produce of 4 hhgeds

[hogsheads] of Tobacco per Capt. Ward's Ship . . 21. 0. 0

Etc. etc.

As to the subsequent career of all these children, we can follow their steps pretty well. The younger Miss Boone [Martha?] became a Benedictine nun at Cambray, her elder sister remained a Teresian Carmelite at Lierre. Of the two Hagans, as we saw from the introduction, Mary Ann became a Benedictine at Cambray, and Martha a Poor Clare at Aire. Father Hunter, in his letter to Cambray, referred to a Sister of Mary Ann's, "at the Benedictines in Paris." Now we know by correspondence of ten and twenty years later, that two more Hagans are Poor Clare Collettines at Rouen, with Sister Spalding as Rev. Mother Vicar, & Sister Edelin, as dispenser in the same community. Thus, if we made an excursion through some twenty-two English convents

abroad, we should find, with the help of the correspondence or ledgers and account-books on hand, that the American Catholic life of Maryland was extremely well represented in the variety of orders, some of them, like the Poor Clares, being among the austere in the Catholic Church ; all of them cloistered, and most of them contemplative.

As to the boys, a fair proportion of them became Jesuits, only to have their career cut short by the suppression of the Society, some thirteen years later. But we leave them to one side. And as, on beginning this article, we merely intended to follow in the wake of a single convoy across the ocean to Europe, so we may close it, by looking at a convoy preparing to go back. They are American boys, just let out of school. So we shall see lively times.

IV.

The characters who appear in this act are nine young Marylanders, four in one batch and five in another, but all meant for the same voyage. The correspondence is conducted between the two procurators, Father Thomas More in London, and Father John Darell at Bruges, in Belgium, whither the College of St. Omer's has been transferred after its violent dissolution by the French Parliament. Father More traces the features of current events, writing from London in the early months of 1764, just three years after the date of the convoy described above. We give a series of extracts:—

London, More to Darell, Bruges ; January 10, 1764 : “ No more news as yet from Mr. Hunter ; and I may venture to tell you that some of the bills he has sent will be protested, either in whole or in part. I shall give you timely notice of a ship for that part of the world.”

London, Feb. 10, 1764 : “ A second letter is come from Mr. Hunter, with a £20 bill for Hen : Gardiner. He promises to write again soon, & send more bills.”

London, Feb. 14 ; Postscript : “ How many of the Sewells & other Marylandians return home this spring ? ”

London, Mar. 2: "Please to pay half a guinea to Mr. Adams, which I received from Mr. Hen: Diggs for him; £1. 9. 6 to Ign: Boone; & £3.—to Edw. Boone at Liege, which I have received for 'em from Mr. Hunter, & which have been accepted & paid."

London, Mar. 9: "Edw. Semmes, Cole, Boarman & Spalding arrived here on Monday. They came post from Dover in a coach & four, drove by two postilions; which cost 'em sauce. I hope the others will travel cheaper. Boarman brought me a french piece of gold, which he said you gave him by mistake; and accordingly I changed it for one. I have some hopes of getting quit of three of 'em, on Monday next. I shall go into the City myself to-morrow morning, in order to get 'em a passage, if possible, in the ship that sails on that day. If I miscarry, I shall have 'em for some time on my hands, that is, till towards the end of the month, or beginning of next. I shall also take proper precautions & measures to get a passage in the same vessel for the two that are to come with the Sewells, who are not as yet arrived; but hope to see them either to-night or to-morrow. Cole is to go in Mr. Buchanan's ship, being recommended to that gentleman by his Mr. [Master], & who is to pay all his expences here, as the boy tells me."

London, Mar. 16: "I hope you have got my last, & that you will send off the Marylandians with all speed. It is a great misfortune that Capt. Kelty has not a ship; because he is the only Capt. to be met with that would take those boys over without passage money paid here. No one else will take 'em without ready cost, which will distress me much. Patience is the only remedy in the present circumstances. . . . Kelty returns [as] passenger in the same vessel, in which I have engaged to send the Marylandians."

London, Mar. 20: "Hon^d. Sir: Yours of the 14th. Inst. with the Marylandian accts. came to hand. . . . I am this moment returned home from dinner, & find upon my table a scrawl of paper in Mr. Poyntz's hand-writing, wherein he gives an account of several bills recd. by him from Maryland for different persons: viz. about £30: for James Cole; £27: for Edw. Queen; £49: 13: 9: for Walter & Edw. Boarman; etc. etc., for I have not time to-night to examine the whole with accuracy. Did he never give you any account of this money? Strange confusion in accounts: would to God they were settled.

"I have myself received bills which prove good, & either are, or will be paid, viz. £23: 11: 5 for Jac. Cole; £25: for Raph. Boardman; £30: for Edw. Semmes; so that they are not quite so much behindhand as you imagined."

London, Mar. 24: "Hon^d. Sir. I told you in my last of the 20. Inst., that the 5 Marylandians arrived safe & much cheaper than their four countrymen; whence you may conclude that your reprimand had its desired effect on Morgan. I hope to get rid of the whole expensive crew to-morrow or Monday." . . . [Here follow statements of money accounts and difficulties; and then Father More continues.] "Yours of the 21st. is just come in. The 5 Marylandians had not any money left when they got to London; so shall charge the guinea & a half to their account. What I wrote above will satisfy your longing to draw upon me. You may do it for Bakers money, but for no more, unless you send me orders to dispose of some E. I: [East India] bonds. These Marylands are a very great expence to me, & I cant get any money in. I approve much of your scheme of sending boys by Traders [i.e. trading vessels], and will take an opportunity of promoting it."

London, Mar. 27: "I shan't, I fear, get rid of my Marylands this 6, or 7 days, & perhaps not so soon. Patience, now my Dear Sir, is the only remedy. I am, Dear Sir, Your most humble Servant, Thos. More."

With this the episode of the "whole expensive crew" ends in the correspondence. A week or so later Mr. Russell pays Father More "for the Sewells rigging out and expences hither; and £4 4sh. for Charles' vacancy [*i. e.* vacation]."

V.

The large remittances thus constantly made by these Catholic parents of Maryland, might convey the impression that money was abounding with them, and they did not know what to do with it. Father Hunter, however, in the correspondence first quoted, makes a remark or two that will rectify such an impression. And indeed it may occur to any one who knows the moneyed world, that, if they had been rolling in wealth, these Catholic planters would neither have been as punctual as they

were in paying their debts, nor would they have minded much a good Catholic education at all. The touch of affluence is quite a power in emancipating the mind from punctuality, scrupulosity, and any religious ideals. So the world goes.

Let us finish then with Father Hunter's remarks on the temporal resources of the Marylanders. And, not to leave the affluent and really rich under too dark a cloud, we may add a little account of a man so temporally favored as Charles Carroll of Carrollton.

Says Father Hunter to Father Poyntz: "I cou'd wish indeed you wou'd transact all business with me from these parts, as I cou'd depend on your accuracy & exactness in accounts; but this I must leave to you & higher powers. Mr. Galloway was very accurate, so that I was entirely at ease in corresponding with him. Our people here are poor, and, as they must dig all out of the earth, they count every farthing; therefore, if not very accurate in accounts, be assured from me it will hurt our Factory here, and that to that degree as to prevent the chief of the fruits [*i. e.* the spiritual fruit] we might otherways expect from our labours."

Similarly, in the letter introducing "Mrs." Martha Hagan to the community at Aire, and that with the highest commendations, he proceeds to speak of their desire for more postulants there: "As to sending you a young one or two at this time, as you ask more than other houses do, & money is very scarce in this Country, I am obliged to inform 'em [the parents, etc.] where the easiest terms are to be had, which they readily accept of. However, I can let you have one next year, about the age of this [one, Miss Hagan], and same fortune, namely £150; she is known to Mrs. Neale, it being Mrs. Mary Pye, who has many years been a Postulant, but, having lost Father, Mother & Brother, cou'd never make out money till now. Please to let me have your answer concerning her."

In his letter to Father Poyntz, the good manager treats of the "£100 promised by Lady Stourton" to Mrs. Mary Pye, on the strength of which the devout postulant is looking forward to next year for carrying out her vocation.

Charles Carroll of Carrollton was a rich young man. He

returned to America from his studies and travels in 1765, one year after that merry troop had given Father More so much trouble. Carroll seems to have availed himself of Father Crookshanks' friendship, for the conduct of his temporal affairs. But, after his return, we see that he or his father, Charles Carroll of Annapolis, used on occasions the services of the London procurator; and we shall copy an entry or two:

Cash paid . . .

1767. Mar. 23. To a gilt leather antependium & gilt
frame etc. for Cha: Carroll Esq. in
Maryld. & wharfage 6d. £4. 19. 6

Cash received . . .

1767. July 30. By Cha: Carroll Esq.: per Messrs.
Perkins, Brown & C^o, towards Mr.
Ashton's journey and expences to
Maryland £50. 0. 0
Aug. 6. [A full list of Father Ashton's expen-
ces, the passage to Virginia alone
being £21; all amounting to] . . £58. 4. 11

Cash received . . .

1768. Feb. 24. By Mr. Anth. Carroll per bill (Chas.
Carroll senr. on Perkins & Co., Nov.
9, 1767) payable at 60 days sight . £400. 0. 0
July 10. By Messrs. Perkins & Co., the full bal-
ance of this account [referring to
Ashton's] £8. 4. 11

Two years later, piety and the needs of divine worship, probably in a private chapel, give occasion to the following account:—

Cash paid . . .

1769. Mar. 10. Charles Carroll Esq. Dr.
To suit of black Vestments & antependium }
To purple Ditto D^o }
To black Ditto D^o } £36
To lace for D^o broad
To D^o for D^o small }

| | | | |
|---|------------------|----|----|
| To 2 altar stones | £ 1. | 2. | 0 |
| To books [?] from [?] M: J [ohn ?] Carroll & freight | £ 4. | 1. | 6 |
| To D ^o bought in London | | 4. | |
| To Chalice & Ciborium | £ 12. | | 3 |
| To box & package | | 2. | 11 |
| | <hr/> £53. 10. 8 | | |

We should have been glad to put on record the names of so many Maryland families, which appear in these books;¹ the number of young people whose accounts are registered; and the final statements of the large and small colleges at Bruges, which were violently seized in 1773, as their predecessor, the College at St. Omer's, had been expropriated eleven years before. But we must stop without more ado.

THOS. HUGHES, S.J.

Collegio Latino-Americano, Rome.

BURKE ON PRESENT-DAY JACOBIN FRANCE.¹

“**W**HAT Burke really taught,” says Mr. Goldwin Smith, “and taught with effect, and was borne out in teaching by events of his time—was the weakness of paper constitutions.” “The Abbé Sieyès has whole nests of pigeon-holes full of constitutions ready made,” as Burke himself indignantly scoffed, “ticketed, sorted, and numbered, suited to every season and every fancy.” And, always consistent, the author of the *Letter to a Noble Lord* (in 1796) had expressed his hatred for abstract plans and schemes of government, when he pleaded, in 1775, for conciliation with America, by the way of plain and simple faith, by the experience of what binds men each to other, by knowledge of the civil social man, as he is under such and such

¹ 1790, *Reflections on the French Revolution*; 1791 (Jan.), *Letter to a Member of the National Assembly*; 1791 (Aug.), *An Appeal from the New to the Old Whigs*; 1791 (Dec.), *Thoughts on French Affairs*; 1793, *Remarks on the Policy of the Allies*; 1793, *Observations on the Conduct of the Minority*; 1794, *Preface to the Address of M. Brissot*; 1796 (Feb.), *Letter to a Noble Lord*; 1796 (Four), *Letters on a Regicide Peace*.

conditions, racial and religious, of such and such habits, with this or that inheritance, occupation, and climate.

But this theorizing is of a relative importance: "the consequences of any assumed right are of great moment in deciding upon their validity," to quote once more Burke's ever present opportunism. And even paper constitutions themselves are seen weaker when the flame of the revolution has rushed through them. Mere theorizing, the skipping spirit, violence that loves sloth but hates quiet, the castle-building mind; in strength, as compared with wisdom, even as ox to croaking frog; all this ill-regulated excitement of mind neglectful of morals, all this turning of duties into doubts, all this aspiration, generous or mad, these visions of liberty unmindful of justice—they are more astonishing, more dangerous, more full of warning, when seen by those who have watched the "complete Revolution"—that is, Burke; and also ourselves.

His exponent, in the words quoted above, does not cut deep enough. What Burke does teach us, more strongly day by day in the light of a century of revolution, and with the voice of experimental science, and of study of cause and effect in history, is the madness of irresponsible mental activity, the aspiration after not the ideal but the impossible; the spirit within, of which the outward signs are the paper constitutions, the right to absolute freedom, and self-assertion, the tyranny of State socialism, the opposite tyranny of anarchy, meeting of extremes, the intolerance, the proscriptions, the guillotine.

It is certainly a matter of profoundest amazement how English-speaking people so often fail to understand the logic of events in France, fail even to apprehend that the Revolution is an idea at all,²

² The Revolution was also a reform movement. Quite true. But what its reforms were is something less important for the world at large, and for the history of men, than the wonderful spirit moving it to see visions and dream dreams; and this, from the first, as Burke noted, writing his prophetic *Reflections* in 1790, years before the Terror, that application of the early spirit's inner nature. Burke could distinguish; and he could have used to the end the words of 1770 on the *Present Discontent*: "When popular discontents have been prevalent, it may be well affirmed and supported that there has been generally something found amiss with the constitution, or in the conduct of government; the people have no interest in disorder; when they do wrong, it is their error not their crime; but with the governing part of the state it is far otherwise."

nor connect French party strife with anything deeper than love of change of dynasties or of ministries, and French laws against Catholicism with anything more displeasing to the average Englishman than a check to ambitious ecclesiastics, a putting away of papistical superstitions, or even the establishment of a National Church. The popular Protestant, High or Low, does not seem able to grasp, with Burke, that a "constitution civile du clergé" is "preparatory to the utter abolition, under any of its forms, of the Christian religion." Well might Mrs. Browning say that Englishmen have a way of calling the French light, and that the lightness is in the judgment. Would it were not so. Would that the *philosophes* justified not at all Burke's energy of excitement and nervous imagination, and that none of us, Catholic or Protestant, were in danger of being "that little long-tailed animal that has been long the game of the grave, demure, insidious, spring-nailed, velvet-pawed, green-eyed philosophers, whether going upon two legs or upon four." "It is a great truth," he declared, addressing a correspondent of his own communion, "which in one of the debates I stated as strongly as I could to the House of Commons . . . that if the Catholic religion is destroyed by the infidels, it is a most contemptible and absurd idea that this or any Protestant Church can survive that event." And in the light of this truth, we shall judge at their worth a French Minister in the north this last year—Jacobin, or tool of Jacobinism—declaring to Protestants that of all 'cultes,' this present Government affects theirs most gladly; or another, in the south, praising Protestant Republican devotion. For we know just this difference between all such false professors and Mrs. Quickly: she, honest poor sinner, bids us not think of God—*yet*; while they would not have us trouble ourselves about that hypothesis at all. We know, with de Tocqueville, what was, and is, the purport and the import of their words and their acts: "Dans la Révolution française, les lois religieuses ayant été abolies en même temps que les lois civiles étaient renversées, l'esprit humain perdit entièrement son assiette; il ne sut plus à quoi se retenir ni où s'arrêter, et l'on vit apparaître des révolutionnaires d'une espèce inconnue, qui portèrent l'audace jusqu'à la folie, qu'aucune nouveauté ne put surprendre, aucun scrupule ralentir, et qui n'hésitèrent jamais devant l'exécu-

tion d'aucun dessein. Et il ne faut pas croire que *ces êtres nouveaux* aient été la création isolée et éphémère d'un moment, destinée à passer avec lui ; ils *ont formé depuis une race qui s'est perpétuée et répandue dans toutes les parties civilisées de la terre*, qui partout a conservé la même physionomie, les mêmes passions, le même caractère. Nous l'avons trouvée dans le monde en naissant ; *elle est encore sous les yeux.*" (*L'ancien régime*, p. 230.) And with Burke:—"The whole Revolutionary system, institutes, digest, code, etc., are not only not the same, but they are the very reverse, and *the reverse fundamentally, of all the laws on which civil life has hitherto been upheld* in all the governments of the world. The learned professors of the Rights of Man regard prescription not as a title to bar all claim set up against all possession . . . They hold an immemorial possession to be no more than a long-continued, and therefore an aggravated, injustice. *In the French Revolution everything is new* ; and, from want of preparation to meet so unlooked-for an evil, everything is dangerous."

And if it is with us still ; and if these new beings of no scruples, and under no restraining power within—if they still threaten all civilized countries, as the modern historian points out ; are the impassioned orator's words unnatural, are they inapplicable to the present-day scorners of a nation's past, dissolvers of natural bonds of reverence, palliators of crimes "done for the good of the race" ? with hard words, opprobrium or contempt for those only who will not work themselves into their fitful fever, nor hold society, as also religion, as if it were intended for nothing else but to be mended : "A few assassinations and a very great destruction of property, we know they consider as no real obstacles in the way of a great political change. . . . Neither sex, nor age, nor the sanctuary of the tomb is sacred to them."³

³ A noble modern French soldier in the warfare for humanity, for us men—General La Moricière—said :

"La Révolution, comme autrefois l'Islamisme, menace aujourd'hui l'Europe, et aujourd'hui comme alors la cause de la papauté est la cause de la civilisation et de la liberté du monde."

There are more things in heaven and earth than are dreamt of in English compromise, and liberal political writers. Donoso Cortes grasped hands with Burke, when for these later days he put down their deeper thoughts, their strong words, written for our warning, and for our encouragement :

Mr. Morley says that Burke forgets his own rule: "Steady, independent minds, when they have an object of so serious a concern to mankind as *government* under their contemplation, will disdain to assume the part of satirists and declaimers." But that is not from any earlier Burke, inconsistent with the writer on the Revolution: it is from the *Reflections* themselves.

On the other hand, much used to be said, in Burke's own day, of his being a lost leader of humanity. Too much is still said as to the mere declamation of the later Revolution writings—every one recognizing, indeed, that, as concerns the Burke of America, Ireland, India, and the Burke of France, the principles are the same and the conclusions the same. Nor is it so rare to find in him such a return upon himself, as the famous words concerning preparation and fitting of minds for a great change in the affairs of men, quoted by Matthew Arnold in the first series of *Essays in Criticism*. For example, Burke says: "As to war, if it be the means of wrong and violence, it is the sole means of justice amongst nations. Nothing can banish it from the world. They who say otherwise, intending to impose upon us, do not impose upon themselves." Yet he adds: "But it is one of the greatest objects of human wisdom to mitigate those evils which we are unable to

"When Catholicism asserts that the evil comes from sin, that sin corrupted human nature in the first man, and that nevertheless the good prevails over the evil, order over disorder, because the one is human, the other divine, there is no doubt, even before it is examined; it satisfies reason in a certain manner, by proportioning the grandeur of the causes to the greatness of the effects, and by equalling the greatness of what it tries to explain, by the greatness of the explanations.

"When Socialism says the nature of man is sound and society unhealthy; when it places man's nature at open war with society, to extirpate the evil which is in society, through the good which is in man; when it convokes and calls on all men to rise up in rebellion against all social institutions—there is no doubt that in this way of proposing and solving the question, though there is much that is false, there is something gigantic and grand, worthy of the terrible majesty of the subject; but when Liberalism explains the evil and the good, order and disorder, by the various forms of government all ephemeral and transitory; when, cutting itself off on one side, from all social and on the other from all religious problems, it brings into discussion its political problems as the only ones worthy by their elevation of occupying the statesman—there are no words in any language capable of describing the profound incapacity and radical impotence of this school, not only to solve, but even to enunciate, these awful questions. . . . No one will be able to say where it is, on the tremendous day of battle, when the plain shall be covered with the Catholic and Socialistic phalanxes."

remove." And those words—as also the words quoted of Matthew Arnold—are from the later letters on the Revolution. Do not hesitate then to listen soberly to one so consistently thoughtful, in this crisis of human affairs, for which it is fitting to use the solemn word he often uses but does not abuse: "It is a subject of *awful* meditation." The man hath some religion in him that he doth fear. And "surely it is an awful subject; or there is none such on this side of the grave."

We, too, live when drivers of France declare for "l'unité morale de la nation, la république une et indivisible" of the Jacobin terror; and as Émile Ollivier said in his 1789—1889, "le terrorisme suit le jacobinisme, comme l'ombre suit le corps"; men have to fight, even in confused, happily inconsistent England, for liberty in education; and voices echo in these United States, from official superintendents of education demanding in the interest of this republic that all schools belonging to religious denominations shall be forcibly closed, and every "child of the State" be compelled to be educated as the State wills, and in its schools.⁴ That is, I am the State—I, the most fanatic, or unscrupulous, violent or rashly slothful; a common combination (as Burke noted) in "cold hearts and muddy understandings."⁵ Now, as in his day, there

⁴ "Education by the State; or the Evolution of a State Religion." *American Catholic Quarterly Review*, October, 1902.

⁵ "Chez le Jacobin, la première injonction n'est pas morale, mais politique; ce ne sont pas ses devoirs, mais ses droits qu'il exagère, et sa doctrine, au lieu d'être un aiguillon pour la conscience, est une flatterie pour l'orgueil. Si énorme et si insatiable que soit l'amour propre humain, cette fois il est assouvi; car jamais on ne lui a offert une si prodigieuse pâture.—Ne cherchez pas dans le programme de la secte les prérogatives limitées qu'un homme fier revendique au nom du juste respect qu'il se doit à lui-même, c'est-à-dire"—and the scientific Taine is not hesitating to use almost the words of Burke in all his imaginative heat of temper—"les droits civils complets avec le cortège des libertés politiques qui leur servent de sentinelles et de gardiennes, la sûreté des biens et de la vie, la fixité de la loi, l'indépendance des tribunaux, l'égalité des citoyens devant la justice et sous l'impôt, l'abolition des privilèges et de l'arbitraire, l'élection des députés et la disposition de la bourse publique, bref les précieuses garanties qui font de chaque citoyen un souverain inviolable dans son domaine restreint, qui défendent sa personne et sa propriété contre toute oppression ou exaction publique ou privée, qui le maintiennent tranquille et debout en face de ses concurrents et de ses adversaires, debout et respectueux en face de ses magistrats et de l'État lui-même. Des partisans de la constitution anglaise et de la monarchie parlementaire peuvent se contenter d'un si mince cadeau; mais la théorie jacobine en fait bon marché et au besoin marchera dessus comme sur une poussière vile. Ce

is heard the voice the most august—so he felt it—in the world, the words of a Pope: “In setting aside the parent and introducing the providence of the State, they act against natural justice, and threaten the very existence of family life.”

They do, indeed; and all in the name of good to us, of liberty, of humanity. You are slaves, they tell us; and we must make you free as we are. We must emancipate you; must take your children from you, or expel you from your homes, from your occupations, your good works; must afflict you, cast you off from the body of the nation, as we conceive it; must even kill you—for freedom's sake; for the sake of humanity. “They are ready to declare that they do not think two thousand years too long a period for the good that they pursue. It is remarkable that they never see any way to their projected good but by the road of some evil. Their imagination is not fatigued with the contemplation of human suffering through the wild waste of centuries added to centuries of misery and desolation. Their hu-

n'est pas l'indépendance et la sécurité de la vie privée qu'elle promet, ce n'est pas le droit de voter tous les deux ans, une simple influence, un contrôle indirect, borné, intermittent de la chose publique; c'est la domination politique, à savoir *la propriété pleine et entière de la France et des Français*.—Nul doute sur ce point; selon les propres termes de Rousseau, le contrat social exige ‘l'aliénation totale de chaque associé avec tous ses droits à la communauté, chacun se donnant tout entier, tel qu'il se trouve actuellement, lui et toutes ses forces, dont les biens qu'il possède font partie,’ tellement que l'État, maître reconnu, non seulement de toutes les fortunes, mais aussi de tous les corps et de toutes les âmes, peut légitimement imposer de force à ses membres l'éducation, le culte, la foi, les opinions, les sympathies qui lui conviennent.—Or chaque homme, par cela seul qu'il est homme, est de droit membre de ce souverain despotique. Ainsi, quelle que soit ma condition, mon incompetence, mon ignorance et la nullité du rôle dans lequel j'ai toujours languì, j'ai plein pouvoir sur les biens, les vies, les consciences de vingt-six millions de Français, et, pour ma quote-part, je suis czar et pape.” (Taine: ‘La Révolution’; *La Conquête Jacobine*, p. 25.) Once more, to-day, it is the extremist drives them on; year after year, the socialist tail has wagged these governments. And so it was to be, from the beginning of the Revolution. In one of Burke's prophecies: “When the leaders choose to make themselves bidders at an auction of popularity . . . they will become flatterers instead of legislators; the instruments, not the guides of the people. I fancy if any of them should happen to propose a scheme of liberty, soberly limited and defined, he will be immediately outbid by his competitors, who will produce something more splendidly popular. Suspicion will be raised of his fidelity to his cause. Moderation will be stigmatized as the virtue of cowards, and compromise as the prudence of traitors.”

manity is at their horizon ; and, like the horizon, it always flies before them." We cannot with impunity sacrifice the feelings of parents in their children's education, and all for the good of the race, without accustoming our minds and hearts to thoughts and doctrines destructive of all "those feelings and habitudes which are the support of the moral world." "Nothing can be conceived more hard than the heart of a thoroughbred metaphysician." There is a theory of society, of the State, a vision of a new earth, where, in a socialist's recent words—remember, words striking millions, and echoing there—the heart of man has not conceived the glory that shall be revealed in worldly comfort and happiness. There are no ills that cannot be removed : he is a traitor, guilty of *incivisme*, who talks like Burke of the mere mitigating thereof. And so, some young men lately in France refused help to sufferers. They said, no ; we will not give, lest we make them contented, and put off the day when by the change of all things suffering shall have disappeared. Burke knew this madness, and he warned, and warns. "Remove a grievance ; and when men act from feeling, you go a great way towards quieting a commotion. But the good or bad conduct of a government, the protection men have enjoyed, or the opposition they have suffered under it, are of no sort of moment, when a faction proceeding upon speculative grounds is thoroughly heated against its form."

You may bring up children well, you may have joy in their modesty or virtue ; they may learn such things as you desire ; they may show excellence intellectual beyond that of your persecutors : or again, a ruler may be a wise reformer, his people may be fairly happy, comfort may be the lot of many, the efforts to relieve the most unfortunate may abound ; yet you shall be made miserable, your rights as parents shall be taken away ; your life, if you are highly placed on earth, shall be the sport of wild minds, and your death decreed ; if the moral unity of a nation demands these awful things, or the solidarity of the human race, that fetish of which each sentient being forms no part. We have been made familiar with crimes such as Burke never heard of in his day. When went there by a time since the great flood, one might almost rise and say, that from year to year were chronicled, as what must be, the murders of the representatives of nations, of

the social order, even of those gentle, respected, beloved? Is it not true that we have, in a measure, perforce resigned ourselves to these acts, and to their consequences in fear, suspicion, mistrust; in an acceptance, too, into ourselves, of that poison that such things must needs be, and of a deadening loss of moral indignation against the tyranny of a doctrine which knows no true feeling? "They seemed tame, and even caressing. They had nothing but *douce humanité* in their mouth. They could not bear the punishment of the mildest law on the greatest criminals. The very idea that war existed in the world disturbed their repose. Military glory was no more, with them, than a splendid infamy. Hardly would they hear of self-defence. . . . All this while they meditated the confiscations and massacres we have seen." And who said that? The father, whose son was his friend; the husband, whose home was such that "all cares vanished when I found myself under my own roof;" himself a son of whom it might be said again, that among all its experience, life has few greater blessings to give than such a son. That is humanity; that is education; that is the true life. Beware lest we become callous, and cannot have sensation, be sensational enough; so Ruskin has it. Another extraordinary "philanthropical" French writer has lately passed away. He, too, puts mistress and wife publicly side by side. "What a set, what a world." There is much at stake in education bills; in laws on associations. It is time to take sides. It is Burke versus Rousseau—"this moral hero" who "exhausted the stores of his powerful rhetoric in the expression of universal benevolence; whilst his heart was incapable of harboring one spark of common parental affection. Benevolence to the whole species, and want of feeling for every individual with whom the professors come in contact, form the character of the new philosophy. . . . He melts with tenderness for those only who touch him by the remotest relation, and then, without a natural pang, casts away, as a sort of offal and excrement, the spawn of his disgustful amours, and sends his children to the hospital of foundlings."

"Alas! that a man of such exquisite sentiments
Should send his poor brats to the Foundling, my dear."

"And they erect statues to a wild, ferocious, low-minded, hard-hearted father, of fine general feeling; a lover of his kind but a hater of his kindred."

In his Correspondence (iii, 215 : as early as June, 1791) Burke wrote: "I have observed that the philosophers [the eighteenth century *philosophes*⁶], in order to insinuate their polluted atheism into young minds, systematically flatter all their passions, natural and unnatural. They explode, or render odious or contemptible, that class of virtues which restrain the appetite. These are at least nine out of ten of the virtues. In the place of all this, they substitute a virtue which they call humanity or benevolence. By these means their morality has no idea in it of restraint, or indeed of a distinct settled principle of any kind. When their disciples are thus left free, and guided only by present feeling, they are no longer to be depended upon for good or evil. The men who, to-day, snatch the worst criminals from justice, will murder the most innocent persons to-morrow."

And he calls "atheism, the great *political* evil." Guarding himself, he goes on: "I hope I need not apologize for this phrase, as if I thought religion nothing but policy; it is far from my thoughts, and I hope it is not to be inferred from my expressions. But in the light of policy alone I am here considering the question." He adds, as one might expect;—"I speak of policy too in a large light; in which light policy too is a sacred thing." Religion is, of all subjects, the most interesting one to the statesman. So it is found to be, too, by the visionary and the destroyer.

In 1773, in a speech on a Bill for the relief of Protestant Dissenters, he had cried out:—"The most horrid and cruel blow that can be offered to civil society, is through atheism. . . .

⁶ Cowper's "babblers called philosophers," usurpers of a noble name.

"Shadows fly, *philosophy* prevails,
Prayer to the winds, and caution to the waves,
Religion makes the free nature slaves,
Priests have invented, and the world admired,
What knavish priests promulgate as inspired,
Till Reason, now no longer overawed,
Resumes her powers, and spurns the clumsy fraud;
And common sense diffusing real day,
The meteor of the Gospel dies away."

Under the systematic attacks of these people, I see some of the props of good government already begin to fail ; I see propagated principles which will not leave to religion even a toleration.⁷ I see myself sinking every day under the attack of these wretched people.—How shall I arm myself against them ? . . . Even the man who does not hold revelation, yet who wishes that it were proved to him, who observes a pious silence with regard to it, such a man, though not a Christian, is governed by religious principles. Let him be tolerated in this country. Let it be but a serious religion, natural or revealed, take what you can get ; cherish, blow up the slightest spark. One day it may be pure and holy flame. By this proceeding you form an alliance, offensive and defensive, against those great ministers of darkness in the world, who are endeavoring to shake all the works of God established in order and beauty.

“ Perhaps I am carried too far . . . ”

But with an instinct, he seems already to prophesy the time when events proved that he could not go far enough.

Edgar Guinet, whose centenary in February gave a holiday to all schools under the government—not for his cool philosophy, but for his most devouring rage against Jesuits, and his interment without bell, book, or candle—wondered why the Terror did not finish with the Church once and for all. He understands how revolutions work ; and is “ on the side of the plunderers of churches and monasteries, of the image-breakers and the spoilers of shrines, who helped the Reformation so much, as he says, in the sixteenth century. (xvi, 3 ; and ii, p. 142.) Force our religion out of our sight, and so out of our mind ; according to the successful plan of an Elizabeth. So he writes, in the preface to the furious anti-Catholic Marnix, one of the reforming plunder-spirits of the Low Countries. He recognized, as well as any pious shepherd of souls, that “ experience shows that where religion is

⁷ Lecky (*History of England, Eighteenth Century*, V, p. 174) quotes Priestly of a few years earlier, even : “ The most unrelenting persecution is to be apprehended not from bigots, but from infidels. A bigot, who is so from a principle of conscience, may possibly be moved by a regard to the consciences of others ; but the man who thinks that conscience ought always to be sacrificed to political views has no principle on which an argument in favor of moderation can lay hold.” (*Essay on the First Principles of Government*, p. 290.)

left quite naked, men, especially those who form with greater difficulty any conceptions of spiritual things, soon lose sight of it, and it is obliterated out of their minds."⁸

And therefore he recommends to fellow-plotters of a later age: "He that undertakes to uproot a mischievous and decaying superstition [like Christianity] must, first of all, if he chances to be in possession of authority, remove that superstition from the eyes of the people, and render the exercise of it practically impossible; killing at the same time every hope of seeing it revive again. These men, with their natural bent to forget what their eyes do not see, soon cease to think of it. Another generation comes after them who, never having known anything but the ruins of the dead religion, is inclined to look another way for a hope and a belief."

And how well that odious tyranny is exemplified now, even as it was when the Jacobin and his hated theories first raged through France.

"Liberty for error. Nonsense. Jesuit error is simply lying. And just as you would have no compromising' with apothecaries' selling of poison, so you must have none with clerical poisoning; you must away with it, or it will away with you. Either the Republic is to die, or the Church—and that's the only real question." So far, one of M. Combes' journals, making, of course, no distinction between thesis and hypothesis, error and the erring. Rant, you say. What of that? Since every day it wins and ruins, ruins and wins; not otherwise than the edition of a hundred years ago. It is, indeed, an absolute doctrine.

And why not uniformity also in the press and in parliament? Lacordaire might well ask; when France struggled for the freedom in education, now again to escape her, after another half century with the old disease working in her blood. The burning brain of the *sectaire*—that word which a responsible *Athenæum* reviewer had (shall I say?) the face to translate, last March, as "in France, a believer in Christianity who is not a Catholic"—is uniformity-mad. A diagnosis thereof had been made in the old engraving: "*Robespierre having guillotined everybody else is now*

⁸ Alban Butler: *Feasts and Fasts*, vi, 4.

guillotining the executioner." Near by is the tumulus, "*Cy-git toute la France.*"

What are the doctrines of the "complete Revolution"? (1) Uniformity; hence, (2) State tyranny; (3) destruction of the individual life. And this in the name of liberty. They would force the hand of fate. As was said, extremes strangely meet. For both anarchy and socialism in its worst form land us here.

Grand swelling sentiments of liberty Burke did not despise; but as early as 1769, when the *Vicar of Wakefield* was written, they would be weighed. "The sounds of liberty, patriotism, and Britons, have already done much: it is to be hoped that the true sons of freedom will prevent their ever doing more. I have known many of those pretended champions for liberty in my time; yet I do not remember one that was not in his heart and in his family a tyrant." They would be the law unto themselves, and the law to us, and that without appeal. "*Reddite Caesari quae sunt Caesaris, et quae sunt Dei Deo*"—that is what they cannot stand, and that is what is aimed at, when we hear '*Écrasons l'infâme*,' '*Le cléricalisme, voilà l'ennemi*.' According to the exigencies of the moment, the design is exposed or else veiled: "The distinction between Catholicism" [*i. e.*, Christianity] "and clericalism is purely official. It is a subtle distinction, and only for the platform. But here in the [Masonic] lodge, let us say out loud that Catholicism and clericalism are one and the same thing." (At Lille, 1890.) Says a Senator, concerning present-day legislation, we "must snatch the children from the hands of their parents, lest by them they should be given up to the priest"—to religious education; the intolerable thing, according to M. Waldeck Rousseau; for it creates two France's, one educated in my way, one in yours; but I have the power, and am determined they shall both be educated in a single way, and that mine. "One education directs childhood by ideas which conduce to the supremacy of religious authority . . . the other trains the child in the principles of the French Revolution." (M. Poirier, President of the Republican Union of the Senate, 1902.)

Yet, as Thiers expostulated, in words quoted lately by Mr. Davey in the *Fortnightly Review*, "you must have some further sanction for right and wrong than what amounts to the will of M.

le maire, or M. le maître d'école. . . . The people that know no other law will rise up and murder you." You can't govern such a people ; you must shoot them.⁹ At least I am sure Napoleon may be right again for France. For, in M. Brunetière's words, if you have such a theory of following nature, of not taking count of sin, of a liberty knowing no law but personal fancy—call it even imagination—then, in the name of all things serious, preach it in some land of compromise, not in Latin France where we proceed to put theories into practice. Though it is not only there, but here and everywhere that Burke is truly "just and wise and free;" when, looking at life ordered by habits of restraint and virtue, of a far different issue from those of Shelley's dream, he urged that men are in a condition to enjoy civil liberty in exact proportion as they are ready to keep down their passions by the bonds of morality. The less power morality has within the conscience, the greater must be the external power of law in government. Even a Louis Blanc may be quoted: "Tout ce qu'on retranche dans l'État, à la souveraineté de Dieu, on l'ajoute à la souveraineté du bourreau." (*Histoire de dix ans*, t. ii, p. 282.) And as Burke wrote, in 1793, "We cannot, if we would, delude ourselves about the true state of the dreadful contest. It is a *religious war*. . . . It is through the destruction of religion that our enemies propose the accomplishment of their views. . . . Look at all the proceedings of the National Assembly from the first day of declaring itself such, in the year 1789, to this very hour, and you will find half of its business to be directly on this subject. In fact, it is the spirit of the whole."¹⁰ The religious system called the Constitutional Church was, on the face of the whole proceeding, set up only as a mere temporary amusement to the people, and so constantly stated in all their conversations, till the time should come when they might with safety cast off the appearance of all religion whatsoever, and persecute Christianity throughout Europe." But that was no new notion in

⁹ "Fontanes, faites-moi des hommes qui croient en Dieu ; car les hommes qui ne croient pas en Dieu, on ne les gouverne pas, on les mitraille."

¹⁰ And last winter, a deputy begged of this Government to grant one day at least, when religious associations would be let alone, and the business of the country taken up.

Burke's mind, after the event. When the *Constitution Civile* was established, with fine words that "No article of the Catholic faith has been attacked. . . . So long as the Faith is not endangered, everything is permissible for the good of mankind, everything is sanctified by charity," and that "the representatives of the French people are deeply attached to the religion of their fathers;" even then (and nowadays they take less trouble to deceive themselves in the Palais Bourbon), Burke declared, in 1790:—"This new ecclesiastical establishment is intended only to be temporary, and preparatory to the utter abolition under any of its forms, of the Christian religion, whenever the minds of men are prepared for this last stroke against it, by the accomplishment of the plan for bringing its ministers into universal contempt." And again, in the same year, at the beginning of the outward Revolution, for all their talk of toleration, not to say respect, and even piety: "*They who will not believe that the philosophical fanatics who guide in these matters have long entertained such a design are utterly ignorant of their character and proceedings.*"

That the present is a religious war might surely be plain to any reader of Burke, to any one who can learn from the France of his day. Above all, let his fellow Protestants, or men who fear an anti-religious State and society, learn to treat this war against Catholicism to-day as he treated the results of the sentimentalism of Rousseau and the scorn of Voltaire. *Tua res agitur*. There are French Protestants who have taken warning this time, and a league for liberty of teaching is strengthened by a Guizot and a Monod, as well as by Coppée and Brunetière.

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(To be concluded.)

UNDER THE CEDARS AND THE STARS.

SUMMER.

I.

WHAT a curious thing is our sense of beauty and proportion! How far we take it, and then tire of it! The ambition of every amateur gardener is to imitate in his flower-beds

tapestries or wall-papers—what is technically known as carpet-gardening. Few attain to its perfection, which generally consists in an outer rim or embankment of gray garden leeks, with their pretty blossoms, which are ruthlessly snipped off because they spoil the proportion of colors; an inner border of blue or white lobelia, with its delicate medicinal blossoms; then a deep purple circle of beetroot, within which are ranged row after row of geraniums of all forms and colors, until the central oriflamme of yellow or deep-bronzed calecolarias is finally reached. The compactness, leaving no space of brown earth visible; the evenness, which will allow no blossom to spring beyond the common level; the gradations of color, contrasting with the emerald of the closely-cropped sward all around, are the elements and constituents of the beauty achieved with infinite pain and care. Then, suddenly your eye rests on a page from Florence or Rome, contemptuously decrying this well-ordered and prim perfection in contrast with the tropical luxuriance of Italy run wild; and lo! you accept the verdict, and turn away from your "English" garden, and pine for a wild flower in the forest, or the colored mosses by some mountain stream.

II.

It is the eternal protest of Nature against its great rival, Art; and somehow the untamed heart of man responds to it. It is a tradition, probably well-founded, that a savage who has been reclaimed even in infancy, clothed, fed, educated in the lap of civilization, will, if ever he get the chance of going back to his tribe, fling aside the trappings of civilized life, and, taking up his blanket, revert to the primitive conditions of savagery again. And no doubt Nature itself, instead of moving onwards to artificial perfection according to the theory of the evolutionists, is ever seeking to get back to its savage state. Let the hand of man be taken from her for a moment, and back she goes to prairies, and "forests primeval," and tangled bushwoods, and takes once more her savage cubs to her breast. And is there not something half-akin to this in our own yearnings to leave behind the prim, Quaker-like perfection of the lawn and the garden, and the trim drawing-room with all its pretty appurtenances, and spend one day at

least on the breast of Mother Nature in all her savage solitude, her mosses our couch, her forest-trees our canopy, her streams and seas our music, and her vast silence our medicine to nerves and brain fretted by all the noises and artificialities of life?

III.

The pathos of great cities is overwhelming. The submerged, shuffling along the pavements, side by side with their brothers and sisters who float just now with the tide, but some of whom are certainly destined to be themselves submerged; the anxiety of the young to attain to position and wealth; the anxiety of the middle-aged to retain these slippery treasures; the loungers in the parks not knowing well how to kill time; the ministers to human vanity in the shops; the stricken ones, wearily plodding along with mothers or sisters to seek help in the back, dark parlor of some noted physician; the many colossal and forbidding mansions of disease, or sin, or death; the alarm-bell of the ambulance with its horrible freight of wrecked and broken humanity; the Courts of Justice and condemned cells; and perhaps, worst of all, the stately, gaslit apartments, where men and women, in despair of happiness, seek its meretricious rival, excitement—all is melancholy and overpowering. It is the aggregate of misery that strikes you. In the country, unhappiness is fairly divided. Here and there a mortal, fretting under his load, and seeking in vain relief. But he is only a speck against the azure. In cities, unhappiness seems a cloud that blots out heaven altogether.

IV.

But, somehow one of the most pathetic things in a great city is the aspect of an evergreen shrub, which, planted within a black iron railing just outside some fashionable drawing-room window, seeks to wear out its wretched life in that prison. Just above it perhaps, in a square, decorated box, are hyacinths in spring, or white begonias in summer; and every morning, some fair, jewelled hand, or perhaps the white, pure finger of a child, is stretched out shyly to give them the little water that keeps up their artificial life. No face bends over them. That's as much against our conventionalities, as if every house was a harem. But no one

heeds that poor shrub. With dry, sapless roots, tainted and blackened leaves, it looks wearily at the sun, until, as in a kind of leprosy, leaves droop, and wither, and fall down; then the wrinkled little branches become dry sticks; and one day it is seen that only a blackened skeleton remains. It has pined for its forest life, for winds and rains, for the soft burden of the snow; for the pleasant, if hurried visit of the blackbird or thrush; perhaps for the soft nest where the young of both are laid. It is an exile in the wilderness of brick. It eats out its heart and dies.

V.

The most lonely things in cities is a summer twilight. Summer twilights, however beautiful, are supremely melancholy. The vespereal song of birds, the swift groupings of swallows overhead, the return of the rooks in stately procession, the steely blueness or purple of eastern skies, the branched trees, black against the daffodil sky where the sunlight yet lingers, the swift whirl of the bats, the dancing of midges, the closing of the flowers, are all harbingers of night; and, as yet, we deem Night a kind of Death, until we know better. It is all very sweet, and tender, and beautiful, but there is a note of sadness somewhere. Hence, I have heard many say, that in these beautiful twilights, that, with us, stretch up to ten o'clock and further, they yearn for the cosy fireside of winter, and the companionship of blazing logs, and the book, and the music, and the tea-urn. It is quite clear that this feeling is begotten of the common natural impulse to regret the end, or the departure, or the close of anything which has become familiar to us. It is the sadness of all "Farewells,"—at the railway station, at the pier, at the door, at the marriage service, and most of all at the grave. Especially, when those without faith say the final farewell, as poor Huxley over his dead child. It is less poignant with us who, as in Swiss cemeteries, always write on the tombstones: *Auf Wiedersehen!*

VI.

This must have been what the Psalmist had in his mind when he said, or sang: "In the evening weeping shall have place; and in the morning gladness." For, in the morning, we come out of the



far land of dreams and mystery, and emerge into the glad realities of life. In the evening, the realities begin to fade all around us, and we are about to enter into the unknown and trackless ways of sleep and oblivion. There is a certain reluctance in all human hearts to venture on the mysterious or unexperienced. We cling to what we know. We dread the unrevealed. Children invariably hate to be taken away from the company of the living, and to be left with the companionship of the dark. All day long they played in the sunshine. Now shadows impenetrable gather around them. They are alone—and alone with the impalpable and mysterious. And they dread it. The feeling is shared even by grown-up people. The mysteries of Night, however beautiful, are mysteries, and we pine for the visible and the real. Hence, too, is prayer more suitable for the evening than for the morning. The swift delight of coming out of the shadowy land into the sunshine does not predispose to prayer. But, at night, we move into the shadows again; and the awe and reverence that are all around us, penetrate our souls. We kneel, and think, and become reverent. And then we pray.

VII.

How did Blanco White come to write his famous sonnet, "To Night" (probably the only instance in literature where Fame has been summoned by one poem in fourteen lines), if he had then abandoned his faith? His comparison of Night and Death is a purely Catholic idea. The natural trembling of humanity for

This glorious canopy,
This lovely frame of light and blue,

is what we still feel at the approach of night, until we perceive that the sun was the real veil, drawn for a moment over countless splendors, and that he goes down into the sea only to make way for "Hesperus with all the host of heaven." And so it is with Death. Life is the day-star, the sun of our petty existence, veiling from our eyes the splendors of eternity. Death is the interpreter, the revealer; our last breath is our apocalypse. But yet so controlled are we by our senses, that there is always an undefinable feeling of loneliness at sunset and at death. We are

parting with the familiar, and going out to the unfamiliar; for night, with all its starry splendors, is unknown to us. We know the gas-jets of the ball-room and saloon, the electric arcs in the theatre. We never see the countless suns of the universe. And death is unfamiliar, with all our experience of its surroundings. We must pass through its gates to understand its tremendous revelations.

VIII.

But to come back. I think the city twilights are the most pathetic of all. The sinking, yellow sun streaming along such great thoroughfares as Trafalgar Square and the Strand in London; or down along the *Champs Elysées* in Paris, and lingering on window, or column, or roof, has an aspect of extreme loneliness, emphasized by the little, twinkling eyes of star-jets or arcs, in café or restaurant, or even beneath the solemn trees. Man is summoned from labor to rest; and if one can pass by what he sees is the evening amusement of those "whose lines are cast in pleasant places," and watch the proletariat, the weary, bent, and broken masses of humanity, shuffling by with hod or mattock on shoulder, and probably envying the "elect of the earth" who sit within their gorgeous clubs or cosy corners in the fashionable restaurant; and then follow them further to their foul haunts in by-street or tenement house, and think of all the squalor and destitution and low mental and moral environments, one regrets that sunlight or twilight should pierce through and reveal the surroundings of toiling humanity; and would wish rather for the merciful darkness of winter that seems more in keeping with, and certainly covers more effectually, the sordid aspect which life turns towards her suffering and unhappy children.

IX.

This thought broke suddenly upon me (nor can I remove the haunting fascination of it to this day), one summer evening very many years ago. It was not in a great city, but on a sunny island, "a summer isle of Eden," which, by some tasteless ingenuity, had been made a penal settlement. A mission was being conducted there by Regulars from the city; and we had been

invited over to hear the convicts' confessions. It was pretty late when we finished, and on our way to dinner we had to pass through the dormitory or sleeping apartments of the prisoners. It was just five o'clock, and the summer sun was streaming across the bay, lighting up the headlands all around and the deep hulls of the ships, and casting great long shadows of buildings, and masts, and wooded promontories across the darkening sea. All was sunshine, and life, and sweetness without; all was darkness and desolation here. For we saw but strong cages, tier over tier, walls and partitions of corrugated iron, and a net of strong wire or iron in front of each cage, through which alone the little air, and the little light from the outer hall penetrated. Each cell was eight feet by four, and each, even at that early hour, on that sweet summer evening, had its human occupant. Some were in bed; others sat drearily on the wretched wooden stool and stared like wild beasts at us. All were locked in. It was a human menagerie. I have often seen prisoners since then, even under worse circumstances. But, somehow, those wire cages haunted my imagination. And then we stepped, free and unembarrassed, and honored by the very warders, who held in their hands the keys of these human cages. The summer sun was oppressive in its heat and light. A pleasure steamer, well filled with all the fashion and style of a great city, panted by. A band was playing. No one gave a thought to the entombment of their fellow-mortals just a few yards away.

X.

Some evenings later, I, too, was locked in at a comparatively early hour in some such solemn twilight as I loved. It was at a Cistercian monastery. The bells had ceased their interminable tolling; the rumbling of the organ was hushed; the pattering of feet had ceased; the very birds, as if respecting the Trappist rule, were silent. I sat and looked out across the darkening twilight at the white statues glimmering against the deep background of pines and laurels. If there be any spot on earth where there is peace, and rest, surely it is here. Some day, a tired world will demand monasticism as a luxury, or necessity. But that was not my thought as I sat there, and put my hand on some such

work of Catholic philosophy, as the *Imitation*, or the *Soliloquia* of St. Augustine. My thoughts swiftly reverted to the penal settlement on the "isle of Eden" and the cages, and their occupants. What an enormous gulf separated one condition from the other! There the one feeling uppermost was the degradation of humanity; here, you experienced its elevation. It was the nadir and zenith of the race. And yet, the conditions of life did not differ so much. Nay, so far as physical comfort or enjoyment, the prisoners are much better off than the monks. The latter rise earlier, have much coarser and more meagre fare, work harder, keep perpetual silence, sleep on harder couches, submit to greater humiliations. And yet, there is the whole width of the horizon of heaven between them. There you pitied, or compassionated; here you are reverent and envious. Despair seemed to hover over the prison; but it is the wings of angels that lift the fringes of the pines that sentinel the mountain abbey.

XI.

But there is something more curious even than this. I should not like to say that those poor, squalid prisoners would gladly exchange their lot with the monks. That is doubtful. But there can be no doubt that the monks, if called upon, would assume the garb and chains of the felon, and in the terrible transmutation experience only the greater joy. And the attraction would be, the very degradation and contempt and loss of caste and honor, which is the peculiar lot of the convict. Does the world deem this credible? Well, we have proofs. If saints seek contempt as ordinary mortals seek honors; if they have regarded themselves as the *peripsema* and offscouring of humanity; if they have begged to be laid on ashes in their dying moments; or that they may be privileged to die on dunghills, remote from all human observation; if a Vincent de Paul did go down to the galleys and suffer the cannon-ball to be riveted to his ankles, as you can see in that famous picture by Bonnat—why may not all this be repeated, when the spirit and teachings of Christianity are the same, and when from countless human hearts made invincible by charity rises ever and ever that prayer of St. Teresa, "*Aut pati, aut mori?*"

XII.

I wonder is the secret to be discovered in that saying of Emerson's: "The hope of man resides in the private heart, and what it can achieve by translating that into sense. And that hope in our reasonable moments is always immense and refuses to be diminished by any deduction of experience." But that immutability of hope, my dear philosopher of Concord, demands the monk or the saint, or some such childlike and unspoiled temperament as thine own. The "deductions of experience" point all the other way. To keep one's heart unhardened until death is the achievement of a saint. Every stroke of the hammer of experience tends to anneal it. The two great impulses of nature, even in its lowest forms, are self-preservation and reproduction, and both demand the wisdom of the serpent more than the meekness of the dove. And these impulses are accentuated and intensified by experience. Every man stands solitary, with all other men's hands against him. He must fight for existence. Failure, defeat, is the one hell to be dreaded. Success is the supposed Elysium. Nay, all our modern systems of education tend thitherward. For what is all this terrible and complicated apparatus of education intended? What is the meaning of all this competition, rivalry, gaining of prizes, etc.? What but the preparation for the greater struggle? And struggle means rivalry; and rivalry, enmity. "One alone can attain supremacy." And that one must be thou, and no other. How are the best feelings of the heart translated into sense here?

XIII.

Nay, in such a struggle, where the watchword appears to be: "We neither ask, nor give quarter!" would not the uncontrolled impulses of the heart be the great traitors? Could there be any hope of success for a man who would be, above all things, generous, compassionate, self-sacrificing, kind? It is all right for you, my Cræsus-friend, whom I see labelled "multi-millionaire and philanthropist!" You can be lavish now, as much as you please. Nay, you must get rid of much of that glittering ballast, else it will sink your stately argosy. For gold is a weighty metal, you know; and you cannot steer well the ship of your

fortunes so long as you have so much of a dead weight in the hold. But "philanthropist"? It is a pretty euphemism; and I don't want to quarrel with it. But I should have liked to know how you fared in the good ship *Argo*, as you set out in pursuit of the golden fleece. For I notice that Jason was very generous, and considerate and pious to the gods, after his many adventures and trials. He built a splendid mausoleum to the island-king whom he accidentally killed; and sacrificed a sheep or two, after he, in concert with the amiable enchantress, Medea, had strewn the waters of the Euxine with the dismembered remains of the young Absyrtus.

XIV.

I will suggest something to you, "multi-millionaire and philanthropist," which may obviate such expiations by suspending the possibility of your errors, at least for a lustrum. What would you think of building and endowing a new species of educational institution, to be called the *Collegium Christi*? It will have for its motto: *S'effacer*; and "Bear ye one another's burdens" may be inscribed over the lecture-rostrums in the class-halls. It shall have all the latest appliances of science for the further conquest of Nature, and advancement of mankind. The extirpation of disease, the destruction of social evils, the bridging of the mighty gulf between rich and poor, the lifting up of fallen humanity, the study of criminology from the standpoint of Christ, the ventilation of grievances not as subjects for parliamentary eloquence, but as subjects to be grappled with, and destroyed and removed—these shall form the curriculum of studies. We shall by no means exclude even Pagan ideals. You may have busts of Crates and Cincinnatus, but not of Cræsus; Minerva and Apollo may grace your corridors, but the long perspective must not be bounded by glittering *idola* of Mammon and Plutus. For the former are merely symbols, and, alas! rarely pass beyond their symbolic state. But these latter are the dread divinities that haunt the steps of mankind from the cradle to the grave.

XV.

But it is quite clear that to yield to heart-impulses and generous emotions is to court failure in the struggle for existence,

which has become with us synonymous with the struggle for wealth. Life is a masked ball, ending in success or failure. If you raise your domino, you might as well order your carriage, or droshky, or cab, and go home. You have revealed your identity, and the revelation is fatal. Unknown you might have moved safely amongst the unknown. But when everyone else knows you, whilst they remain unrevealed, what chance have you? You have lifted your visor in the tournament, and exposed yourself to deadly blows. Yes, get away from the tumult as quickly as you can; and, with the experience of so terrible a lesson, get away amongst the world's *anonymi*, and hide yourself. Or take some other mask, and wear it closely; and keep a close hand upon those traitorous, if generous emotions which are the fatal gifts of your heritage. It is all very melancholy; yet it is consoling to know that men still have hearts to feel, and if they must stifle their appeals, they cannot altogether still their beatings. And, now and again, secretly and with misgivings, they may yield to the luxury of fine, pure emotions without the danger of ultimate betrayal.

XVI.

Hence, if you want to know what a man really is, watch him alone in the company of children. Here he can show himself as he is, because here he has nothing to fear and nothing to gain. Elsewhere, even in the society of his intimates and relations, he cannot reveal himself. Brother is a mystery to brother; and father to child. In the drawing-room, in the council chamber, in the club, in the easy undress of an after-dinner, one would suppose that men are off their guard, and wear their hearts on their sleeves. No! assuredly no! Wherever there is a something to dread, the petals of the soul close in, as the petals of flowers at the coming of night; and open reluctantly only when the light appears again. What a history of mankind in miniature is that little story of a certain Queen-Regent of France, who was down on her knees, groping around with hands and feet, playing Bo-peep with her little children in the nursery amidst shouts, and shrieking, and laughter. Suddenly, the ambassador of a great state is announced. The mother stands suddenly erect, and is transformed into the

Regent. Stately, and stiff, and ceremonious, she steels her face against even a smile. That must be impenetrable. The domino is suddenly pulled down. She speaks in riddles, and answers in enigmas. She watches every line of his face to read it; she heeds not his words. They mean nothing. So too with him. He is studying her eyes, her features. Both are playing a part; and both know it. They separate with mutual compliments and distrust. He goes back to his cabinet and mutters: "A clever woman!" She goes back to her nursery, and resumes her play with her children. Here is the whole world in miniature.

XVII.

Pitiable! Yes, perhaps so! But, *que voulez-vous?* You have outgrown your childhood, and mankind has got out of its nursery and small clothes. You talk pitifully of the world's childhood, of its myths, and legends, and superstitions. You speak of its heroes as of great big children of generous hearts and narrow minds. Your twentieth-centuried scientist is painfully like the grandiose hero of Locksley Hall:

I to herd with narrow foreheads, vacant of our glorious gains,
Like a beast with lower pleasures, like a beast with lower pains.

Yes! he has gone a step higher. He is illuminated. He has electric cars and railway murders. He has romantic novels and divorces. He has the Stock Exchange, and suicides. We are moving at break-neck speed, and the wheel of existence revolves so rapidly but few gain the summit of the tire: the many are precipitated into the mire below. Inequalities between rich and poor yawn every day wider than the chaos between Dives and Lazarus. But on the wheel must go. He would be reputed a madman or, what is worse, an obscurantist, who would cry: "Slow down, O wheel of life, and let the fallen arise! There is room for all, within you and around you! Slow down, or break into splintered wood and twisted iron in the end!"

XVIII.

One cannot help thinking of such things when memory recalls that prison-cage and its occupants, and the long streamers of

the yellow sun gilding all nature with their beauty. But these are sombre reflections, twilight thoughts. For hath not the ever-true Psalmist said: "In the evening weeping shall have place; and in the morning gladness?" Yes, let us carry, if we can, the "wild freshness of morning" with us through the entire day. From the *Subhi kâzib*, the False Dawn, the morning twilight, when sleepy little birds wake up reluctantly and ask each other, Is it day? to the *Subhi sâdik*, the True Dawn, when all the woods are vocal with the deep, rich music of blackbirds and thrushes; from that dawn to the fuller solar light, when already nature is sheltering itself from his rays; from that brilliance of morning to midday, when no sound is heard but the *Coo, Coo, Coo*, of the solitary ringdove, hidden away in deep umbrageous fastnesses; on to the evening twilight, with its call to rest, let us keep the heart of the morning with its gladness, and make of the melancholy of twilight a palinode of the music of the dawn. For there is no night in these summer months, but a great ring of light, with a blank agate in the centre. And even that is shot through with light-waves from the faint auroras of the setting and the rising sun.

XIX.

It is strange that Nature, so fond of using its blue pigment, in other ways, is slow to waste it upon its most perfect handiwork, the flower. She lavishes and squanders it with the most incontinent profusion on her two great fields of color, the sky and the sea. But she is singularly economic in its use in the forest, the field, or the flower-garden. At least she only uses it on her tiniest creations, violets, or pansies, or forget-me-nots. These latter indeed are the only really blue flowers; for there is a strong infusion of Tyrian and regal purple in the violet and the pansy. But who ever heard of a blue rose, or a sapphire tulip or dahlia? Nay, I am not betraying my ignorance. I know well what wonderful things our modern gardeners can effect; and how by the aid of chemistry they can obtain what colors they please in their flowers. But I am speaking of Mother Nature. I want to know why she economizes that lovely color here; and I want to know whether the "grand old gardener and his wife" had, without the

aid of chemistry, which I suppose was then unknown, such a thing as a blue rose in the garden of Eden. And if not, why? It is an interesting speculation. Has Nature used all the pigment up in her skies and seas, so that none is left for her children? Well, there is a compensation. "What is rare, is dear," said the old logic-treatise. And we cannot help loving the tiny, blue-eyed little children that look all so modest beside their regal and florid sisters.

XX.

I think this must be the reason why that truly mystical German poet, Novalis, chose a blue flower as his symbol of poetry, poetry itself being the supreme art in which all others are combined. And this was no tiny childkin of Nature, peeping shyly out of a mass of broad leaves, but a great, tall, pearly garden-queen, with a mass of broad, glittering petals, and springing from the moist earth near a stream. "Round it stood innumerable flowers of all kinds and colors, and the sweetest perfume filled the air. He saw nothing but the Blue Flower, and gazed on it long with nameless tenderness. At last, he was for approaching, when all at once it began to move and change; the leaves grew more resplendent, and clasped themselves around the waxen stem; the Flower bent itself towards him; and the petals showed like a blue spreading ruff, in which hovered a lovely face." So after innumerable adventures, and wanderings through lonely, if beautiful places, he found the object of his life's search, and lo! it was all but a dream. So, too, was his vision of the deep-blue river in which he, embodied in his hero, Heinrich, sunk, swallowed in the vortices; and beneath which he meets once more Matilda, who put a wondrous secret word in his mouth, and it pierced through all his being. He was about to repeat it, when someone called, and he awoke. He would have given his life to remember that word. What was it? The Blue Flower is Poetry. What is the Word?

XXI.

It is not a little singular that such a thinker, dreamer, mystic, yet mathematician and realist should be so little known even in his own country. Still more singular is it that we have never utilized his most powerful and penetrating work, *Europe and*

Christianity. There is such a dearth amongst us, not of apologies (of these we have enough), but of poetic and philosophical presentments of the aspects of Catholicity that present themselves so attractively to fine, spiritual natures, that one would have supposed we would seize on so eloquent a picture of what the Church is and does for humanity by putting before it the most sacred and poetic ideals.¹ The fact alone that it was selected by Schlegel for publication in the *Athenæum*, but suppressed by Goethe, is an eloquent argument in its favor; and if anything were wanting to such an argument, its magnificent defence of Catholic devotion to our Blessed Lady, so detested by materialists and neo-pagans, like Goethe, should prepossess us in its favor. He is but one of the many non-Catholic poets who have dreamed of perfect spiritual beauty, and found that dream realized in:

Maria, lieblich ausgedrückt.

XXII.

There is a wide difference between Novalis, writing such hymns as this Fifteenth, and writing from a bed of sickness, with all the

¹ "These were beautiful, brilliant days when Europe was a Christian land,—when one Christianity occupied the Continent. Rightfully did the wise head of the Church oppose the insolent education of men at the expense of their holy sense, and untimely, dangerous discoveries in the realm of knowledge. . . . This great, interior schism (Protestantism), which destroying wars accompanied, was a remarkable sign of the hurtfulness of culture. The insurgents separated the inseparable, divided the indivisible Church, and tore themselves wickedly out of the universal Christian union, through which, and in which alone, genuine and enduring regeneration was possible. Luther treated Christianity in general arbitrarily, mistook its spirit, introduced another letter and another religion, the sacred universal sufficiency of the Bible namely. With the Reformation, Christianity went to destruction. Fortunately for the old Constitution, a newly-arisen order, the Jesuits, now appeared, upon which the dying spirit of the hierarchy seemed to have poured out its last gifts. In Germany, we can already point out with full certainty the traces of a new world,—a great time of reconciliation, a new golden age, a Saviour dwelling among men, under countless forms visible to the believers, eaten as Bread and Wine, embraced as the Beloved, breathed as air, and heard as word and song. The old Catholic belief was Christianity applied, become living. Its presence everywhere in life, its love for art, its deep humanity, the indissolubility of its marriages, its human sympathy, its joy in poverty, obedience and fidelity, make it unmistakably a genuine religion. It is made pure by the stream of time, it will eternally make happy this earth. Shall not Protestantism finally cease, and give place to a new, more durable Church?" (*Extract from Novalis, quoted by Hofmer, who always maintained that Novalis was certainly a Catholic; and quotes a number of authorities to support that statement.*)

ghastly forerunners of death showing themselves in violent hemorrhages, and his fellow-countryman Heinrich Heine, rising from his mattress-bed in the Rue d'Amsterdam, semi-paralyzed and almost blind, to make his way to the Louvre to pay his valedictory visit to the Venus de Milo. "Alas!" so he thought the mutilated statue replied, "how can I help you? Do you not see that I, too, am powerless and armless, as yourself?" It seems like an excess of affectation—this farewell to the marble Aphrodite. There is no parallel to it, except in the prayer of Ernest Renan to Minerva in the Acropolis:

"Je n'aimerai que toi. Je vais apprendre ta langue, désapprendre la reste. J'arracherai de mon cœur tout fibre qui n'est pas raison et art pur. . . . Le monde ne sera sauvé qu'en revenant à toi, en repudiant ses attaches barbares. Courons, venons en troupe."

But then, as with Venus, comes the minor note of despair: "Tout n'est ici-bas que symbole, et que songe."

XXIII.

Venus was of but little help to Heine; Minerva of less help to Renan. But how strangely and irregularly move the minds of men! The German-Franco Jew scoffs, like his progenitors, scoffs at everything sacred and holy. He has one idol, and but one—Napoleon. The Breton Catholic does not sneer. Herein he differs much from his countrymen. He only laments. He bewails lost gods and present beliefs in the living and eternal divinity. Yet it might be doubted whether Voltairean gibes at Christianity would do more harm than his pathetic mourning over human credulity, although, in some mysterious manner, his critical faculty cannot altogether subdue some secret yearning after a spirit of faith which it has vainly exorcised. And lo! the Lutheran² Novalis finds in Catholicity, although he never embraced it, "the only saving faith," and thinks the Reformation a "most unqualified evil." It only proves for the hundredth time that the impulses of a generous and pure heart are more than the "artistic sense," and lead farther and deeper than the "critical faculty," no matter how highly developed.

² See former statement, and authorities quoted by Hofmer.

XXIV.

Probably no more interesting conversation was ever heard than that which took place between Novalis, on his death-bed, and his brother, Charles Hardenberg, and which eventuated in the conversion of the latter to Catholicity. These conversations, too, afterwards gathered up and embodied, became the famous book of which we have spoken, *Europe and Christianity*. Novalis has been styled the German Pascal, and it would seem as if he had some idea of constructing a great scheme of ethical and philosophical principles on the same lines as his great French compeer. Like the latter, he had to leave his scheme unfinished, with just such pithy and pregnant apothegms as would lead us to conjecture what might have been the grandeur of the completed work. But the above-named essay remains almost entire; and to such minds as have the taste for such things, and can follow this mystic through the intricacies of unfamiliar thoughts, woven into untranslatable language, the work, which aroused Tieck and Schlegel's enthusiasm, might be found not altogether unworthy or useless. For we do need a certain airy and poetic vesture for dry bones of doctrine; and Theology, if the Queen of the Sciences, needs to be draped in royal robes to attract the homage of her subjects and the reverence of those who are not yet her vassals or ministers.

XXV.

"Poetry is absolute reality. This is the kernel of my philosophy. The more poetic, the truer." How this profession of Novalis jars upon the senses of those who see nothing but facts and hear nothing but arguments! How it chimes with the more Catholic idea, which protests there is always something higher than reason; and that something, the *donum descendens desursum* from the Father of all light. Yes! faith and poetry are near akin. The mere reasoner will never touch the altitudes of the former; the mere scientist, nay even the mere artist, can never reach the Pisgah-heights of the latter. There is something more than mere perception of judgment or taste; and there are places where these faculties or gifts have to play a very subordinate part. "*Credo, quia impossibile*" is not unreasonable. It merely confesses a higher

power, and a higher region of sentiment or thought. "Poetry is absolute reality." Yes, if it be the poetry, unsensual and transcendental, which penetrates beneath the surface of things, and sees their essence, which looks beyond art to that which it embodies; which beholds man, the mystery, interpreted by God, the everlasting Reality; and which understands that the mysteries of life and time are explained by Death and Eternity!

XXVI.

Quite in contrast with that highly-mystical and spiritual temperament, as represented by Tieck, Fouqué, and Novalis, is the dread realism of our day. Before the echoes of the Easter bells, ringing out their glad Alleluias have died away, we read that Tolstoi's *Resurrection* had been placed on the stage in London, and that its representation, mainly owing to the acting of the lady who took the part of Katusha in the novel, has been an almost unprecedented success. It is a sign of the times—the eternal drifting, drifting of the world from pure and lofty ideals; and its rapid descent towards the newly-awakened sympathy with all that is spiritually deformed and obscure. Fifteen years ago, ten years ago, five years ago, no manager dare put such a drama of vice and loathsomeness on the stage. The public censor would inhibit it, and public opinion, if it escaped his censure, would condemn it. To-day people throng the theatres to witness the most loathsome and degrading spectacle of a woman that even such a lurid imagination as Zola's could conceive; and the change is explained by the argument that the spirit of charity is now more abroad than ever; and that even the purest minds may sympathize with the fearful degradation to which womanhood may be reduced by the habit of vice.

XXVII.

Such a plea is too pitifully transparent. To present an immoral and degrading spectacle on the score of morality, and to invite the virtuous and clean of mind to witness such grossness on the plea of awakening their sympathy, is too hollow a pretence to need refutation. Something else is needed, and it is forthcoming

in the ancient formula: Art for its own sake, and Art independent of morality. This is intelligible. One can argue with it. No one would waste ink in refuting the former defence. It is the final apology for realism. It is the ethics of materialism worked out to a logical conclusion. But Art for its own sake! How often have we heard it, how the changes have been rung upon it, in painting, in sculpture, in poetry. It is the region where "there ain't no Ten Commandments," and where licentiousness may revel without license. And Tolstoi's *Resurrection* is Art. There is no question of it. Nehlúdoft and Maslova are as terribly real as the infernal princes in *Paradise Lost*; but, alas! they represent passions which are far more infectious and dangerous, because more human and common. It is indeed possible that their dreadful consequences may be a deterrent against vice; but the principle is an old one and a safe one: It is better to attract towards the positive, than repel from the negative. And it is doubtful if vice can ever be painted in such hideous colors as to exorcise the passions of mankind.

XXVIII.

But, Art for its own sake! Art as teacher, because of its own intrinsic perfection; and because perfection of any kind is morality! This is a great and subtle heresy. I heard it once refuted by a parable, founded on fact.

A young student, not enamoured of art for its own sake, but anxious to see two things—a certain painting of Turner's, and Burton's drawing of the head and face of Clarence Mangan, as he lay dead in the Meath Hospital—visited the National Gallery in Dublin. It was the old gallery, and this was many years ago. Having feasted his eyes on Turner, and sketched with a pencil roughly the head of the dead poet, he turned to depart. The gallery was well filled with sightseers,—city-loungers, strolling from picture to picture, and from statue to statue; a few country cousins, staring with open mouths at the art-nudities that filled up the centre of the gallery; here and there, a student copying; not a few others affecting art-studies, and standing before large easels, or unfolding massive portfolios. But the student's work was done, and he hastened to leave. Just as he stood at the head of the broad staircase, a lady with her two daughters came

up the steps with that eager look which people assume when they expect something delightful. The three stood on the top step, looked at the nude Venuses and Apollos for a moment, seemed transfixed into marble themselves, so tense were their surprise and horror; and then, with a simultaneous movement, they rushed down the staircase, and out into the open air.

XXIX.

"Obscurantists," "reactionaries," "prudes," I fancy I hear some one saying. But let me suppose that that lady and her two girls, brought out suddenly from the sweet seclusion of a refined home, and with all kinds of modest and delicate ideas, did yield to such a clamor; and did go around, coolly and critically surveying these marble figures or plaster-casts, could we consider it really a gain? It would be quite in accordance with all we read about the advance of education, the march of progress, the *Zeitgeist*; but would we like it? Or, rather, would we not share the feelings of that student, who, on witnessing this glorious retreat of modest women, and all it conveyed more eloquently than the most impassioned oratory, did lift his hat above his head, and mutter deep down in his heart: Thanks be to God?

XXX.

Here was the fundamental difference between Goethe and Novalis. The former was a Pagan, who worshipped Art for its own sake. The latter a Christian, who believed Art should be the handmaid of religion. To the former all the mediæval churches in Christendom were not worth a Greek torso dug from the ruins of the Acropolis; to the latter, these churches were not only monuments of faith, but temples whose sacred gloom shot through and through by heavenly lights, transfused through the consecrated figures of virgins and martyrs, made an aureole on the mosaic of the floor, and around the daily lives of countless multitudes, who held that life had essential duties, but that their futures were safeguarded by the diligent combination of work and worship here. The former thought Christianity a development of priest-craft, happily checked and stayed by the Reformation. The latter, though a Lutheran, believed that the visible Church

was the seamless robe of Christ; and that the capital crime of the Reformers was "separating the inseparable, dividing the indivisible Church." And hence, like his modern disciples, the former regarded the French Revolution as a "truth, clad in hell-fire;" the latter, the logical outcome and consequence of the moral and intellectual libertinism which commenced in the Reformation.

XXXI.

And philosophy! How he loathes that mock philosophy of France, which eliminating all that was gracious in the past, religion and enthusiasm and self-sacrifice, makes of the universe a mill, and all the music of the spheres the rumble and clatter of machinery! And how he rises as on wings of light to a right conception of its sphere, as postulating for man a universe and surroundings congruous with his higher wants and aspirations.

"Philosophy can make no bread; but she can procure for us God, freedom, immortality. Which then is more practical, philosophy or economy?"

"Philosophy is properly home-sickness; the wish to be everywhere at home."

"The true philosophical act is self-annihilation. This is the real beginning of all philosophy; all requisites for being a disciple of philosophy point hither."

"The first man is the first spirit-seer; all appears to him as spirit. What are children, but first men? The fresh gaze of a child is richer in significance than the forecasting of the most indubitable seer."

XXXII.

But, with all his sorrow over German reformations, French revolutions, and other disastrous signs of steady decadence in human affairs, he does not despond. He was too young and inexperienced to despair. It is only those who have reached the middle term of life that can afford to be pessimists. The young have the morning sun of gladness in their eyes; the old, the setting sun of tranquillity. The gray sky hangs above life's meridian. Hence, Novalis is hopeful. He believes we yet shall see, "a new Europe, an all-embracing, divine place. When will it be?"

We cannot say. Only let us have patience. It will come ; it must come ! ”

A century has gone by since he wrote these words ; and who shall say his prophecy has been verified ? Or where, if anywhere, can we look around and say that the dream of this poet-philosopher has come true ?

P. A. SHEEHAN.

Doneraile, Ireland.

AN HEIRLOOM OF THE PROTESTANT REFORMATION.

III.

GROWTH-PROCESS OF THE LUTHERAN GOSPEL.

LONG before the Pope had fallen under Luther's ban for refusing to patronize the new gospel, an anti-Roman and anti-clerical element had been growing up in Germany, which, at the time of the Indulgence-quarrel, was threatening to become a formidable political force. Substantially, its development had been the work of the Neo-Humanists, whose exclusive preference for pagan literature and pagan ethics expressed itself practically in an unmeasured contempt for Catholic learning and tradition, and in an unmeasured hatred towards anything approaching religious or moral control.

Through the enormously popular writings of Erasmus, and still more through the scurrilities of his friend, Ulrich von Hutten, the sentiments of the "Apostles of Culture" on these points had early in the sixteenth century become widely diffused through all classes ; and under the leadership of Hutten himself and his ally, Francis von Sickingen, a powerful *Los von Rom*, or "extreme left" party, had taken shape, which, in the event, greatly influenced the fortunes of the Lutheran gospel.

The dispute between Luther and Tetzel, when Hutten first heard of it, had been regarded by him as a mere monkish squabble, and he had contented himself with observing that he hoped the disputants would eat each other up ; but, on becoming better acquainted with the affair, he altogether changed his mind. Germs of civil and religious disruption lurked, as he saw, beneath the new

doctrines, of a kind to make it a most useful weapon for party purposes; whilst its apostle promised excellently, both as a fire-brand and as a future thorn in the side of the Pope. Neither, he considered, should, on this account, be neglected; and both he himself and Sickingen wrote, offering Luther their own friendship and sympathy, as well as the protection of the powerful force they commanded.

The proposal came none too soon, and Luther embraced it with effusion. His course, since the publication of the Theses, had been a stormy one. Not having himself appreciated to its full extent the radical character of the opposition existing between his own "message of salvation" and that delivered by the Catholic Church, the *consensus* of expert theological opinion against him had taken him by surprise, and he seemed to himself to be fighting single-handed against raging enemies, who were trying to snatch from him his assured hope of salvation. Morbid fears as to possible assassination had also begun to prey upon him, and he suffered extremely in maintaining an attitude of servile deference towards the Pope, as a counterpoise to his diatribes against the theologians. His gratitude, therefore, to his new allies was excessive, and under their ægis he at once opened a more undisguised attack than any he had hitherto attempted on the Holy See itself, as well as on the cardinals, monks, theologians, and Romish rabble generally, in whom both he and the revolutionary party recognized their common foes.

A little time before, while still professing himself in public the Pope's most devoted humble servant, he had been writing to a friend privately, that really the only thing about the matter of which he did not feel quite sure, was whether the Supreme Pontiff should be regarded as Anti-Christ or only as his apostle. His tongue being now loosed, however, he at once proclaimed him for the former; the Hussites, he said, had been quite right on this point; they, like himself, had been persecuted for preaching Christ; indeed, he and St. Paul and St. Augustine had been Hussites all along without knowing it. At Rome, it was his belief, there were now nothing but fools, madmen, idiots, fiends, devils, sticks, and stones; the Catholic Church was the synagogue of Satan, and its Head, as far as he was concerned, was not going to be flattered any more by useless affectations of humility.

"Francis von Sickingen," he writes to a brother Augustinian, "has promised me protection from all my enemies, . . . now I have no more fears, and I am bringing out a book against the Pope, on the improvement of the Christian Estate, in which I handle His Holiness as unmercifully as though he were Anti-Christ."

The treatise here spoken of is the famous "Address to the Christian Nobility of Germany." It forms the first of the series known as Luther's "Three Primary Works" (*Drei Grosse Reformations-Schriften*), and was published in the summer of 1520, almost immediately on the conclusion of his alliance with the revolutionary party. The other two—on the "Babylonish Captivity of the Church," and the "Liberty of the Christian Man"—followed it in quick succession; and the interest of all three centres in the fact that they exhibit the actual process of transmutation, in which the main features of Protestant, as opposed to Catholic Christianity, had their rise.

That such a transmutation was inevitable, if the "gospel" was to establish its footing in the face of the Church, a comparison of the root-principles on either side will suffice to show. Thus, that the will of man was free; that he could choose between good and evil; that his nature was susceptible of a real and objective sanctification; and that there was no occasion on which he might not coöperate with, or resist, the Divine Will; these are propositions which every detail of Catholic faith and practice serves to enforce; and when—as by the Lutheran estimate as to human nature and God's dealings with it—these were all of them exactly reversed, there was similarly no detail of Catholic faith and practice which did not utter its protest. It could not possibly be otherwise. The character of the spiritual life as represented on either hand, differed radically, and so, consequently, did its requirements. The needs on man's behalf to which the Church had to minister, were his establishment and maintenance in a state of objective sanctification; whilst the one boon, on the contrary, which an adherent of the Lutheran gospel could consistently crave, was an assurance of continued indemnity for a condition of continued guilt. The Wittenberg theology, in fact, had no sooner chipped its shell than it found itself encompassed on every side by a system essentially

hostile to it; and, to provide for its own growth, it had consequently no choice but to eat out a larger and larger cavity in its surroundings. Its destructive action in this respect had been first asserted in connection with the Catholic doctrine of Indulgences; and the same action now spread rapidly from point to point, according as Luther's attention was directed by his opponents to one or another consequence of his cardinal doctrine of "Salvation by Faith only."

With the ascetical and sacramental teaching of the Church, the combat especially was *à l'outrance*. The Church prescribes mortification of the flesh as a means towards real advancement in holiness. In her counsels of perfection, she recognizes man's capacity for sanctity; in her *cultus* of the Saints, she honors its attainment. In the Catholic sacramental system, the same idea is still more imperatively reiterated. Baptism, the Church declares, makes the soul truly pleasing and holy in the sight of God; Penance, restores this condition, if lost; Confirmation, Orders, Matrimony, Extreme Unction, Holy Communion—each conveys graces whether for its maintenance or increase; while it is in deprecation of no mere involuntary offensiveness, but of the voluntary offences committed by each individual man against his Creator, that the Sacrifice of the Mass is represented as ever renewed. To destroy or to alter here, became, therefore, Luther's most pressing task; and it is in these three primary works of his that we are shown the way in which he performed it.

In his "Address to the Christian Nobility" he begins, as we might say, by "clearing the decks for action," since, so far as its immediate purpose is concerned, this work is political rather than directly polemical. It is, properly speaking, an inflammatory tract, designed to stimulate the activity of the revolutionary party in resisting Ultramontane tyranny; and to excite among the laity in general, a hatred of ecclesiastical, and especially of Roman, interference with the common concerns of life.

The vain and presumptuous claims of the Holy See are the first object of attack.

The Romanists, Luther says, have entrenched themselves cunningly within three walls, and stolen the three rods from which correction threatened them. They have accomplished this, in the

first place, by denying that the spiritual power, as represented by the Pope, is subject to the temporal power; in the second, by claiming for the spiritual power the sole right of interpreting Scripture; and in the third, the sole right of summoning a Council.

On their own showing, therefore, they can neither be lawfully coerced by the secular arm, nor moved by an appeal that can be made by anybody, either to Scripture or public opinion; and in this way they are able to go unpunished, and act with all malice and wickedness.

"These walls of straw and paper, therefore," have got to be thrown down; and Luther, calling for a trumpet like that of Joshua with which to demolish them, finds such an effectual instrument in the Hussite doctrine of the "Universal Priesthood of all Christians," that at the first blast all three practically collapse.

Among Christians, he explains, supporting himself on this authority, there is no real difference of spiritual status whatsoever; kings, cobblers, smiths, and peasants, are all of them bishops, popes, and priests alike; for as to the apparent inequalities of spiritual office, which we see around us, these exist, not in virtue of any divine ordinance, but merely through the delegation to certain individuals of rights equally shared by all.

The distinction between the temporal and spiritual powers, on which all these three barriers had rested, having been thus withdrawn, each now needed only an additional touch to bring it to the ground; for (*a*) the spiritual power being a delegation from the temporal power, it is the temporal power obviously which must maintain or withdraw it. (*b*) Everybody possessing equally the privileges of the priesthood, everybody must be equally well qualified to interpret the Scriptures, and distinguish true doctrine from false; while (*c*) should the "people's delegate" turn out unsatisfactory, whose business could it be but that of the people to dismiss or correct him?

The laity accordingly are exhorted not to heed the Pope, "let him rave and thunder as he will," but bravely take up the work which popes, bishops, and cardinals, have neglected, and thus save themselves from being answerable for the poor miserable

souls that are being lost through the wicked, hellish, devilish government of the Romanists.

The matters to be considered by this comprehensive tribunal are next passed in review.

The whole institution of the Papacy, root and branch, is represented as nothing but one vast contrivance for swindling the faithful out of their worldly goods; and order must be taken with it accordingly.

The whole cry is money! money! money! The Canon Law exists only that dispensations from its rules may be sold. Masses are said, pilgrimages got up, and saints canonized, with no further object than to pick the pockets of credulous devotees. Such numbers of Masses serve only to fill the priests' pockets, and excite the anger of God. Pilgrimages are not good works at all, as is falsely said, but an infernal delusion; and those who fatten on such things must have their trade put down. Saints' days had better be abolished; there are too many of them. Men should stay at home and work. Glorifying the saints is idle talk: no one knows anything about the saints; the Pope who pretends to canonize them, least of all. They may safely be let alone to glorify themselves.

That the Pope should exact homage of the laity, shows his devilish pride, and proves his title to be Anti-Christ. He should kiss other people's toes, not they his, for did not Christ wash the feet of His disciples?

The donation of Constantine was all a lie, and the Holy Father (who Luther very much fears may rather be called Anti-Christ and the Man of Sin) should be promptly relieved of the temporal power which is said to rest upon it, but which cannot but greatly hinder his more proper avocations. He should be told to stick to his Bible and Prayer Book and not give his opinion about other things until it is wanted. All arbitrary restrictions upon conduct, imposed by spiritual authority, are subversive of Christian liberty and equality, and therefore, as soon as they become irksome, may be disregarded. The religious habit may be quitted at pleasure. The vow of celibacy imposed on priests is a grievance intolerable to human nature, and for conscience sake should be broken through. Ecclesiastical fasts must be entirely optional. The Pope

should have no more opportunity given him of cramming oil down people's throats not fit to grease their boots with, in order that they may be forced to buy his dispensations to eat butter. No, truly! they may dispense themselves as they please, for has not the Gospel pronounced all such things to be free?

Various other topics are then touched on. The Hussites, the Universities, Law, Commerce, Medicine, and Morality, all receive their share of notice; and whatever is wrong anywhere is mostly set down to the tyranny, ignorance, arrogance, avarice, or neglect of the Pope and his sycophants, "by whom nothing has been ordered or instigated, but it is designed for the propagation of sin and error."

In conclusion, the writer says that if he has spoken too sharply, it is his enemies' fault, not his. It is through their obstinacy that he has been forced to open his mouth wider and wider; and since they would not keep quiet, to give them enough cause for their speaking, barking, shouting, and writing. His only fear is that they should not condemn him even now; for if they do not, he knows God will; and he hopes that bishop, pope, priest, monk, and doctor will go freely to work and persecute the truth, as it is their nature to do; and that God meantime will strengthen the hands of the nobles in carrying out the measures above suggested, for their own good and that of the Christian estate in general.

To preach to men of their rights and wrongs is to gain a certain hearing.

That one man's opinion is as good as another's, and everybody's, at any rate, much better than that of their spiritual pastors' and masters', was a comfortable and easily digested doctrine. The "Address to the Christian Nobility" was received with rapturous applause; four thousand copies were sold within a few days; and the way was thus well prepared for the "Babylonish Captivity of the Church," in which the whole of the Catholic sacramental system was rendered subservient to the demands of the Lutheran gospel.

This second treatise differed from its predecessor in being almost exclusively polemical. The writer begins with recalling the stages through which, thanks to the kind aid of his supersubtile

opponents, he had been gradually led from his former great and superstitious reverence for Rome to his present more enlightened state ; and after some rather ponderous sarcasms against the crazy magpies of theologians who wanted to make him out a heretic, he assures these that however active they may be, he is quite able to keep pace with them ; and that for every heresy of his that they confute, he will take care to provide them with a new one. They have now, for instance, been making themselves very busy because he has said he approved of Communion being given in both kinds ; well, so he may have done ; that is a small matter, just fit for learned fools like them to squabble about ; but now he is going to tell them something more : That this Roman Church of theirs, namely, is not only impious in withholding the cup from the laity if they want it, but that her whole doctrine about the sacraments, from beginning to end, is nothing but lies and fraud ; thus, not only, he says, has she invented four sacraments which are not sacraments at all ; not only has she trampled on the rights of the free Christian man, by inventing forms and dogmas where all should be open to the choice and decision of each ; but even those three true sacraments which she acknowledges, she has brought into miserable bondage. She has derogated from the grace of Baptism by saying it can be lost through sin ; she has made a profitable reception of Penance and Holy Communion dependent on the dispositions of the recipient ; whilst, chief of all, her tyranny and malice have been stretched to the uttermost, when, by ascribing a sacrificial character to the Mass, she has converted it from an instrument of consolation into one of torment, since it is by this more than by anything else that she fixes men's minds upon the debt they owe to God, instead of on the promise (to be apprehended by faith alone) that this debt, through Christ's merits, has been forever cancelled.

Respecting the last three charges here made, it is noticeable that the urgency of the case has, in this instance, compelled Luther to abandon his more usual guerilla methods of warfare, and speak straight to the point. The Church *really does do* what he now accuses her of doing. She really pronounces the grace ; of Baptism as a grace that may be lost through sin ; she really declares the sinner's pardon conditional on the sinner's contrition ;

and she really represents the Mass as a sacrifice perpetually offered up, and—as a moment's consideration will be enough to show—it is precisely in so doing that her offence against the Lutheran gospel lies; since there is not one among the above propositions which does not inevitably cut at the root of its fundamental doctrine. Obviously thus, let the will but be viewed as impotent, the grace which the Church offers in Baptism becomes a mockery; obviously "sin" can, in this case, be no more a fitting subject for "contrition" than any other unavoidable accident of nature; while, if possible, still more obviously, to point to a sacrifice as ever renewed, for guilt which could never have been avoided, is to withdraw the sinner's eyes from God's mercy to fix them only upon His wrath.

In their Catholic signification, the three sacraments which Luther consented to recognize as such had thus become for his own purpose worse than useless. Baptism could not cleanse a nature irretrievably filthy; Penance could not restore a sanctity never possessed; the Mass, in its sacrificial character, was either vain or superfluous. The one gift of which the sinner, on the gospel showing, could avail himself, was that of a comprehensive indemnity, not for individual acts of sin, but for the past, present, and future sinfulness, from which he had no real means of escape. It was into warrants of such indemnity, therefore, that Baptism, Penance, and "the Bread" (to use Luther's phrase), were now converted. They were, he said, one sacrament, and three sacramental signs; and each, according to him, had been instituted by God, as a sensible symbol of the Divine promise which assured the sinner's safety, and as a special means whereby the faith necessary to seize and appropriate that promise might be evoked. Baptism in this way conferred a title to pardon which no future sin could forfeit the right to plead; Penance became a mere verbal *fillip*, which could be administered by any Christian to the faith of a wavering brother, as to the permanence of the Christian's privileges; and Communion, a pledge, that let a man's sins be what they might, he need, in virtue of the Divine promises, trouble himself no more about them. The only condition required for the profitable reception of either, was what Luther defined as "faith," *e. g.*, the confidence, that as he himself could do nothing,

God had already done all things;—and it was not such as troubled themselves with vain sorrow for past sin, or with yet vainer resolutions of amendment, who reaped the most profit from these ordinances; but such, on the contrary, as overwhelmed with horror and despair at the sight of their own indelible filthiness, came “just as they were” to have it veiled from God’s eyes beneath the robe of the righteousness of Christ.

In his treatment of the four remaining sacraments, Luther on his own grounds was also perfectly consistent. The characteristic functions of the priesthood being done away with, there was obviously no further occasion for Orders; while Confirmation, Matrimony, and Extreme Unction, were neither admissible as vehicles of special graces nor required as mere symbols of pardon. All, accordingly, were set aside alike, so far as their sacramental character was concerned, as having no warrant in Scripture; while, with regard to one in particular, the Reformer here inaugurates the expression of opinions which he afterwards developed more fully; and which, though a logical outcome of his fundamental doctrine, are of a kind which makes their defence difficult even to his warmest admirers. Luther’s theories on grace and free will may be plausibly dismissed, as treating of subjects which no one can really grasp; his denunciations of human merit may be taken as witnessing his humility; and his opposition to priestly tyranny and superstition, as showing his sound and homely common sense;—but in his treatment of the subject of Matrimony (though only carrying out his own acknowledged premises to a by no means far-fetched conclusion), he enters on ground where no one who wishes to see the ordinary sanctions of morality preserved, can willingly follow him. On this head, as he had already released priests from the vow of celibacy, on the plea that its observance was impossible to human nature; he here, on the same ground, and under circumstances which seemed to him to call for such indulgence, releases husbands and wives from their vows of fidelity. His views on this point were still further elaborated and justified in his famous sermon on Marriage, preached later on in Wittenberg, where he grounds the need for such liberty on the assumption (here as elsewhere illustrated with extreme grossness), that the desires of the flesh being irresistible, their

importunity can only be escaped through compliance ;—the freedom he thus accords being therefore necessary if Christians are to live in good conscience. The passages are not adapted for quotation, and those who have desired to shield the credit of the writer have taken the only possible course of either ignoring them altogether or else carefully disguising their drift.¹

Meantime, and after very mature deliberation, a Bull had at last been prepared in Rome, which condemned certain of Luther's propositions, ordered his writings to be burned, and called on him to retract within sixty days, under pain of excommunication. It reached Germany just after the appearance of the treatise on the Babylonish Captivity, and its reception varied greatly in different places. In Wittenberg no notice was taken of it whatever. In Leipzig and Erfurt it gave rise to much rioting and disorder; while in Louvain, Cologne, and Maintz the books were burned, as commanded.

Luther himself, notwithstanding his previous protest that he should look on the Pope's condemnation as the seal of Divine approval, expressed not only extreme indignation, but also a complete surprise at the turn affairs had taken. It was an absolutely outrageous and unheard-of thing, he said, that Christian people should be thus called on to deny and condemn the truth. Never since the creation of the world had Satan spoken so shamelessly against God as in this Bull—no one could possibly be saved who should either support it or not fight against it.

To the Pope himself he sent a letter, written in a style of the most elaborate insolence, in which he assured his "Leo," his "good Leo," or his "blessed Father," as he by turns styles him, that he, Luther, has not, after all, so very bad an opinion of him as he may have been told; that, in fact, he pities him as a dupe, rather than blames him as an evil-doer; and himself, after the pattern of St. Bernard, stands charitably ready to offer him fraternal advice and correction.

For his own part, however, he begs to say that all idea of

¹ *Sermons on the Mission of the Comforter*, by Archdeacon Hare, p. 794. Quoted also by Hallam, *Literature of Europe*, Vol. I, p. 506. See also *Luther's Primary Works*. Wace & Buchheim. Pp. 445-6. London: Hodder & Stoughton. 1893.

retraction must be quite put aside. By the favor of God, there is now no hope of proceeding against him by force. It is nobody's fault but his enemies', that he is not quietly engaged in those Scriptural studies to which his peaceful tastes incline him; but anyway, what he has said he means to stick to, and he will bear with no laws being put upon him for the interpretation of the Word of God. With regard to "Leo his Father," he advises him not to listen to the soul-destroying stuff people babble to him about his spiritual dignities; but to trust rather in those who humiliate him than in those who exalt him. Amongst the former, he may rely on it, he has no more sincere well-wisher than his present monitor; who now sends him, in token of his regard, a little treatise which, containing as it does the whole gospel in a nutshell, may serve not only to illustrate the special direction of the writer's talents, but perchance may also minister a spiritual gift to the recipient.

The treatise on "Christian Liberty," to which Luther thus alludes, is the last of the three Primary Works. Unlike those which preceded it, its tone is almost entirely didactic; and the task which here occupies the Reformer is that of advancing the one plea on which Christianity, in its specifically Protestant form, can and does claim a theoretic and shadowy immunity from the charge of being "a license to sin, in order that grace may abound." Into this contention, however, we will not at present enter, since it is one which, both in its nature and results, will have to be carefully examined by and by.

Without awaiting a reply to his missive, Luther's next move was to publish a tract in language of the most unmeasured violence against the "Bull of Anti-Christ"; and this again was followed by an appeal, drawn up before a notary, to a future General Council, against the decision of "this besotted damned heretic and apostate, this betrayer, this slanderer, this blasphemer of the Christian Church;" and not long afterwards (December 10th) he took the matter into his own hands, and made the breach finally irrevocable, by publicly burning the Pope's Bull, together with the books of Canon Law, outside the city gates.

Thus defied, the Pope entered on negotiations with the Emperor for the publication of an edict, in virtue of which his

own sentence might be enforced; and the Papal Legate, Aleander, after an ineffectual appeal to the Elector of Saxony to place Luther under restraint, repaired to the Assembly of the Estates, then sitting at Worms; and after representing to it the destructive and dangerous character of the opinions now being sown broadcast over Germany, urged that energetic measures should be taken for their suppression.

The Emperor was inclined to comply, but among the members of the Assembly much difference of opinion prevailed, which gave rise to a stormy debate. In the end, however, it was settled that hasty action of any sort under existing circumstances would be dangerous, and that the most prudent course would be to call on Luther to appear in person and answer for himself before the Diet.

A summons to this effect, accompanied by a safe conduct, was accordingly despatched to Wittenberg; and on April 2, 1521, the Reformer set out to obey it.

The courage he displayed in so doing is one of the things for which he has been most be-lauded, but in reality it cannot claim any great merit. The popular bias, it must be borne in mind, was at this time all on his side. His friend, the Elector of Saxony, was busied at the Diet in his behalf. Sickingen, whose revolutionary party formed a standing menace to the peace of Germany, was in the neighborhood of Worms at the head of a large body of armed followers, ready to avenge any injury which might be offered to his protégé. As Münzer afterwards tauntingly observed, Luther's real danger on this occasion would have been from his noble allies, had he disappointed them by not standing firm. No sort of encouragement, moreover, was wanting to him. In Worms itself a printing press had been set up for the sole purpose of diffusing his writings. Woodcuts were executed in which he was represented surrounded by a glory, and with the Holy Spirit in the form of a dove hovering above his head. His journey from the time he left Wittenberg was a triumphal progress. As he approached Erfurt, the Rector, with forty members of the University, and a large body of the townspeople, all streamed out in procession to meet him. In the Augustinian Church next day he preached to enthusiastic crowds, on the "futility of good

works ;" and, if his admirers are to be believed, also performed a notable miracle in silencing the devil, who, he told his congregation, had been the author of an unaccountable noise which had disturbed them during the sermon. By his Neo-Humanist friends, too, he was assiduously fed with flattery of the most fulsome sort :—he was the hero of the Gospel—the judge of wickedness—even to look upon his countenance was a revelation of the Deity ;—that he should have come to figure in his own eyes as the Chosen Champion, with Christ at his side, advancing to victory in the face of men and devils, is natural enough, and the image we see reflected in so many of his histories is, in fact, nothing more than would have been naturally cast by his own mental picture of himself.

On his actual appearance before the Council, however, his confidence seems to have temporarily failed him. According to an eye-witness, he seemed much terrified, and spoke so low that those close by had difficulty in hearing him. Two questions only, by the Emperor's decision, were put,—namely, whether he was the author of certain books, and whether he would make the required retractions. To the first he replied in the affirmative, while with regard to the second, he surprised everyone present by asking time for consideration. This was granted, though with an intimation that he had no right to expect it ; and two or three days' delay ensued, during which time a brisk correspondence was kept up between himself and Hutten, and renewed debates arose in the Council as to the wisest course to adopt. The Emperor had become perfectly convinced that the Pope's sentence must be carried out, but on his publishing a resolution to that effect, so many anonymous threats of vengeance followed that the Council fearing a popular rising, begged that no measures against Luther might be taken until all other means had failed of persuading him into compliance.

A committee, half lay, half clerical, was accordingly appointed, and its members set themselves to work to see if they could not let the Reformer down easily.

Would he, they inquired, so far put the matter out of his own hands as to submit it to the decision of the Emperor and the Estates ? Or, if not to the Emperor and the Estates, then to the

Emperor and a committee of German prelates? Or what would he say to letting the questions lie over till the next council? Luther, however, encouraged by Hutten's assurances and the evident anxiety of his assessors to come to terms, had recovered all his hardihood. Nothing that could be suggested pleased him; he had no great opinion either of the Estates or the Emperor; as to a council, he might agree to that, but only on the condition that it decided nothing contrary to the divine word, the Epistles of St. Paul, and the truth; and so very comprehensive a rider as this being judged inadmissible, matters were again at a standstill.

A public disputation was next proposed, but this suggestion fared no better than its predecessors. "Had Luther," one of the theologians then inquired, "himself received a special revelation from God, as he thus set himself above everything and everybody?" And the reply to this last query being in the affirmative, the case was abandoned as hopeless, and instructions were issued to the Reformer to make the best of his twenty-one days' remaining safe conduct by returning at once to Wittenberg.

The next day, April 26th, he accordingly set off, but Wittenberg was not his real destination. The Elector Frederick, stoutly as he had hitherto defended Luther's cause, did not wish to be burdened with his protection when actually under the imperial ban; and he arranged with him therefore, on the evening preceding his departure, that he should allow himself to be seemingly waylaid on the road, and carried off as though by force to a place of safety. Writing to his friend, Lucas Cranach, the painter, on this occasion, "I am going," Luther says, "to be shut up and hidden away, though where I don't yet know myself. I must endure and be silent for a little while. 'A little while and ye shall not see me, and again a little while and ye shall see me,' says Christ the Lord. I hope it will be so with me."

The plan thus prepared was successfully executed. Luther was conducted to the strong castle of the Wartburg, and a report of his death industriously spread abroad, as an additional help to his concealment.

Here, on his "Patmos," as he called it, he spent the next ten months, a constant prey, according to his own belief, to diabolical assaults and temptations; these last taking the form of suggested

doubts as to the validity of the new doctrines; and here, too, he busied himself in adding another German translation of the Scriptures to the fifteen already extant; or, to use a more common expression, "in first giving the Word of God to the people."

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PAGAN LITERATURE IN THE CHRISTIAN SYSTEM OF EDUCATION.

LITTLE of value has been written and nothing has been done to fix with any degree of finality the purpose and place of pagan writers in our college course. Brief and unsatisfactory references to the question are scattered through the works of writers from St. Clement to those of our own day. Some have given us feeble animadversions upon the subject, others make long laments that heathen authors monopolize the minds of Christian students; others again have devised courses that exclude the ancient classics. A few writers, after endeavoring to prove the danger from pagan works, have given us a plan of study that embraces both the Christian and pagan classics. All this has been fruitless. The pagans retain the same unshaken position in our institutions of culture that they held before the advent of Christianity.

But what is the cause of this continued and complete grasp that Gentile letters has upon our Catholic schools? "This question," says Burckhardt, "can perhaps be met by the counter-question, whether the arts and letters of the Greeks and Romans will not always hold their own, not only in the formation of pure taste, but also in the discipline of character and the training of the intelligence." "We cannot afford," Symonds maintains, "to lose the vivid sense of what men were and what they wrought in ages far removed from us, especially when those men were our superiors in certain spheres." Again, "they contain," says Brownson, "the highest religion that is to be found in non-Catholic society." Moreover, the occasional opposition to the ancient masterpieces seems only to have strengthened their position in the bulwarks of Christendom; and the plain animus in the writings of anti-pagan

fanatics has sent their opinions to a well-merited oblivion. Those writers, too, who advocated that the higher culture of the races should be grounded upon Christian classics in conjunction with the pagan, have been unsustained by any sympathy. The latter have either asked too much from teachers who have fallen into the languor of routine, or, having proposed a sensible remedy, have neglected to put it before the notice of Catholic educators. Therefore, the Church is without a programme or a watchword on the subject of pagan writings. And the Latin and Greek tongues retain their hold in the domain of education because they reflect the thoughts and beliefs of ancient communities, because of their perfect structure, because they are the best models of human composition unaided by revelation, and because no one has pushed forward a sensible plan that would make the study of those literatures wider and not narrower.

We shall add another voice to those that cried in the wilderness, but with the hope that some will listen. We propose to begin with Clement of Alexandria, in the second century, and to review the more important opinions of those who have written about the educational value of pre-Christian writers. The courses of study in Christian schools, from Clement to the present day, will be touched upon. Then we shall take up pagan literature and examine into its extraordinary desirableness. Finally, having seen what ends it serves, or ought to serve, we shall propose a course that will prove, not a substitute, but an antidote against the poison in heathen models, that will afford, by comparison, a truer insight into Latin and Greek literature.

The Church has always seen the broad possibilities for good in the Gentile literature. At no time in her history has she given official recognition of attacks on pagan writings. Tolerance is always the watch-word. When, at the conversion of Constantine, Christianity became the established religion, the Fathers had a favorable chance to deal a deathblow to a literature that fostered so much error and impurity of sentiment. Here were the volumes that preserved the lives, exploits and crimes of thirty thousand fabled deities and contained the loathsome and indecent productions of Terence, Martial, Petronius and others not less dangerous to purity of mind. Not only were the Greek and Latin pagan authors

sure to keep alive a silly mythology in the popular mind, but they idealized a form of human life which the new faith held as worthless. But the ever-wise Mother of Learning would not, for sensible reasons, alienate herself from the only existing means of culture. She wished, of course, to crush idolatry, but she would never consent to any movement whose end would be a stifling of love for the beautiful in literature.

Thus a double task was thrust upon the Church; the classics alone communicated sound learning, and the study of them formed a necessary part of education. The Church must educate the superstitious pagan populace and she must attend to the civilization of the unlettered barbarians; and, at the same time, she must put into the hands of her children finished models of eloquence and poetry that plainly propagated immorality. How was this to be done? The course seemed inconsistent. Besides, there were men within the Church who vetoed all compromise with the heathen; on the contrary, others existed who regarded classical literature with an enthusiasm that might encourage worldliness and lack of faith in weak characters. So a middle course between fanaticism and absolute humanism was the sensible consequence. When a Christian student was sent to a pagan master he was cautioned and fortified against error. The light of antiquity was permitted to shine upon the followers of Christ, "leaving all responsibility to those who abused the light, but not dreaming of extinguishing it."

This devotion to letters, this desire of Christianity to gather up all that was lofty, equitable and beneficent in the old order, is brought out strongly in the works of the Greek Fathers. These men of the Eastern Church were convinced and taught that pagan literature is not irreconcilable with the principles of Christianity. They believed that there was much in Homer, Hesiod, Theognis, Euripides, and Plato, that tended to elevate the human mind and much that prepared souls to turn with pleasure from the page of error to the pure and ennobling study of God's Word.

Clement of Alexandria, born in Athens of pagan parents, and educated in heathen schools, is the first of those whose writings have come down to us who evinces a friendly attitude towards pagan letters. Clement sought to find the good in pagan works

and to reach heathen hearts through points of contact between their religion and Christianity. In fact, the principal thought in Clement's three admirable treatises, "An Exhortation to the Greeks," "The Pedagogue," and "The Stromata," is a justification of non-Christian authors. The Saint desired that pagan learning should become, like Hagar to Sara, a handmaid to the Faith, and his whole teaching may be summed up in this passage from the *Stromata*: "No, profane literature does no harm to the Christian life; those have slandered it who represented it as a treacherous and immoral attendant, for it is a light, an image of the Truth, a gift from God to the Greeks, which, far from seducing us from the faith by an empty fame, gives it another bulwark and becomes its sister science." Thus was Clement the precursor of all humanists and the interpreter of the Church's policy of generous eclecticism.

"To borrow from the ancients as much as was consistent with Christian ethics" became the motto of a school of thought that was to make a lasting impression on Christian educators. Origen, who succeeded Clement in the catechetical school at Alexandria, surpassed the latter in enthusiasm for pagan writings; Origen acquired a deep store of secular and sacred knowledge from his father. The father of Origen was a Christian rhetorician. Like Clement, Origen sought to harmonize the Mosaic law with heathen philosophy. He held that both were parts of the same truth and prepared the way for Christ's teachings. His teaching on the subject gains in importance, for he enlarged upon and established more clearly the method of Clement. Many took Origen for their guide in dealing with the subject of heathen literature: Gregory Thaumaturgus, Nyssa, and Nazianzen; Eusebius, Basil and Nemesius repeated Origen's teaching.

Gregory Nazianzen, impressionable and impetuous, acknowledges that the dazzling achievements of pagan heroes, the heathen traditions of Athens and the magnificent remains of the dying religion with which it was filled, brought no slight temptation to a young man's faith. Julian, afterwards the Apostate, was a frequent companion of Basil and Gregory, in their studies at Athens. The unfortunate nephew of Constantine drew false conclusions from his researches, yielded to the seductions of the old mythology, and when he became emperor restored paganism.

In Basil and Gregory we have two individuals of commanding note, who have given us advice and example on what to do with the heritage of antiquity. Basil kept up a lifelong correspondence with his pagan teacher Libanius, and had the records of the Saint's life been lost, his letters would have sufficed to prove the depth of his classical culture. "It is in the works of St. Basil in particular," says Ozanam, "that the true and wholesome doctrines on the share of the Church in the profane legacy of antiquity are to be found."

When Julian assumed the purple he forbade the Christians to teach pagan authors. He enacted the following law: "As we are now, thanks to the gods, enjoying liberty, I hold it absurd to lead men to teach the works of poets whom they condemn. For do not Homer, Hesiod, Demosthenes and Virgil recognize the gods as authors of their knowledge? Were not many of their works consecrated to Mercury and the Muses? If these (Christian) masters think the poets to have been in error, let them confine themselves to interpreting Luke and Matthew in the churches of the Galileans." Every Christian teacher protested against this unjust enactment, but Gregory Nazianzen, voicing the feeling of the whole Eastern Church, gave a memorable reply to the tyrannical edict. "For my part," he says, "I trust that every one who cares for learning will take part in my indignation. I leave to others, fortune, birth, and every other fancied good that can flatter the imagination of man. I value only science and letters, and I regret no labor that I have spent in their acquisition. I have preferred, and ever shall prefer, learning to all earthly riches, and hold nothing dearer on earth next to the joys of heaven and the hopes of eternity." Julian closed the schools for three years, and during that time the Church endured one of the severest of her trials. But the passionate love of the Christian teachers for antiquity guaranteed but a brief suspension of open devotion to the classics. Julian's decree was revoked by Valentinian at the request of St. Ambrose, and Christian students were once more permitted "to extract honey from poisoned flowers."

With the spread of Christianity and the increasing number of Christian masters, came a new and subtle danger to the faithful. Pagan academicians, in order to compete with the Christian

teachers, conformed outwardly to Christian practices, but in their schools and in their private lives taught and retained heathen ideas and customs. They tried in secret to corrupt the Faith of Christian students. St. John Chrysostom, with evident reluctance brought before the people the necessity of using deliberation before sending children to pagan masters. "Are we then to give up pagan literature? you will exclaim. I do not say that; but I do say that we must not kill souls. When the foundations of a building are sapped, we should seek rather for architects to reconstruct the whole edifice, than for artists to adorn the walls. In fact, the choice lies between two alternatives—a liberal education, which they may get from pagan masters, and the salvation of their souls which you may assist by sending them to the monks. Which is to gain the day, science or the soul? If you can unite both advantages, do so, by all means; but, if not, choose the more precious."

The need of competent Christian teachers was apparent. But the pagan rhetoricians made a desperate fight. The teachers of the old cult, entrenched in the schools and believing themselves the only heirs of a glorious literature, struggled to retain their hold on Christian students. The fact that Christian emperors permitted the pagans to continue in possession of their liberties and privileges accounts for this spirit in pagan teachers. The tolerant attitude of the Church bred insolence in the pagans. Ammianus, Claudian, Rutilius, and others calumniated the new religion with impunity. Symmachus, Libanius, and powerful factions of infidel rhetoricians, courtiers and versifiers "still waited," says Beugnot, "in scornful patience till mankind should grow weary of the folly of the cross." Heathen temples, ceremonies, statues and literature still survived the fifth century, and the sophists, the scattered champions of an expiring idolatry, tried to deceive the populace into believing in the eternity of the mythological cult. But the worst was not there. There were writers within the Church whose efforts to assimilate the spirit of the ancients resulted in scandal and condemnation. Sedonius Apollinaris, a Christian writer, could not string together a few spondee and dactyls without crowding into them a host of mythological associations. Fortunatus, a later writer, also regarded it as a

religious duty "to ape antiquity." This kind of affectation needed a check. And we find that St. Jerome, himself an enthusiast, denounced to Pope Damasus those priests who boasted that they knew Virgil by heart.

Hence there arose a school of men who counteracted this spirit of too generous compromise with heathenism. These men "having rubbed off the polish of paganism, presented it to the eyes of the people, naked and blood-stained, in the full horror of its impure and murderous observances;" and instead of acknowledging a modicum of truth in pagan writings, they rejected everything pagan. "Unfortunate gods! They had then to take to flight ignominiously," says Heine, speaking of the way the Apologists pursued the pagans. The leader of this school was Tertullian. Arrogant, narrow, and bitter, possessing an aggressiveness that approached fanaticism, he wished to wipe out every vestige of paganism from the world. He taunted the heathens in scornful, stinging words about their religion, philosophy and literature. Origen and Clement sought points of contact between the two systems; Tertullian insisted that the two literatures were utterly antagonistic, and he refused to come to close quarters with his enemy at any point. He even refused to wear clothes manufactured by pagan hands. He defied any Christian teacher to prove that the teaching of heathen letters was not a form of idolatry. "What is there in common," he exclaimed, "between Athens and Jerusalem, between the Academy and the Church; between heretics and Christians? Our doctrine comes from the Porch of Solomon, and teaches us to seek God with a simple heart. Let those who wish to give us a Stoic, or Platonic, or logical Christianity, come to terms with it, for we have no want of science with Christ, nor of study with the Gospel, and when we believe we search no more."

Thus did Tertullian in self-confident language range himself against all accord between religion and learning, but his influence lost its force through the weakness of his character. He gave up his work in the Church, withdrew into the desert, and gave himself up to the teachings of the heretic Montanus. Arnobius, Cyprian and Lactantius were mindful of Tertullian's fate. They produced but a modified opposition to pagan literature. Still the

school was formed by these men, and a writer now and then arose to check the tide of neo-Platonism and to remind the nations of the danger of too much heathenism.

A fact that helped to keep down the natural enthusiasm of the Christians for the compositions of the Gentiles was the deep knowledge of paganism and its literature possessed by the Fathers and Church writers. Most of these men, especially those of the Latin Church, were born of pagan parents. All of them had a pagan training. Tertullian, Clement, Cyprian, Lactantius, Arnobius, Victorinus, Sidonius, Quadratus, Athenagoras, St. Justin, and St. Augustine were born and educated under the heathen system. Jerome was not baptized until he was thirty, and, up to that age, he tells us he was a prey to the temptations that surrounded a Roman student in those days. Therefore, these men were by experience made conscious of the infection that might be drawn from polluted writings and from the perusal of works of seductive philosophy. Occasional apostasies from this cause quickened the vigilance of the Christian writers. Their intimate knowledge of the error that runs through the ancient teachers caused a few Fathers, in the first heat of their conversion, to believe that total destruction rather than warnings were better for the cause of Christ. But in proportion as the dangers of paganism decreased, the Fathers saw fit to modify their earlier views. The reaction, in fact, seemed inevitable. They could not escape from the power of a literature that filled their minds since childhood and often-times slipped into their writings in the shape of classical allusions. Some were scandalized at St. Jerome for filling his works with pagan memories. But the Saint in his letter to Magnus, a Roman orator, defends a sensible use of the classics. He goes through a long list of Church writers and Fathers who have profited by the ancient philosophers and poets. "You would not apply this reproach to me if you knew the sacredness of antiquity," he retorted. "St. Paul, pleading the cause of Christ before the Areopagus, had not scrupled to use the inscription on a pagan altar and to invoke as a witness the poet Aratus." Here we find St. Jerome favoring what he once promised to condemn. For it is reported that in a dream he was scourged by angels for having loved Cicero too well; "yet," says his biographer, "his repent-

ance was short-lived, since he caused the monks of the Mount of Olives to pass their nights in copying works of Cicero and did not shrink himself from expounding the lyric and comic poets to the children of Bethlehem."

St. Augustine in his *Confessions* bursts into bitterness at the thought of his pagan training. "But woe be to thee, O torrent of human custom! Who shall stop thy course? Have I not read in thee both of a thundering and of an adulterating Jove! And certainly he could not do both of these things. Thus it was feigned that men might be authorized to imitate true adultery, when countenanced by false thunder. Oh hellish stream! The children of men are daily cast into thee, paying dearly that they may learn these things." St. Augustine continues in this strain, citing the example of a young man who justified his sin of lust by the example of Jupiter. He concludes his observations with a milder statement: "I do not blame the words, which are, as it were, choice and precious vessels; but the wine of error which in them was presented to drink by our masters, who were already drunk with it; and were beaten if we did not drink, nor could we appeal to any sober judge." This was a condition when Augustine was a boy; but his anger against the pagans seems to have died out with age. In his "City of God," written in his riper years, he says: "I could have pardoned the pagans if, instead of raising a temple to Cybele, they had reared a shrine to Plato wherein his books should be read."

Thus from the third century to the time of Savonarola in the fifteenth, no extensive or violent action occurred to banish pagan authors. Savonarola, the fiery arraigner of a half-paganized nation, will be dealt with in our next article. The causes that led him to declare "that the pagan philosophers were in Hell and that an old woman knew more of saving faith than Plato!" will be treated when we give our personal views on the abuses of pagan literature. We shall return to the Christian schools of the early Middle Ages.

When the schools of Athens were closed by Justinian and when pagan masters fell into disrepute, a long-existing want in the educational world became intensified. Christian teachers were needed. In 522 St. Benedict began to take charge of the

education of children of rank. The authors taught were nearly the same as those of the pagan imperial schools, but the pictures of vice were offset by the study of Christian writers and by the clean lives of the monastic teachers. From this foundation by St. Benedict thousands of Christian schools sprang up. On the word of St. Augustine "that the Gentile literature is not entirely composed of superstitious fictions, but contains liberal arts serviceable to the truth," Christian students began to carry away pagan precepts that were purged of their surrounding dross by holy teachers. So well satisfied was St. Benedict with the experiment of using pagan authors that he incorporated it into his rule. He designed that Catholic students should be instructed "*non solum in Scripturis divinis, sed etiam in secularibus litteris.*" We should note that religious knowledge was not neglected.

In a short time the Benedictine schools were thrown open to all classes. In 543 St. Maurus carried the Benedictine rule into Gaul. Cassiodorus, Bede, Alcuin, and Cassian, by a singular coincidence, have repeated with St. Benedict the metaphor of St. Augustine that Christians were bound to act like the children of Israel on coming out of Egypt, and to carry off the gold and silver of the Gentiles while loathing the false gods and idols. After the extended establishment of the monastic schools, pagan letters entered upon a broad and easy path to popularity. Since Benedict's time to the present, the position of pagan authors has never been threatened. The later mediæval schools, in fact, rushed to the extreme. Virgil was raised to the rank of pontiff; the elegies of Ovid were credited with allegorical significations. Owing to certain lines in his "Fourth Eclogue," Virgil was regarded as one who had prophesied the coming of Christ. Poets who had once been regarded as deadly foes were now accepted as auxiliaries in the battle of the Church against barbarism. "With regard to the actual knowledge of Latin literature possessed in the Middle Ages," says Symonds, "it may be said in brief that Virgil was continually studied, and that a certain familiarity with Ovid, Lucan, Horace, Juvenal, and Statius, was never lost." There was never a dearth of devotion to the prose writers, particularly Cicero, Seneca, Tacitus, Sallust, Cæsar, and Livy.

The love of the Irish monks of the fifth, sixth and seventh

centuries for the classics is proverbial. Hebrew and Latin were cultivated in their schools, but the language of Homer was most in favor. Virgil and Homer were the popular authors at Canterbury in the seventh century. St. Aldhelm was a deep scholar and firm advocate of humanistic studies. In the year 830, at the monastery at Fulda, we find a remarkable zeal for secular wisdom. Here is a picture taken from Augusta Drane's *Christian Schools and Scholars*: "The monk Probus is lecturing on Virgil and Cicero with such hearty enthusiasm that his brother professors accuse him in good-natured jesting of ranking them with the saints. Elsewhere disputations are carried on over the categories of Aristotle."

From what is here written it can be seen that the Church through the ages has not only been willing to have her children search the Word of God, but she has virtually approved of their reading "what man has written for man." St. Jerome's dreams were haunted by heathen heroes, and St. Augustine wept at Dido's fate, but the real promoters and conservators of the classics were the mediæval monks. "Christian schools," writes Orestes Brownson, "colleges, and even universities of mediæval times, were modeled after, and we may say were based on, the imperial schools of pagan Rome."

When the revival entered the Christian schools the Christian authors were banished. The Greek and Latin Fathers were condemned as a barbarous crew. From this point our admiration for the Christian system of education must cease. The educational world yielded to the atheistical and sensual dictators of learning. To-day the pagans rule our courses. It will be our duty, then, to examine into the advisability of returning to a system where Christian authors will be reclaimed and placed side by side with that secular wisdom which ought to be nothing but "the handmaid of the true Israel."

EDWARD RAYMOND MALONEY, A.B.

Orange, N. J.

Student's Library Table.

RECENT SCIENCE NOTES.

Magazine Science.—Few men in this country are better fitted to discuss phases of physiological psychology than the professor of psychology of Columbia University, Professor J. McKeen Cattell, who is also the responsible editor of the *Popular Science Monthly*. It is a pleasure, then, to find that Mr. Carl Snyder's recent article in the May number of *Harper's Magazine*, on the mechanism of the brain, receives the severe treatment at his hands that it deserves. Professor Cattell says: "Mr. Snyder's article is a potpourri of truth, half-truth and falsehood, concerning chemistry, physics, anatomy, physiology, and psychology."

He quotes Mr. Snyder's explanation of nerve impulse transmission: "Supposing that this special colloid material cannot be fixed upon as the seat of the highest powers of man, they might be thrown upon that extraordinary and rather hypothetical ether of which physicists talk so much and know so little." A little farther on Mr. Snyder says: "As there is no nerve action without the evident presence of electricity, it seems probable that nerve action, thought and consciousness, and what in our present ignorance we call electricity, are one and the same." Professor Cattell's comment on all this rot is: "Physicists may not know all that they would like to know about the ether and electricity, but they know enough not to write nonsense about them."

Even Mr. Snyder's facts are false. He says that the weight of Byron's brain is highest in the list, and Turgenieff's is second in the list. To which Professor Cattell rejoins: "We are able to state definitely that the weight of Byron's brain is unknown, as is also true in the case of Turgenieff." The conclusion of the editorial comment is: "It may seem unkind thus to criticise Mr. Snyder's article, but it is unfair to the public for magazines such as *Harper's*, *Scribner's*, *The Century*, and *McClure's*, not to separate their science from their fiction."

We may add that Harper's have just announced the publi-

cation of a book by Mr. Carl Snyder which is to be a popularization of science. We wonder how many of these articles, with their startling "science," have been published in *Harper's Magazine*, with the idea of giving preliminary advertisement for this book. We would like further to ask how far the commercial spirit—the bidding for salable material, is going to prostitute the supposed literature and science of our so-called best magazines.

There have been some very interesting discussions as to the reasons for the decline in the number of children in American families during recent years. President Roosevelt's declarations and President Eliot's arraignment of the better classes and especially the college graduate, have attracted widespread attention and have given rise to many curious explanations of the facts as presented by the statistics of our last census and of the college graduate list, so far as these can be obtained. One great bone of contention has been that the higher education has a positive physical effect in lessening reproductive power. There has been a curious attempt made to gloss over what the physicians of this country have long recognized to be the real facts in the case. Luxury and social ambition, with the desire not to be bothered with children, are the real factors at work.

Cause and effect are exactly the same as in the days when the Roman satirists of the early imperial times complained that the old Roman families were dying out. There has even been no change in the methods employed in bringing about these results, as any one will readily understand who recalls passages of the satirists, and especially of Juvenal. This striking passage from the sixth satire (lines 595 et seq.), for instance, is as completely descriptive of the present state of affairs as if it were actually written by an American of the beginning of the twentieth century instead of by a Pagan Roman of the end of the first.

Tantum artes hujus, tantum medicamina possunt
Quae steriles facit, atque homines in ventre necandos
Conducit. Gaude, infelix, atque ipse bibendum
Porrige quidquid erit.

Human nature has not changed much since the Roman satirists' time, as the lines a little further on, with their comment on recent events, show very plainly :

. . . Stat Fortuna improba nactu,
 Arridens nudis infantibus, hos fovet omnes
 Involvitque sinu ; domibus tunc porrigit altis,
 Secretumque sibi mimum parat.

Surely sociology in its modern development will have to take account of these old observations as well as of its newer all-explaining statistics.

Lord Kelvin and the Argument from Design.—There has always been a tendency among orthodox thinkers to exaggerate the supposed opposition of science to religion. This attitude has, it is true, been assumed mainly as the result of the incoherent teaching of scientific disciples rather than the great masters of science themselves. At the present time, however, nothing is more interesting than to find how thoroughly science and great scientific men are coming to recognize such dogmas of religious thought as creation, and the necessity for a Creator, with the frankness before almost unknown. As the London correspondent of the *New York Tribune* said on Friday, May 15th, in reference to the sensation created in London by Lord Kelvin's recent declaration :

"The pendulum having reached scientific atheism, has been swinging back in the arc of intellectual movement towards religious belief more rapidly than good people slumbering peacefully in church pews under mechanical friction are aware."

Lord Kelvin is now since the death of Helmholtz the most distinguished of living men of science. He has been for long the Dean of English science whom all the world has delighted to honor. His visit to this country and the worthy honors lavished upon him will be remembered. His recent protest was made at the close of a lecture on Present-Day Rationalism delivered by Professor Henslow. Professor Henslow stated that modern science neither affirms nor denies creative power in the origin of life. Lord Kelvin replied with some warmth that science does and must positively affirm creative power since biology makes every one feel the miracle of life in himself.

He said that modern biologists are coming once more to the complete acceptance of a vital principle as the source of vital phenomena. He asked :

"Is there anything so absurd as to believe that a number of

atoms falling together of their own accord can by any chance make a sprig of moss, a microbe or a living animal? Nobody can think that any such process even in millions and millions of years could unaided give us a beautiful world like ours?" He added, "Let nobody be afraid of true freedom of thought. Let us be free in thought and criticism, but with freedom we are bound to come to the conclusion that science is not antagonistic, but is a help to religion."

Lord Kelvin closed his brief but weighty confession of faith with this striking passage: "Forty years ago I asked Liebig walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical force. He answered no, I believe it no more than I could believe that a book of botany describing them could grow by mere chemical force." One of Lord Kelvin's expressions is, "Every action of the human free-will is a miracle to physical, and chemical, and mathematical science."

In commenting on Lord Kelvin's declaration, most of the daily press have insisted on the difference between the attitude assumed by Lord Kelvin and that of Huxley and Darwin twenty-five years ago. It must not be forgotten, however, that even these men have been distinctly misunderstood by those who have not read their works with care. The concluding sentences of Darwin's origin of species are as distinctly reverential an acknowledgment of the Creator as one could well wish. He says: "There is a grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that while this planet has gone circling on according to the fixed law of gravity from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved." As for Huxley, in the April number of the *Irish Monthly* there is this quotation: "It is, and always has been, a favorite tenet of mine," says Huxley, "that atheism is as absurd, logically speaking, as polytheism." There has been a distinct tendency in recent years, in biology, to acknowledge the force of the argument from design and to admit the influence of final causes. There is a school of teleological biologists, who are representative of some of the best work in biology. As for Creation, one of our best-known

biological writers in America said not long since : " For the origin of matter there is no other theory in the field except that of Creation."

Emerson and Christian Science.—The psychology of the crowd is always an extremely interesting subject, and perhaps in nothing more so than in the peculiar religious fads that assume sway over crowds of people who have had no definite religious training in youth and whose ethical principles are the vaguest possible. As the result of the recent celebration of the one hundredth anniversary of Emerson's birthday, there have been a number of contributions made as to the estimated effect of Emersonian thinking and philosophic methods upon the American public. Practically all the writers proclaim Emerson's religious influence, though Emerson himself would surely have been the last to claim any philosophic system with regard to man and his relations to the Deity. Mr. Paul Elmer More, who is the literary editor of the *Independent*, and well-known for contributions to American literary criticism in recent years, has some very interesting remarks in a recent number of the *Independent* with regard to Emerson's influence in the production of so-called Christian Science. As a contribution to American religious sociology and psychology the passage seems worth while quoting :

" It would be indiscriminating to lay at Emerson's door the whole evil of a faded and vulgarized transcendentalism. He was but one of many others. Some as charming even before his day had taught the same facility of the spiritual life. Yet in him the movement came to its beautiful flower. We are justified in holding him mainly responsible for the harm that flowed from it, as we honor him for the glory that lay therein ; and, alas, even in his own day the doubtful influence of mistakenly easy philosophy. It was impossible, as Hawthorne avowed, to dwell in his vicinity without inhaling more or less the mountain atmosphere of Emerson's lofty thought. But in the brains of some people it wrought a singular giddiness, and if Emersonianism was mischievous to weak minds, then what shall we say of its influence in New England to-day, nay, throughout the whole country? for it is rampant in our life, it has wrought in our religion, our politics, and our literature a perilous dizziness of the brain. There is a mysterious faith abroad in the land which, however we grudge to say it, is the

most serious manifestation of religion discoverable in these days. We call it Christian Science, or faith healing, or what not, the gospel of a certain Mrs. Baker-Eddy, but in reality it does not owe its strength to the teaching of an ignorant woman in New Hampshire. It is a diluted and stale product of Emersonianism and the parentage is, I think, not difficult to discern. To Emerson, as to Mrs. Baker-Eddy, sin and suffering have no real existence. A man need only open his breast to the random influences of heaven to lead the purely spiritual life. There is a story—how authentic I do not know—that when Emerson was visiting Carlyle, the gruff Scotchman, who certainly believed heartily in evil and damnation, carried his guest to the slums of London and pointed out to him one horrible sight after another. ‘And do you believe in the deil noo?’ he would say, and always Emerson would shake his head in gentle denial. The story is at least *ben trovato*; it sets forth clearly the facile optimism out of which Christian Science was to spring. Such a creed, when professed by one who spoke with the noble accent and from the deep insight of an Emerson, was a radiant possession for seeking humanity forever. It is folly and inner deception when repeated parrot-like by men and women with no mental training and, visibly to all the world, with no moral or spiritual experience. To suppose that you and I and our neighbor can at our sweet will cast off the impediments of sin and suffering is a monstrous self-deceit. So has the very lack of system in Emerson’s message become a snare to mankind more deadly than the hardening systems of other philosophies.”

Duration of Seed Life.—Notwithstanding frequent announcements in the matter, it is definitely conceded that none of the so-called mummy wheat, that is the grains of cereals found in the mummy cases of the Egyptians, has ever been known to germinate. The length of time during which life may remain absolutely latent in seeds continues to be one of the mysteries of biology. Some very curious observations have been made on this matter in recent years. In certain places in our Western States, where hydraulic mining operations have been carried on on a large scale, and where large quantities of earth have been transported to a distance by means of water, occasionally trees have sprung up of kinds previously unknown, either at the point where the dirt came from, or at the place where it was deposited. The suggestion is

very near that seeds may have been buried at some distance in the ground and may somehow have preserved the germ of life for many hundreds of years, or even longer. In some earth obtained from a great depth in excavations for a quarry near Paris a new kind of rush, hitherto unknown in the neighborhood of Paris, began to grow luxuriantly. In another part of France alders suddenly began to grow in profusion where this tree was formerly unknown, nor had it been supposed to grow any place in the neighborhood for as long as there were any records. It has been supposed that some drainage operations exposed seeds that had been in the earth for a long time, yet retained all their vitality.

Life in the seed remains one of the most interesting questions in biological investigation, and recently, under the direction of the Smithsonian Institution, a number of seeds have been planted at Arlington, not far from Washington, under circumstances in which they are unlikely to germinate yet will be preserved from absolute drying that might cause loss of life. The idea is to unearth some of these seeds at intervals for the next hundred years in order to determine the conditions under which seed life endures, and how long the power of germination remains inherent under the simple forms in which the potency of life exists in the seeds.

Polonium and the New Radiations.—During the second week in June renewed attention was attracted to the new metals, radium and polonium, and the radiations which they are known to emit, as the result of a series of interesting demonstrations before the annual sessions of the Chemical Congress in Berlin. Polonium is said to be even more capable of emitting the peculiar radiations to which radium owes its name than even this latter metal. These radiations capable of producing heat and light effects and of setting up physical changes of various kinds are proving more and more a mystery to scientists. Needless to say, such radiations are not possible without the consumption of energy. Yet the radium and polonium seem to emit their peculiar rays without any loss of substance and without any modification in their power to continue the work. Radium will, for instance, melt ice. It has been known to produce serious effects upon the human skin quite comparable to those that occur as the result of long exposure to the X-rays.

Polonium is the discovery of a woman, the wife of Professor Curie, of the School of Industrial Physics and Chemistry at Paris. She is a Pole by birth, hence the name polonium, given from patriotic motives. It is about seven years now, since the colleague of Professor Curie, Professor Becquerel, of the Conservatory of Arts and Trades in Paris, discovered that certain compounds of uranium possessed a special radio-activity which caused them to act upon photographic plates and even enabled them, like X-rays, to penetrate certain organic substances, such as wood, flesh and the like. Not long afterwards Professor Curie found that there were elements in the refuse of a mine in Bohemia supposed to be absolutely worthless which probably had even greater radio-activity than uranium. Later his wife recognized the presence of a second substance, polonium, and it is this which has now been obtained in sufficient quantities to enable Professor Markwald to make his interesting demonstrations before the recent German Chemical Congress.

Simultaneity of Discovery.—One of the most interesting elements in the history of science is the number of discoveries that have been made by different investigators about the same time, yet absolutely independently of each other. The discovery of Neptune in the nineteenth century by Leverrier and Adams within a few months of each other, is the best known example. Each of these great mathematicians had worked out the problem of the existence and location of the new planet hitherto unknown by mathematics, alone, without any knowledge of the work the other was doing. Another very interesting example of the same kind, though occurring long before, has just been brought to light. Professor Oudemans, of Utrecht, has recently published a pamphlet under the title "Galileo and Marius," in which he discusses the question, which of these two astronomers was the original discoverer of the satellites of Jupiter. Marius claimed priority for his discovery on the ground of his statement in the *Mundus Jovialis*, that he first saw three of the satellites on December 29, 1609; a few days after this he saw the fourth satellite. The date of Galileo's discovery was January 7, 1610. This would seem to settle the question of priority of discovery in favor of Marius.

The date of Galileo's discovery, however, is given in the new

style, as Gregory XIII had introduced the reformation of the Julian Calendar about 1585, and this had been adopted in Italy. Marius' discovery was made December 29th, old style, as was used by all the Germans at this time, because of delay in accepting even a reform of the calendar introduced by a pope. The real date of his discovery then was ten days later, January 8th, a day after Galileo's observation. The credit, therefore, must remain with the Roman astronomer. Marius' work, however, was done absolutely independently, so that his name deserves to be associated with the discovery of Jupiter's satellites. How scientific discoveries seem to get into the air, as it were, and are disclosed to minds even though at a distance from one another just about the same time, remains one of those curious problems of coincidence that seem at times to be surely something more.

Darwinism in Botany; Its Decline.—The department of the biological sciences in which Darwinism was supposed to have a firm hold and in which Darwin's observations were set down as the most brilliant and informing that have ever been made, was that of botany, especially as regards the flowers and grasses. It would seem, however, that Darwin's reputation even as a natural observer, is to suffer severely in the midst of the present reaction that is setting in against the trend of scientific thought initiated by him. Sir Joseph Hooker at the inauguration of the Darwin Statue at the Oxford University Museum on June 17, 1899, said in his opening address that, "when Darwin's now famous account of the two forms, or dimorphic condition of primulas, for which Darwin took the common primrose as an illustration, was read years ago, before the Linnæan Society, an enthusiastic admirer of its author got up and likened British botanists who had overlooked so conspicuous and beautiful a contrivance to effect cross-fertilization (as Darwin described as occurring in the primrose), to Wordsworth's 'Peter Bell,' of whom the poet wrote:—

'A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more"

The author of a book called *The Primrose and Darwinism*,¹

¹ *The Primrose and Darwinism*. By a Field Naturalist, M.A., Cantab. New York: E. P. Dutton & Co. 1902.

says: "We think that the enthusiasm of this admirer of Darwin caused to cast upon the reputation of some of Darwin's English predecessors an unnecessary and unmerited slur. Instead of the distinguished predecessors of Darwin being so contemptuously impugned for overlooking so conspicuous and beautiful a contrivance for effecting cross-fertilization in the primrose, as the primrose was supposed by Darwin to present,—they are rather to be commended for strictly subordinating theory to natural facts. They thus happily avoided the error into which Darwin, in this instance at least, most assuredly and most conspicuously fell. Every observer, whether botanist or not, will, we feel assured, after careful observation of the case, attribute even to the bee itself, on whom the responsibility for any cross-fertilization would chiefly rest, those very sentiments with regard to the primrose that Wordsworth, in the above lines, attributes to Peter Bell. We consider that it was most unfortunate for natural science that Darwin relied almost exclusively on artificial observation, on experiment, for the investigation and interpretation of natural laws in facts connected with the fertilization of flowers."

A number of instances of the falsity of Darwin's supposed observations are given in this volume. The most interesting is that of the red clover. Darwin thought that he had proved that the red clover would not grow in England, only for the humble-bee. In his *Origin of Species* he says: "The fertility of this clover absolutely depends on bees visiting the flowers," and adds later, "We may infer as highly probable that if the whole genus of humble-bees became extinct in England, the heartsease and red clover would become very rare, or wholly disappear." Mr. Syme in his book on the modification of organisms says that this is quite a mistake. "Red clover seed had been grown and exported from New Zealand long before the humble-bee was introduced there, and I am informed by one of the leading Melbourne seed-men that he has been supplied with this seed, grown in the western district of Victoria, for the last seventeen years, although no humble-bees have ever been introduced into that colony."

A number of other instances of the same kind are given, and it is shown that observation of the habits of flowers under natural and not such artificial conditions as Darwin provided for them for

the purposes of his experimental observations, will not furnish any proper justification for the conclusions which he drew. With regard to flowers there are many supposed truths accepted on the authority of Darwin that will have to be revised. The discussion makes very clear the necessity for observation and observation, and again observation and not theory—in natural science.

True Appreciation of Darwin.—While the tendency of modern biological science is, as we have noted in recent numbers of *THE DOLPHIN*, distinctly away from the tyranny long exercised over it by Darwin's ideas, there is no lack of recognition for Darwin's excellent work as a naturalist. Perhaps no better brief appreciation of Darwin's work has been recently published than that which, because it appears in a work professedly literary rather than scientific, may fail to reach many scientific workers, and seems therefore worthy of being quoted here.

In the eleventh volume of Professor Saintsbury's series of *Periods of European Literature*, T. S. Omond thus summarizes our naturalist's work :

"Darwin's deathless glory is that he took up the more or less shadowy idea of evolution, worked at it through years of patient study, and finally formulated it so clearly and substantiated it with such wealth of illustration that what he himself promulgated as a probable hypothesis bade fair to become an article of scientific faith. The dogmatism of science being expugnable by argument is less dangerous to mankind than its ecclesiastical counterpart, but there was a time not so long ago when it really seemed as if anyone daring to regard Darwinianism as aught less than gospel truth would be visited by the pains and penalties of scientific anathema,—when even to hint that the evolution theory did not speak the last word about man's character and destiny was to incur the charge of hopeless inability to understand rudimentary fact." Mr. Omond adds very properly, "Darwin himself, most modest of great thinkers, was not to blame for this. And neither the importance of his work, nor its influence on his age can easily be overstated."

Studies and Conferences.

CATHOLIC STUDENTS AT NON-CATHOLIC UNIVERSITIES.

To the Editor of THE DOLPHIN :

Father McSorley's article on "Catholic Students at Non-Catholic Universities," which appeared some time ago in *THE DOLPHIN*, directs attention to a topic that has not been seriously discussed by Catholics in America. Perhaps the comparatively small number of students involved has made the matter subordinate to the pressing questions of greater importance. But it is a fact, nevertheless, that the mental attitude of such students, however few they may be, has a direct influence upon many people who could be helpful in strengthening Catholic thought.

As a preliminary condition in the discussion it is well to ascertain why Catholic students attend non-Catholic colleges and universities, when we have a score of Catholic colleges of recognized merit. The cause is not found in a lukewarm attitude in religion, nor is the choice made without some consideration. It is largely a matter of expediency. Very few Catholic students have sufficient financial support for four years of college life, and so they enter those institutions which offer scholarships as a reward for character and intellectual excellence, or furnish means of self-support by extra labor, or guarantee aid by money loans at low interest. These various inducements become a sort of guarantee of the completion of a full collegiate course,—inducements which no poor boy is willing to overlook.

But there is still another matter of expediency, aside from the assurance of financial aid. It is the work or profession which the student intends to follow after the completion of his college course. Take teaching, for example. There are but few sections of our country where the graduates of our best Catholic colleges would stand an equal chance of appointment with the graduates of even an average non-Catholic college; and in many places the former would be subjected to a rigid examination as a test of fitness to teach. This status of public opinion obtains without any detailed examination of the curricula of the respective institutions. Thus Catholic students may begin their courses with the purpose of ultimately adapting themselves

to non-Catholic conditions, which motive alone adds to the difficulty of the religious phase of the topic under consideration.

From the viewpoint of religion it may be said that such conditions are invalid, since questions of the soul are subordinated to material welfare. Although granting the weight of this view, we have to admit that it is both necessary and prudent for young men to choose collegiate courses which offer the best advantages for their present and ultimate good, provided, of course, that no positive sacrifice of religious principle has to be made. I know many young men who have given serious consideration to the choice of a college, and it is from them and on them that my opinions are formed.

While the historic associations of many American colleges and universities ally them respectively with some religious denomination, most of them are now advertised as non-sectarian. Some that in their early decades graduated only candidates for the ministry find but comparatively few of their recent graduates preparing for that kind of work. Either as a cause or a result of this change of undergraduate aim, the courses of study have been greatly broadened, so that the general training may fit students for successful effort in the varied competitions of life. This liberality of training has been another inducement to Catholic students who looked forward to service in the learned professions in non-Catholic communities.

But what is the effect upon the spiritual condition of such Catholic students and what can be done for them? We must consider those four years a critical period in a young man's life. Under the theory of harmonious development in education, all man's powers should be stimulated and directed toward that perfection which will render him "able and disposed to lead a hearty, happy, and morally worthy life." But this aim cannot well be realized under any system of education where instruction in religion forms no positive part of the regular work. There is a division of the intellectual powers, which division is not in harmony with the true conception of education. With the cumulative powers resulting from the college work, a good Catholic naturally becomes stronger in his faith and so he becomes a force—silent though it may be—among non-Catholic men in the college. But as much cannot be said for the nominal Catholic. He drops away entirely or remains nominally a Catholic. Some who leave the Church do so because they have never felt sufficient reasons for following the practices of Catholic worship. Their state of mind may not be the result of college influences, however; their early training was not effectual.

They have been drifting and they have taken a landing without trying to justify their course in the past or set their bearings for the future. They have existed without feeling the necessity of the consolations of religion, and there is very little in their daily life in college work that impresses them with the desirability of a more serious consideration of such matters. But, as a rule, they are men who would readily yield to the influence of an active permanent missionary agent in or near the university.

Others who leave the Church do so in a spirit of disgust. They become antagonistic to all things Catholic, and to religion in general, especially if they are victims of unbelief, which is frequently considered an index of modern scholarship. They seem fond of argument, but they are not open to conviction by their fellow-students. They should meet men who are their superiors in thought and in controversy, zealous and sympathetic spiritual advisers who are so situated that a series of personal consultations may be arranged if necessary. Such an intelligent, respected tribunal would settle many cases before they reach the stage of self-satisfied opinion on religious matters.

The indifferent Catholics are generally absorbed in matters not religious. They are not troubled by missing Mass occasionally or by neglecting special devotions, but they try to lead morally good lives. They are attentive to advice, but their will is not quick to respond. If inactivity is not a general characteristic of them, they excuse their laxity in spiritual matters by directing attention to other problems of pressing importance in the affairs of life. Here, then, is a class of well-disposed students who could be easily reached and effectually guided by clergymen who are especially fitted for missionary service.

Considering Catholic students in general, the religious life in non-Catholic institutions may be called passive. Only a small part of one day a week is devoted to religious exercises, and that in a church where the people and even the pastor are comparative strangers to the students. Under such conditions it is a wonder that so few young men are lost to the faith during that transition period from boyhood to manhood. We must remember, too, that men are in college at an age when the serious consideration of religious questions does not naturally form a part of daily thinking. Many are away from home for the first time, and some adopt the mistaken view of college life that it is manly to depart for a while from the close adherence to duty as outlined under parental control. These and other considerations emphasize the need of some close, active authority in guidance

and control of young men. Catholic students in the advanced classes have already realized this, and, as a result, organized efforts have been made in Harvard, Yale, Columbia, University of Pennsylvania, University of Minnesota, and a few other institutions. Social organizations have been formed to strengthen the bonds of fellowship, and prominent Catholic speakers are secured occasionally to influence the intellectual and spiritual development of Catholic life. The Newman Club was formed ten years ago in the University of Pennsylvania. Its membership at present is eighty-seven out of about three hundred Catholic students in the University. Business meetings are held once a month, and the social features during the year include dances, receptions, and lectures. The club recently gave a reception in honor of Cardinal Gibbons as their guest. A similar organization, The Newman Catholic Club of Columbia University, was organized last year. The aims of the club are expressed in a recent circular as follows: "The object of the Newman Club is to establish at Columbia a strong Catholic influence, which, while commanding the respect of all classes, will make its presence felt in every department of University life. An incidental effect of the organization will be to create acquaintance among Catholics with the lasting benefits that flow therefrom.

"In the attainment of this end, just such time and means and energy should be expended as will certainly and easily effect it. The following has been suggested as an easy and sufficient means to attain this end. During the first two years, at least, of the club's existence, it should meet four times a year. The usual entertainments of customary social clubs, as for example 'smokers,' might be eschewed, but, in their stead and as an evidence of the club's vitality and aim, a lecture under the auspices of the club may be given annually in Earl Hall by one of the most eminent men in America, clerical or lay, and thereat can be assembled the choicest people of New York."

The two clubs mentioned are types of Catholic organizations in American Universities. They have the twofold value of bringing Catholics together and of standing publicly for Catholicity in institutions where some young men might otherwise be ashamed to profess their faith. But however strong they may be, they do not possess that active spiritual authority that is constantly needed to strengthen the good Catholic, to arouse the lukewarm ones, and to regain the doubtful ones. What more, then, can be done? Under the conditions of American colleges and universities, the establishment of a Catholic college as at Oxford does not seem feasible at present. Local

pastors have enough to do in serving their regular parishioners without assuming the added responsibilities of caring for strangers from various parts of the country. They will, of course, welcome all who come to them, and what becomes of those students who do not attend services voluntarily? The answer is, the pastors must go to such students. In many institutions such conditions are efficiently met, as Father McSorley has suggested, by "a local pastor, vigorous, intellectual and spiritual-minded, with a carefully organized young men's society." But in the larger institutions many students who need the personal help of a spiritual adviser are not reached by the local church and its societies. They can be reached best by "inviting some missionary community, interested in such work and thoroughly capable of performing it, to take charge of a church in the neighborhood." The members of the community could satisfy all the conditions of Catholic student life and also attract many non-Catholic students by the nature of the services and the forcefulness of the preaching.

THOMAS J. McEVoy,

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Amherst College, '97.

MASS IN THE CATACOMBS ON SAINT CECILIA'S DAY.

A visit to the catacombs on ordinary occasions rarely leaves an agreeable or satisfactory impression. After following a stolid guide through innumerable passages and into countless cells where the poor light carried by the guide only served to make darkness visible, one quits the place wishing one had not come and feeling that one had had a much better idea of the old life in the catacombs before the visit. For the catacombs of our imagination fade before the reality, and the mind has no new picture to fill the blank thus left—all it retains being an impression of vast and gloomy emptiness. Therefore it was only half-heartedly that I set out on Saint Cecilia's feast to visit the catacombs of St. Calixtus, where Mass was to be celebrated on that day.

After an early breakfast I started to be in time for one of the early services, hoping thus to forestall the ubiquitous tourist who, in Rome, so often spoils the Church festivals for others attending.

I am far indeed from wishing to exclude those of other religions from our churches, but I consider it rather too much that the often too small accommodation should be monopolized by a

set of tourists who arrive armed with campstools, opera glasses, and Baedekers, and who talk and laugh through the entire celebration of the Mass! These people then return home and tell tales of how little real devotion is to be seen in the Roman churches! the truth being that, owing to the scandalous behavior of strangers, Catholics are ceasing to attend the much frequented services and go quietly to Mass elsewhere, leaving the tourist and his Baedeker in possession!

One wonders that the ecclesiastical authorities do not think of erecting a gallery in our churches exclusively for the use of visitors, who could thus satisfy their curiosity without interfering with the devotions of Catholics.

Therefore on turning out of the Porta Sebastiana on St. Cecilia's day, I took an anxious look round, and perceiving with delight that not another "carrozza" was in sight, I lay back with a sigh of relief at having for once at least escaped my *bête-noire*.

The morning haze still lay heavily over the *campagna*, and except for some grey-robed religious flitting ghost-like by me in the half-light, I was alone on the celebrated Via Appia, of which some of the ancient paving still exists, defying time. Every now and then out of the surrounding mist loomed one of the massive tombs, on which *eighteen centuries* ago other Catholics had gazed as they, too, hastened to attend early Mass in the catacombs.

Still under the influence of these reminders of the far past, I arrived at the entrance, where, as I stood hesitating which way to turn—this time there were no odious guides—I was attracted by the perfume of flowers, and, looking down, found that strewn chrysanthemums indicated the way to St. Cecilia's Chapel!

Following these flowery traces I descended down far into the subterranean passages which were sufficiently illuminated to allow one to appreciate such of the sacred relics as still are left standing. Now and again I paused beside some half-erased inscription, dimly wondering as to the life of him whose name alone stands thus revealed to us after the lapse of centuries; but oftenest I stood before those frescoes which, simple though they be from an artistic point of view, speak to us so eloquently of the pure faith of those to whom the tracing of them was a labor of love. Nearly a thou-

sand years later, in Fra Angelico, we have such another heavenly inspired artist; and those are indeed to be pitied who, looking at such works, see only the defects of drawing, and miss the beauty of the soul that shines within them.

As I strayed among the mysterious passages, thinking of those who had lived and died within those walls, attracted by the sound of a bell, I passed through a cell surrounded by tombs of the early Popes, and found myself in Saint Cecilia's Chapel. The tufa walls and floor of this fair-sized cell were entirely covered with white chrysanthemums, and amongst the flowers were placed candelabra of wax candles, the tiny lights of which glimmered like faint stars. In the niche where the sarcophagus containing St. Cecilia's remains originally lay, a replica has been placed of the celebrated statue by Marombo, representing the Saint in the very attitude in which the body was found on the opening of the sarcophagus. On the wall close by was an early fresco of Saint Cecilia, and below this at a wooden portable altar—such as were used in the days of the persecutions—stood a priest celebrating Mass, while around in attitudes of rapt devotion the small congregation knelt.

Never in the grandest cathedral, where, amidst a blaze of light and a pealing of splendid organs, the divine service was celebrated, did I realize the sublimity of the Holy Sacrifice as I did kneeling there in the silence of that simple cell. How wonderful was the thought that, on the very ground on which we then knelt, others had also knelt in the early days of Christianity to receive the Holy Eucharist. To many of them, indeed, it was also a Viaticum, for it was a common thing for these early followers of our Faith to emerge from the catacombs only to find a martyr's palm awaiting them.

When Mass was over, one rose with the feeling that here one had in truth knelt on sacred ground, and the mind carried away an ineffaceable impression of this solemn visit to Saint Cecilia's tomb. As I left the catacombs I found that the sun had risen gloriously and dispelled the mist—symbolical of the triumph of Christianity over the darkness of paganism!

ANITA MAC MAHON.

London, England.

CALENDAR FOR JULY.

Wednesday 1.—**Octave of St. John B. Double.** *Mass*—White; Gloria, Second Prayer of H. Apostles Peter and Paul, Credo, Pref. of Apostles. (In Philadelphia Archdiocese: Second Prayer of the Dedication.)

Thursday 2.—**Visitation of B. V. M. Double II Class.** *Mass*—White; Gloria, Second Prayer (at Low Masses only) of SS. Processus and Martinian, Mart., Credo, Pref. of B. V. M.

Friday 3.—**St. Leo II, P. Semidouble.** *Mass*—White; Gloria, Second Prayer of Apostles' Oct., Third Prayer "Concede," Credo. (In Philadelphia Archdiocese: Third Prayer of the Dedication.) Black or any other color for votive Masses. *Roman Order*—**ST. PAUL I, P. Double.** *Mass*—White; Gloria, Second Prayer of the Octave of the Apostles, Credo, Pref. of Apostles.

Saturday 4.—**Of the Octave. Semidouble.** *Mass*—Red; Gloria, Second Prayer "Concede," Third Prayer for the Church or the Pope, Credo, Pref. of Apostles. (In Philadelphia Archdiocese: COMMEMORATION OF ST. PAUL. **Double Major.** Second Prayer of St. Peter, Third Prayer of the Dedication.) Black or any other color for votive Masses. *Roman Order*—**ST. IRENAEUS, B.M. Double.** *Mass*—Red; Gloria, Second Prayer of the Octave, Credo, Preface of the Apostles.

Sunday 5.—Fifth Sunday after Pentecost. **Most Precious Blood of our Lord. Double II Class.** *Mass*—Red; Gloria, Second Prayer of the Sunday, Credo, Preface of the Cross, Gospel of the Sunday at end of Mass for which Missal is transferred. (In parish churches which have only one Mass the Feast of SS. Peter and Paul is solemnized to-day; in other parish churches one principal Mass is of the Apostles; the others of the Most Precious Blood.)

Monday 6.—**Octave of SS. Peter and Paul. Double.** *Mass*—Red; Gloria, Credo, Preface of the Apostles. (In Philadelphia Archdiocese the Second Prayer of the Dedication.)

Tuesday 7.—**SS. Cyril and Methodius. Double.** *Mass*—White; Gloria, Common Preface. (In Philadelphia Archdiocese: OCTAVE OF THE DEDICATION. **Double.** Gloria, Credo.) *Roman Order*—**B. BENEDICT XI, P.** *Mass*—White; Gloria.

Wednesday 8.—**St. Elizabeth of Portugal. Semidouble.** *Mass*—White; Gloria, Second Prayer "A Cunctis," Third according to choice of celebrant. *Roman Order*—**B. EUGENE III, P. Double.** *Mass*—White; Gloria.

Thursday 9.—**Votive of the Blessed Eucharist. Semidouble. Mass**—White; Gloria, Second Prayer “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses. (In Philadelphia Archdiocese: SS. CYRIL AND METHODIUS, Gloria.) *Roman Order*—COMMEMORATION OF THE PRODIGES OF B.V.M. **Double. Mass**—White; Gloria, Credo, Pref. of B.V.M.

Friday 10.—**Seven Holy Brother Martyrs and SS. Rufina and Secunda, V.M. Semidouble. Mass**—Red; Gloria, Second Prayer “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses.

Saturday 11.—**Votive of the Immaculate Conception. Semidouble. Mass**—White; Gloria, Second Prayer of St. Pius, Third Prayer of the Holy Ghost, Preface B.V.M. Black or any other color for votive Masses. *Roman Order*—ST. PIUS I, Pope, M. **Double. Mass**—Red; Gloria. (In Burlington Diocese: Prayer for the Bishop, anniversary of election is added.)

Sunday 12.—Sixth Sunday after Pentecost. **St. John Gualbert. Double. Mass**—White; Gloria, Second Prayer of the Sunday, Third Prayer of SS. Nabor and Felix, Mart. (In Rochester Diocese: Fourth Prayer for the Bishop, anniversary of consecration.) Credo, Pref. of H. Trinity, Gospel of the Sunday at the end of Mass, for which Missal is removed.

Monday 13.—**St. Anacleto, Pope, M. Semidouble. Mass**—Red; Gloria, Second Prayer “A Cunctis,” Third Prayer according to the choice of celebrant. Black or any other color for votive Masses. *Roman Order*—**Double**, otherwise the same.

Tuesday 14.—**St. Bonaventure. Double. Mass**—White; Gloria, Credo.

Wednesday 15.—**St. Henry, Emp. Semidouble. Mass**—White; Gloria, Second Prayer “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses.

Thursday 16.—**Our Lady of Mt. Carmel. Double Major. Mass**—White; Gloria, Credo, Preface of B. V. M.

Friday 17.—**St. Alexius. Semidouble. Mass**—White; Gloria, Second Prayer “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses. *Roman Order*—ST. LEO IV, Pope. **Double. Mass**—White; Gloria.

Saturday 18.—**St. Camillus of Lellis. Double. Mass**—White; Gloria, Second Prayer of SS. Symphorosa and Seven Children, Martyrs.

- Sunday 19.*—Seventh Sunday after Pentecost. **St. Vincent of Paul.** **Double.** *Mass*—White; Gloria, Second Prayer of the Sunday, Credo, Preface of Holy Trinity, and last Gospel of the Sunday, for which Missal is transferred. *Roman Order*—**ST. SYMMACHUS,** Pope. **Double.** *Mass*—White; Gloria, etc., as above.
- Monday 20.*—**St. Jerome Æmelian.** **Double.** *Mass*—White; Gloria, Second Prayer of St. Margaret, V. M. (In Trenton Diocese; Third Prayer for Bishop, anniversary of election.)
- Tuesday 21.*—**St. Praxedes, V.** **Simple.** *Mass*—White; Gloria, Second Prayer for the Dead, Third Prayer “A Cunctis.” Black or any other color for votive *Mass*. In votive *Masses* of Apostles, Gloria, Second Prayer of St. Praxedes, Third Prayer “A Cunctis.” *Roman Order*—**ST. ALEXIUS.** **Double** (transferred from July 17th), Second Prayer of St. Praxedes.
- Wednesday 22.*—**St. Mary Magdalene.** **Double.** *Mass*—White; Gloria and Credo.
- Thursday 23.*—**St. Apollinaris, B. M.** **Double.** *Mass*—Red; Gloria, Second Prayer of St. Liborius.
- Friday 24.*—**St. Francis of Solanus.** **Double.** (Vigil of St. James, Apostle.) *Mass*—White; Gloria, Second Prayer of the Vigil, Third Prayer of St. Christina. Gospel of the Vigil at the end of *Mass*, for which Missal is transferred.
- Saturday 25.*—**St. James (Greater), Apostle.** **Double II Class.** *Mass*—Red; Gloria, Second Prayer of St. Christopher, Credo, Pref. of Apostles. (In Newark Diocese: Third Prayer for Bishop, anniversary of consecration.)
- Sunday 26.*—Eighth Sunday after Pentecost. **St. Anna, Mother of B. V. M.** **Double II Class.** *Mass*—White; Gloria, Second Prayer of Sunday, Credo, Preface of H. Trinity, Gospel of the Sunday at end of *Mass*, for which Missal is transferred.
- Monday 27.*—**St. Pantaleo, M.** **Simple.** *Mass*—Red; Gloria, Second Prayer for the Dead, Third Prayer “A Cunctis.” Black or any other color for votive *Masses*. Votive of Holy Angels has Gloria, Second Prayer of St. Pantaleo, Third Prayer “A Cunctis.” *Roman Order*—**ST. VERONICA DE JULIANIS, V.** **Double.** *Mass*—White; Gloria, Second Prayer of St. Pantaleo.
- Tuesday 28.*—**SS. Nazarius and Celsus, Mart., and Victor I, Pope, M.** **Semidouble.** *Mass*—Red; Gloria, Second Prayer “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for Votive *Masses*. *Roman Order*—**SS. VICTOR I AND INNOCENT I, Popes, M.** **Double.** *Mass*—Red; Gloria.

Wednesday 29.—**St. Martha, V. Semidouble.** *Mass*—White ; Gloria, Second Prayer of SS. Felix II and Companion Martyrs, Third Prayer “A Cunctis.” Black or any other color for votive Masses. *Roman Order*—**ST. FELIX II, Pope, M. Double.** *Mass*—Red ; Gloria, Second Prayer of SS. Simplicius and Companion Martyrs.

Thursday 30.—**Votive of Blessed Eucharist. Semidouble.** *Mass*—White ; Gloria, Second Prayer of Blessed Abdon and Sennen, Mart., Third Prayer “A Cunctis.” (In Pittsburg Diocese : Fourth Prayer for Bishop, anniversary of election.) Black or any other color for votive Masses. *Roman Order*—**ST. MARTHA, V. Double.** *Mass*—White ; Gloria, Second Prayer of SS. Abdon and Sennen.

Friday 31.—**St. Ignatius Loyola. Double.** *Mass*—White ; Gloria.

EXPLANATION OF TERMS.

1. In the foregoing, the words Double I Class, II Cl., Double Major, Double, Semidouble, Simple, Ferial—indicate the degree of solemnity with which the Church celebrates the feast to which the term is attached.

2. On *semidouble* feasts, Masses for the dead or any private votive purposes are permitted ; hence, on days marked *semidouble* the color of the vestment may be changed to suit the Mass selected.

3. By special Indult the Holy See permits priests in missionary countries to say a private requiem Mass, not only on *semidouble* (or inferior) feasts, but also on *double* feasts which occur on Monday. If Monday be a Double Major or I or II Class, the privilege is transferred to Tuesday. But if Tuesday be similarly hindered, the privilege lapses for the week. These Monday (or Tuesday) Masses for the dead have the indulgence of the privileged altar attached.

As regards the days on which the Liturgy permits funeral Masses, anniversaries for the dead, Nuptial Masses, Votive Masses of the Sacred Heart for the First Friday of the month, etc., see under Notes.

The foregoing Calendar Order is used in most parts of the United States and in England. In some dioceses the *Roman Order*, which we add, whenever it differs from the American Order, is used by special privilege. The Archdiocese of St. Louis has a number of local feasts not celebrated elsewhere.

NOTES.

Solemn funeral Masses with the corpse present (unless for good cause it cannot be kept) are permitted on any day throughout the year, except—

(a) Easter Sunday, Whit Sunday, Christmas Day, Epiphany, Ascension, Assumption, All Saints, Immaculate Conception. For England, also Corpus Christi, and SS. Peter and Paul; for Scotland, also St. Andrew; for Ireland, St. Patrick, and the Annunciation.

(b) Sundays, in churches where there can be but one Mass; which must be the parochial Mass.

(c) Holy Thursday, Good Friday, and Holy Saturday.

(d) Solemn Patronal or Titulary Feasts.

(e) During Forty Hours' Devotion or public Exposition of the Blessed Sacrament.

(f) On the Vigil of Pentecost in parish churches, owing to the Blessing of the Font, and on the Rogation days where the procession is solemnly held.

Low requiem Masses on occasions of funerals, *i. e.*, with the corpse present, are permissible by special Indult (May 19, 1896), except on Doubles I Cl., or such days as exclude Doubles I Cl., and on holidays of obligation. When the death occurred at a distance and corpse cannot be present, a solemn requiem Mass is permitted on the first available day after receiving notice of the death, except Sundays, holidays of obligation, and Doubles I or II Class. A low Mass may be said where solemn service cannot be arranged owing to poverty.

Anniversary Masses for the dead are forbidden on Sundays, holidays of obligation, Doubles I and II Class, vigils of Christmas and Pentecost, within the octaves of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, Ash Wednesday, Holy Week, Forty Hours' Devotion, and in parish churches having only one Mass on Sundays. Anniversaries occurring on the above mentioned days may be anticipated or postponed to the nearest day not so impeded.

The regular Nuptial Mass given in the missal is permitted (outside the forbidden season, *i. e.*, from the first Sunday of Advent to the octave of the Epiphany included; and from Ash Wednesday to Low Sunday included) on all days except Doubles of I and II Class, Sundays and holidays of obligation, the octave of Pentecost, and other days that exclude Doubles of II Class. On the forbidden days the Mass of the day is said and the regular Nuptial Blessing added.

For privileges of Forty Hours' Devotion see *Manual* (published by AM. ECCLESIASTICAL REVIEW), which contains detailed instruction.

The Votive Mass of the Sacred Heart may be said on the first Friday of the month if there are special devotions performed in connection with the Mass—unless the first Friday occur on a—

(1) feast of our Lord;

(2) double of the I Class;

(3) during the octave of Easter, Pentecost, and Epiphany, on Good Friday, vigil of Epiphany, All Souls'.

This Mass (*Miserebitur*, found at the end of May feasts), whether it be solemn or low, always has Gloria, Credo, and one Prayer. The *Alleluia* at Introit, Offertory, Communion, is omitted outside Paschal time.

Críticsms and Notes.

THE FIRST BIBLE. By Colonel O. R. Conder, LL.D., M.E.A.S., E.E.
(Edinburgh and London: William Blackwood & Sons. Pp. 242.
Price, 5s.)

Seven years ago Colonel Conder put forward in his *The Bible and the East*, more by way of suggestion than of elaborate demonstration, the theory that "the first records of the Hebrews were written on tablets and in cuneiform script." He now develops his view at considerable length. No one can deny his ability and right to speak, however much they may dispute his conclusions. The theory is, to put it at the lowest, novel and interesting. If it finally wins its way to general acceptance, it will revolutionize modern Biblical research and relegate to the lumber-room of antiquities the much-vaunted results of the Higher Criticism made in Germany. For, although primarily conceived with the Pentateuch, it is also applicable to other of the historical books. To quote the author: "Anything like a radical reëditing of the ancient texts, by later writers, is not only not indicated by any documentary evidence, but may be safely regarded as foreign to the spirit of Oriental literature from the earliest to the latest ages," assuming, that is to say, that the hypothesis defended by him is correct. In his chapter on "The Bible in Bricks," he reviews various cuneiform scripts with the object of showing that a close examination of them will adequately explain the differences in the MSS. of the Old Testament,¹ e. g., Second Book of Samuel 8: 18 (*cf.* 1 Paralipom. 18: 17)—on which the critics build their hypotheses. He argues that "it is certain that the Hebrews used clay tablets down to the time of the Captivity, side by side with scrolls in later times"—a theory inconsistent with the complicated editing of different MSS. advanced by Higher Critics. In particular, Colonel Conder criticises severely Dr. Driver's "Authority and Archæology."²

¹ See especially Chapter 5 and Appendix I where these historical and chronological variations are considered at length.

² According to Dr. Driver, "the Hebrew historiographer is essentially a compiler or arranger of preëxisting documents; he is not himself an original author." He gives as examples of these compilations certain of the legal codes and portions of the historical narrative (e. g., the account of the fight between the Israelites and

Up to the present time conservative Biblical scholars have been at one with the advanced school in assuming that the earliest Hebrew writings were in manuscript and alphabetical form. For this there is absolutely no proof forthcoming. Colonel Conder shows from the recent discoveries of some three hundred clay tablets at Tel-el-Amarna on the Nile (dating from B. C. 1500), that in the Mosaic era the Babylonian script was in general use throughout Western Asia. He is convinced that the primitive Hebrew records took this form until about B. C. 600, whereas there was no Hebrew alphabet until four hundred years later. Just as Ernest Rénan's theory, advanced in his *Histoire du Peuple d'Israel*, that the art of writing did not exist at the time of the Exodus, and consequently that the Israelites possessed no authentic literature of that date, was disproved by the coming to light at Amarna of the lengthy correspondence on a variety of topics that passed between Amenophis III and Amenophis IV, kings of Egypt, and the subject princes and viceroys of the regions westward and northward, some 1400 years B. C.,³ so from the fact that the discovered

Amalek), which, he maintains, were embodied "in a written shape" during the Mosaic era. Colonel Conder's position may be summarized in the statement that these "preëxisting documents" consisted of clay tablets covered with cuneiform writing. It should be added that he denies *in toto* "anything like a radical re-editing of the ancient text," asserting, *e. g.*, that "the Law has come down to us substantially as it must have existed at least as early as B. C. 250." Internal evidence (such as discrepancies of style) on which the critics build their theories, is dismissed by him with the *dictum* that "*it is a question not of authorship but of script*," *i. e.*, transcription.

³ Cf. Archbishop W. Smith, *The Book of Moses*, vol. 1, p. 17: "To the time of Moses belongs the papyrus Harris, entitled 'The Record of Rameses III.'" And H. S. Williams, M.D., B.Sc., states with reference to discoveries of Babylonian and Assyrian records, that "We have here documents in abundance that deal specifically with events more or less referred to in the Bible. The record of kings whose names hitherto were known to us only through Bible references has been found in the ruins of Nineveh and Babylon, and personages hitherto but shadowy now step forth as clearly into the light of history as an Alexander or a Caesar." (Prefatory essay to vol. 27 of *Encycl. Britannica*, p. 13). "As, one after another, the various tablets and cylinders and annalistic tablets have been translated, it has become increasingly clear that here are almost inexhaustible fountains of knowledge, and that, sooner or later, it may be possible to check the Hebrew accounts of the most important periods of their history with contemporaneous accounts written from another point of view." (*Ibid.*, p. 14.) "The general agreement everywhere between the Hebrew accounts and contemporaneous records from Mesopotamia proves beyond cavil that, broadly speaking, the Bible accounts are historically true, and were written by persons who in the main had access to contemporaneous documents." (*Ibid.*, p. 15.)

Egyptian literature was written on tablets in cuneiform writing is deduced the further conclusion, that the Israelites adopted the older form for their early literature.

In one of the most interesting and fullest parts of his book Colonel Conder gives a long genealogical chart of alphabets (the Hittite, the Phœnician, the Hebrew, the Aramaic, the Greek) supplemented by tables showing the different types of letters used by ancient languages. There is also given a brief but accurate account of those languages (the Assyrian, the Akkadian, Aramaic, and Hebrew), followed later by a good description of the cuneiform script. According to the author the letters of the Hebrew alphabet first occur in the time of David. It was originally used for commercial purposes, while the older form of writing—the cuneiform—possessed a mere literary character. The two continued to exist side by side (much in the same way as Latin, the language of the educated and the vehicle of the written expression of their thought, and early English, the language of the common folk in mediæval times) until the reign of Hezekiah, when his “scribes copied out” into Hebrew characters the early records written in cuneiform script. He maintains that the Ten Commandments given on Sinai were inscribed, in accordance with contemporaneous custom, on clay tablets in this primitive cuneiform writing. The frontispiece of his book is a representation of the Decalogue, on the two sides (the obverse and reverse) of a small double table, in cuneiform after the manner of mediæval pictures. Colonel Conder argues that the Old Testament (*e. g.*, Jeremiah 32 : 2 ; 2 Kings 18 : 26 ; 20 : 12) affords abundant illustrations of the prevalence of this mode of documentary communication *as late as the age of Isaias*, and that his theory throws light on many confusing problems. For example, if it be allowed that the MSS. of Old Testament books were *transcriptions* by more than one scribe from early cuneiform Babylonian script, it is easy to understand why the name of the same person or place should be given differently in different places, *e. g.*, “Azariah” and “Uzziah,” “Achish” and “Abimelech.”⁴

Similarly, the distinction between “Jahveh” and “Elohim” (the names of God), on which the Higher Critics have built such gigantic hypotheses as to the rival “Jahvistic” and “Elohistic”

⁴ By altering a short stroke within the first sign of the cuneiform script, Achish becomes Abimelech.

schools, disappears if it once be admitted that translators of the cuneiform characters into the Hebrew vernacular differently interpreted the original script. A word of praise is due to the care with which the author has drawn up a list of Scripture names written in cuneiform to show how readily they lend themselves to a different interpretation.

Before, however, this attempted explanation of discrepancies in the Biblical narrative can be accepted, it will be necessary to prove more conclusively the date of the Hebrew alphabet. On this point hinges Colonel Conder's whole argument. It is now generally believed by the best authorities that (to quote Archbishop W. Smith, *The Book of Moses*, vol. i, p. 14), "the system of hieroglyphics fully and philosophically developed, and containing all the needful phonetic, and even *alphabetic* elements, is written on monuments erected for more than a thousand years before Moses was born." The Egyptian Papyrus Harris, considered by Chabas⁵ to be one of the most beautiful manuscripts in existence, bears witness to the fact that the Egyptians in the time of Moses used the alphabet, although it should be added that the Siloam inscription of B. C. 700 is the earliest *undisputed* evidence of the *Hebrew* alphabet. It would seem, therefore, highly probable that the Israelites of the Exodus were acquainted with the alphabetical form of writing. On the other hand, it is equally, if not more, probable⁶ that the cuneiform script, in which signs take the place of syllables, was well known to them, and the accumulation of evidence collected by Colonel Conder tends to lead us to the belief that they employed it for their earliest documents. It should be observed, however, that he contents himself with the cautious statement that they "appear" to have used the cuneiform characters. The notes, which display the ripe fruits of careful study, give an additional value to the work. Mr. John's note on the term "J. T. S." (on page 180) and the author's own note on "Legal" (p. 149) are among the best. Whether or not the arguments win conviction from the reader, they provide much matter for serious thought. The book should be in the hands of every Biblical student.

⁵ Chabas, *Le Papyrus Magique Harris*, p. 2.

⁶ The *earliest alphabet extant* is inscribed in Phœnician letters on the "Moabite Stone," dating only from B. C. 900. The language is Moabite (a dialect of Hebrew).

THE NEW CENTURY CATHOLIC SERIES OF READERS. First and Second Readers. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 112 and 144.

Every serious teacher who regards his task not as a profession merely but as a vocation—and this is the wide distinction which ordinarily places our Religious Orders high above the category of the guild of secular teachers—will realize the great importance of systematic impressions made upon the young child at its first entrance into school. The little Primer which soon becomes the child's daily companion, is for it the written expression of everything good and true. Even the teacher is more or less guided by the lessons in the book, and bound to develop the images and hence the ideals which the Reader suggests to the young mind. These images and ideals must not lead the child to admire anything which is not truly admirable. Whether instruction be drawn from the things of nature, as God made them, or from the laws and precepts which regulate the right use of the beautiful and helpful things which God has placed within reach of the child, in every case the best and the truest should become the standard which it is taught to follow. In the wake of that standard goes spontaneously the education of taste and of those moral qualities whence the noblest type of life is developed.

Within the last few years there has been a great change in the manner of teaching; and the general improvement in educational methods of instruction has naturally led to a great improvement in school books of every description. Our public-school readers claim exceptional merit in typography and choice of illustrations. Yet the subject-matter is often so neutral, so confined to what furnishes at best a purely external culture, that instruction rather than real education is thereby imparted. This teaching leaves the heart void, while the mind is furnished with curious things that minister to the cleverness which one finds in the well-trained animal. But it is also possible that a school book which rightly makes religion the basis of true education, so disposes of the material for instruction as to build a faulty edifice upon a good foundation. In such cases it is often apparent that the dominant motive for making the book is a desire on the part of the publisher to cater to the personal tastes of prospective patrons so as to make of his school-series "a success." Whether such a course, when adopted by a Catholic publisher, is ever wise, even from the business point of view, we do not care to inquire; but, we may congratulate ourselves that we have publishers

who, whilst fully alive to their own business interests, know how to select their material with all the discrimination which a conscientious view of the matter inspires. It remains for the practical teacher to test the use of these new Readers, which the Benziger Brothers have prepared with much care and with evident attention to the needs of Catholic children. But in the meantime we are free to say without any reserve, that in matter and form, in every detail of mechanical execution these Readers completely answer to the ideal which a Catholic teacher must have before him when choosing his tools in the first reading classes of the school. A Reader is, of course, not a Catechism; but the lessons of the former, if not strictly religious, should be characterized by that Catholic atmosphere which serves as the purest medium of true culture. This is here done. The illustrations, frequently designed in attractive polychrome so as to fasten the child's interest by the play of rich color, are well selected; they keep eyes and mind in proper sympathy with the heart of the young Christian, which it is the educator's first duty to fashion according to the perfect Christian pattern. We would advise every teacher to make an unbiased test of what seems to us an exceptionally good series of Readers for the two primary classes of our Catholic schools. A third Reader is announced by the same firm.

ENGLAND'S CARDINALS. With an Appendix showing the Reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster. By Dudley Baxter. London: Burns & Oates. Pp. iii—98.

This is, on the whole, a disappointing book. We gather from the brief preface that it is mainly a reprint of sundry slight newspaper articles, and as such has all the faults of incompleteness,¹ lack of true proportion, and a cheap slipshoddy style that one would be led to expect. Mr. Baxter would have been better advised had he either entirely rewritten at much greater length his *Lives* on the basis of the material he had already collected, or, were that too ambitious an undertaking, merely contented himself with a succinct history of the most important of the English Cardinals. He gives such scanty information about many of the subjects of his memoirs that it is difficult to see why he included them at all in his work. For example, the three-quarters of a page devoted to Cardinal Bosco Breakspear

¹ Mr. Baxter admits that his treatment of the Benedictine English Cardinals is incomplete, but it is a poor excuse to refer the patient reader to an old number of the *Downside Review* for fuller information.

(nephew of Adrian IV), or to Cardinal Curzon, and the still smaller space concerned with Cardinal Hugh of Evesham, do not materially increase our stock of knowledge.

Again, it is hardly illuminative to learn that Edward I "wrote from St. Andrew's thanking the Supreme Pontiff (Benedict IX, for creating Winterbourne a Cardinal); however, for the present, he could not spare his chaplain's valuable services at Court"—a sentence which seems out of place, and has a strangely modern ring about it.

We miss any analysis of character or judicial weighing of motives, in the inadequate sketch of such a complex personage as Cardinal Wolsey, or in the equally meagre articles which treat of Blessed John Fisher, Cardinal Manning, and Cardinal Newman. Mr. Baxter contents himself with a dry narration of facts which, at least in the case of the better-known figures of his book, must be already sufficiently well-known not to need recapitulation.

We must also confess to serious doubts about the author's fitness for the task he has voluntarily undertaken. He does not show much familiarity with standard writers on the subjects of which he treats. *The Dictionary of National Biography* and stray articles in the *Dublin Review* would seem to constitute the sum-total of his authorities. The absence of all reference in the life of Cardinal Wolsey to Father Ethelred Taunton's painstaking work—one that no careful historian can now afford to ignore—is, we fear, only typical of the poverty of Mr. Baxter's equipment elsewhere.

His lack of historical proportion is especially evident in the latter part of the volume where actually more space is devoted to Cardinal Edward Howard, the ex-Guardsman, than to Cardinal Wiseman, Cardinal Manning, or Cardinal Newman (who is, however, treated sympathetically and with some insight); while the sketch of Cardinal Vaughan (who in the ten or eleven years of his Archiepiscopate can hardly be said to have increased the stock of ecclesiastical history to the same extent as his predecessors, or as the more illustrious Oratorian of Edgbaston), is one of the longest in the book.

Nor can it be truthfully said that the beauty of Mr. Baxter's literary style will compensate for defects in the matter. It smacks throughout of journalese; it possesses no air whatever of distinction; there is a free sprinkling of Italian or Latin words and phrases over the pages where English would have fittingly done their work (*e. g.* "our indefatigable *Eminenza*," "a Prince of the *Sacrosancta Romana Ecclesia*," "this veritable *Eminenza* of England," etc.); the lan-

guage is as trite and commonplace as the sentiments to which it gives expression are bald ; and we notice more than once the use of the split-infinitive abhorred by every conscientious reviewer.

While we have felt it right to dwell severely on the shortcoming of Mr. Baxter's work, lest it should be thought to possess an exaggerated importance, which it conspicuously lacks, it would be unfair to deny that it has certain merits of its own. Its very shortness and simplicity may commend it to the young or the uncultured who prefer facts to subtle analysis of character, and do not care for learned footnotes or elaborate references to contemporary or later authorities, so long as the matter is readable. Again, there is a good deal of interesting information scattered over the pages. In particular, the lives of Cardinal Pole and of the Prince Cardinal Stuart cannot fail to instruct the youthful reader. In the case of the former member of the English blood-royal, we have all the main facts of his life stated in their chronological order clearly and without unnecessary verbiage : his education at Oxford and Padua under the patronage of his royal kinsman, Henry VIII ; the offer made to him by the latter, on Wolsey's disgrace, of the Archbishopric of York ; his creation as Cardinal Deacon at the Christmas Consistory of 1536 ; his presence at the Council of Trent, of which he was one of the Legatine Presidents ; his abortive election to the Papacy upon the demise of his friend and patron, Paul III ; his famous journey to England as Papal Legate *a latere* for the purpose of reconciling the country to the Apostolic See, and of subsequently restoring lapsed ecclesiastical discipline ; his appointment to the Primatial See of Canterbury ; his death amid the gathering clouds that obscured the lightness of the revival of Catholicism under Mary, who died on the same day, November 17, 1558 ; and his burial in Canterbury Cathedral, near the site of St. Thomas' world-famous shrine—the spot being marked to-day by a painted panel placed above the decayed tomb by his present successor in the headship of the Catholic body in England, Cardinal Vaughan.

The strangely pathetic history of Cardinal York, the last of the Stuarts, is also well told, alike in its earlier and later dissimilar periods. Second son of the titular James III, he was born in Rome in 1725, and, twenty years later, journeyed to Paris after the victory of Preston Pans with a view to coöperating with the ill-fated expedition of '45 of his elder brother, "Bonnie Prince Charlie." After the catastrophe of Culloden, he abandoned the world for the priesthood, and in 1747 was created Cardinal Deacon by Benedict XIV. Later,

he successively became Cardinal Priest, Cardinal Bishop of Frascati, and finally Dean of the Sacred College. The Revolution drove him from Rome to Venice, where he was reduced to poverty until George III, the *de facto* King of England, gave a handsome annuity to the *de jure* King "Henry IX." He returned to Frascati in the early part of the nineteenth century, and on the 13th of July, 1807, died in peace, never ceasing to the end to uphold his claim to the throne of England. Other more or less well-known English Cardinals whose lives are sketched in the book with varying success, are Cardinal Breakspear (afterwards Pope Adrian IV), Stephen Langton, Prince Henry Beaufort, John Morton, William Allen, Philip Howard, and Thomas Weld. The few photogravures that face several of the Cardinals are handsome, the one of Cardinal Newman in his venerable old age being especially noteworthy; but we are surprised to find none of the Blessed John Fisher (of whom we might reasonably look for a copy since we have Holbein's celebrated portrait of him), or of Cardinal Wiseman, or Cardinal Manning.

THE TRUE GROUND OF FAITH. Five Sermons Preached in the Cathedral Church of Bangor. By the Rev. R. S. Mylne, M.A., B.O.L., F.S.A. (Scots). With a Preface by Canon Benham, D.D. London: Elliott Stook. Pp. xi—90.

This is a volume of Anglican sermons well above the average, adorned with a beautiful reproduction of Sodonia's celebrated painting in the church of San Domenico, Siena, of the swoon of St. Catherine in the arms of her religious, with Christ above in glory. Each sermon has prefixed to it a summary of its argument. Thus the opening one on "The Word of God" is condensed in this wise: "The word of God endures evermore, and the revelation of God is the anchor of hope for the soul of man."

- I. The vision of Ezekiel.
- II. The character of the Bible ever a witness of Jesus Christ.
- III. The permanence of the Word.

This brief description of the line of thought followed by the preacher does scant justice to his eloquence and originality. He combines in a high degree descriptive power, depth of thought, and lucidity of expression. Take, for example, his comparison between the changefulness of man and the startling alternations of storm and sunshine in the inanimate realm of Nature. In a passage of singular

beauty and force he speaks of "The wild storm-cloud on some chill autumnal morn lifting its dark head above the distant horizon of the topmost ridges of the eternal hills," only to be succeeded in a few short hours by the glorious sunlight and the blue sky, making "the wide world rejoice in the bright rays that now clothe the fair fields of yellow corn, the purple moorland, and the green meadow. After the sharp biting storm there is fair weather, and all the people sing for joy." And he drives home the analogy between the scene he has been describing and the storms of human passion, raised by jealousy and fanned by false report, which die away at the uprising of the Sun of Righteousness.

A strong vein of poetry runs throughout the other sermons. Mr. Mylne is as familiar with Horace, Virgil, and Shakespeare, as with Tennyson, Longfellow, Keble, and Montgomery. But he is too fond of quoting almost *ad infinitum*, on the smallest provocation, hackneyed hymns remarkable neither for their thought nor metrical charm. He revels also in prose quotations ranging from St. Clement of Alexandria, St. Basil and St. Anselm, to Dean Milman, Leopold von Ranke, and Mrs. Jameson—some apter than others. One of the best is from a University sermon of Canon Liddon's on the wind-like action of the Divine Spirit. "The wind is an agent about whose proceedings we really know almost nothing. 'Thou hearest the sound thereof:' such is our Lord's concession to man's claim to knowledge . . . Does the wind, then, obey no rule; is it a mere symbol of unfettered caprice? Surely not. If, as the Psalmist sings, 'God bringeth the wind out of His treasures,' He acts, we may be sure, here as always, whether in nature or in grace, by some law, which His own perfections impose upon His action."

As befits an antiquarian of Mr. Mylne's reputation, his sermons show a good deal of the out-of-the-way erudition, *e. g.*, in the reference to the wish of Owain Gwynedd, a celebrated Cambrian Prince, to be buried beside the high altar of Bangor Cathedral.¹ Their doctrine belongs to the moderate Anglican school of the sober type of "the judicious Hooker" (whose definition of Baptism combining "incorporation into Christ" with the "saving grace of imputation which taketh away all former guiltiness," and "that infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul

¹ *Cf.*, too the reference on p. 63 to the provision of the Justinian Code whereby Bishops had to visit monthly the State prisons to inquire into the offences of the prisoners. They were also empowered to close illegal prisons.

their first disposition towards future newness of life," is quoted with approval) and of Bishop Andrewes, the antagonist of Bellarmine.² This characteristic is especially manifested in the sermon on "The Primitive Church,"—that will-'o-the-wisp which has beguiled so many earnest souls into the quagmire of private judgment, the fruitful mother of religious doubt. Its early part on the birthday of the Church of Christ and the "high authority for episcopacy" might have come from the pen of a Catholic writer. But the treatment of the Sacraments towards the close is of the usual meagre Anglican description. Baptism is spoken of exclusively as the divinely appointed channel for Forgiveness of Sins. Dr. Mylne has neither thought nor remedy for *Post-Baptismal* sins, except for a vague allusion to the Holy Eucharist as the "true completion of the spiritual life," whose foundation was laid in Baptism. He confuses in the same passage the Holy Communion with Confirmation—the Sacrament of the Holy Ghost who perfects in it, by His seven-fold dower of gifts, the work of grace begun at the Font. His touching allusion at the end of his sermon to the Viaticum of the Body and Blood of Christ strengthening and refreshing the soul "on the sad occasion of the last journey to the unknown world beyond the grave," makes the Catholic reader regret the absence of all reference to that most Scriptural of Sacraments—the Unction, which, together with "the prayer of faith," heals the sick man from the last traces of the infirmity of sin. Other of the sermons, however, notably those on "The Faith of Christ" (containing useful quotations from the Council of Trent and Cardinal Newman), and "The Cross of Christ," present excellent matter from both the doctrinal and devotional standpoint. The book deserves to be read.

ILLUSTRIERTE GESCHICHTE DER DEUTSCHEN LITTERATUR.

Von Professor Dr. Anselm Salzer. München: Allgemeine Verlags-Gesellschaft. Vollständig in 20 Lieferungen a 1 Mark. Gesamtpreis, broschiert, 20 Mark. Lieferungen I—II.

A history of German literature from the Catholic point of view—that is to say, free from those singularly tenacious prejudices which notably since the time of the so-called Reformation characterize popular historical criticism—is a most welcome addition to the store of

² Mr. Mylne's belief on the Eucharist would seem to be similar to that of Andrewes in his famous reply:—"Praesentiam credimus non minus quam vos veram: de modo praesentiae nihil tenere definimus, addo; nec anxie inquirimus." (*Respons. ad Bellarm.*, pag. 13.)

national belletristics. There have been indeed admirable workers in this field, to mention only such writers among the more recent exponents of national literary thought as Gietmann and Baumgarten; yet these, whilst they have exploited particular phases of that thought with admirable skill, take us into over-much detail, and pretend rather to cater to the literary specialist than to the ordinary reader. Brugier and Lindemann are the only works which could really lay claim to the title of "*Litteraturgeschichte*," in the popular sense of the word; but they were written with a view of serving as text-books in the higher classes of Catholic colleges, and do not sufficiently appeal, by their form at least, to the average student of polite literature. There was still wanting a work that would give standard expression, in attractive form, like Robert König's *Litteraturgeschichte* representing the Protestant point of view, to a Catholic appreciation of the best products of national literary culture.

That want is being filled, and in a manner which promises the utmost satisfaction, by the present serial publication of the history of German Literature, under the editorship of Dr. Salzer. In a style at once attractive and nervy he traces the beginnings and gradual growth among the ancient Teutons of the native poetic longing expressed in the rude music of rhythm and rhyme, followed by the mingling with an influx of classic education from the South, and perfected through the varying play of genius in the fresh atmosphere of a newborn liberty, so as to form a permanent national ideal. Goth, Vandal, Burgundian, and Frank have each contributed their share to this new civilizing power, which with the coming of Christianity is ennobled and strengthened by the energy of a divine wisdom and a deeper "minne" than ever went from heart to heart before. The first two instalments carry us into the middle of the tenth century, where the classic sources divide into distinctly monastic and secular though Christian forms of popular literature, creating in their season that charming bloom of chivalry and noble art which brought forth the fruit of Christian genius in every department of art and science, a truth attested by the masterpieces of the succeeding "dark ages," which remain still unsurpassed in grandeur of conception and perfect mastership of execution, wherever noble aspirations and genuine worth are admired throughout the length and breadth of the civilized world.

That which gives a unique value to this series is, however, the superb furnishing of the illustrations. These are for the most part fac-simile reproductions of the literary monuments described in the

text; they are frequently in colors and always in the best manner of typographical utterance. The polychrome process is used for the full-page pictures of authors and famous scenes in the world of books. The Catholic reader will see with decided satisfaction that by the side of Goethe and Schiller are represented the equally fine portraits of such masters as Fred. Will. Weber, the author of that matchless epic "Dreizehnlinden," which has in the comparatively short space of time since its publication passed far beyond the hundredth edition.

The series is to be complete in twenty numbers, issued at intervals of about one month. What we have seen thus far merits in every respect the favorable attention of all patrons of German letters.

INTRODUCTION AUX ÉTUDES HISTORIQUES. Par Ch. Langlois et Ch. Leignobos. Deuxième ed. Pp. xviii-308. Paris: Hachette et Cie. Prix, 3.50 fr.

The present volume will prove useful to historians and students of history. For the former it traces the lines on which historical investigation and construction must be conducted; to the latter it furnishes the means of controlling and testing the verdicts and statements of historians. The volume is divided into three books, the first of which deals with the general mental equipment of the historian. The second sets forth the analytical process of research, treating in several subdivisions of the external and internal criticism of documents. The third is devoted to the synthetical operations or methods and forms of historical construction and exposition.

The book is written in an altogether judicial spirit, establishing historical certainty on the basis of sober and conscientious criticism; and yet it appears to us that the author unduly limits its competency when he denies it the power to demonstrate the existence of a miracle. His assertion that nearly all the documents relating to miraculous facts are subject to suspicion from motives suggested by what has been called external criticism, is evidently untrue. Not less false is the statement that science must be the final appeal in questions concerning the matter of miracles. This view is but a phase of the author's autometaphysical, and, consequently, auto-theistical convictions. The same bias prompts the author to reject what is styled the Philosophy of History, on the ground that there is no uniform and permanent subject of historical evolution. This is true from the positivist point of view. In our thought there is a principle of unity in the human race and there is a purpose in history, ruled by a super-historical,

eternal mind and power. St. Paul gives us the most sublime philosophical interpretation of the seemingly incoherent events in the history of mankind, in his memorable discourse to the Athenians in Acts 17: 26, 27. The current suspicion that Philosophy of History is not quite what it pretends to be may have some legitimate foundation, for in this, as in every large field of synthesis, it frequently occurs that lofty speculation is made to cover fatal inaccuracies and ignorance of details.

Making due allowances for the author's standpoint, the book is a satisfactory exposition of the subject with which it deals. Even for the reader who does not intend to take up history as a professional study there is enough to interest him, inasmuch as he gains an insight into the complicated apparatus of historical criticism. The student is apt to derive the lesson of being cautious in adopting conclusions that have not undergone the crucial processes of minute and exact historical investigation.

X. M.

SCOTTISH PHILOSOPHY, in its National Development. By Henry Laurie, LL.D. New York: The Macmillan Company; Glasgow: James Maclehose and Sons. 1902. Pp. 344.

The close intercommunication of modern nations renders it extremely difficult to disengage the influences that mould each into its characteristic form. This is especially the case when there is question of determining the causes that shape a nation's philosophy, for here the forces are infinitely subtle and elusive. It would be too much to say that Professor Laurie has in the present volume unravelled the philosophy of Scottish Philosophy, but he has gone far in this direction by bringing together under one survey much of the material from which such a philosophy must needs be wrought, if it is to be produced at all. Beginning with Francis Hutcheson (1694-1746) he has described the life and work of the Scottish philosophers down to the present day. The biographical elements stimulate the reader's interest, and the expository afford a fair insight into the various systems of thought and conduct. The natural sanity of common sense is seen to be a characteristic of Scottish thinking on the whole. What rich stores it might have added to the old philosophy, in whose continuation there alone is hope of real progress, if "the Ancient Kingdom" had remained loyal to the ancient faith! Another trait is its radical distrust of reason and its final appeal to instinctive faith in human faculty. This, however, is not the expression of the Scot-

tish mind as such, but the outcome of its Protestantism, whose inconsistency is nowhere so patent as in its constituting individual reason arbiter of the supernatural whilst denying it final validity in the natural order.

TEXTS TO ILLUSTRATE A COURSE OF ELEMENTARY LECTURES ON GREEK PHILOSOPHY AFTER ARISTOTLE. By J. Adams, M.A. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. 70.

It is an obvious advantage not less on the side of the student's linguistic culture than on that of the subject-matter, for a professor to have the original texts of the philosophers upon which to base his lectures. A collection of such texts to illustrate a course of elementary lectures on the history of Greek philosophy from Thales to Aristotle was prepared by Professor Jackson some two years ago.¹ A similar collection to illustrate the Post-Aristotelian philosophy, is provided in this small volume by Professor Adams. The texts relate principally to Stoicism and Epicureanism, though the Academy, the Peripatetic School after Aristotle, and the elder Sceptics are also represented.

A HISTORY OF THE PROBLEMS OF PHILOSOPHY. By Paul Janet and Gabriel Seailles. Translated by Ada Monahan, edited by Henry Jones, LL.D. Vols. I and II. London: Macmillan & Co., Limited. New York: The Macmillan Company, 1903. Pp. xxvii—389, xiii—375.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London: Ginn & Company, Publishers. The Athenæum Press, 1903. Pp. x—674.

HANDBOOK OF THE HISTORY OF PHILOSOPHY. By Dr. Albert Stöckl. Part II. Scholastic Philosophy. Translated by T. A. Finlay, S. J., M. A. Dublin: Fallon & Co., Ltd., 1903. Pp. 287—446.

No, these are not the books you will want, my studious reader, as companions in your summer outing. Were they at your elbow, you would not allow them the precious space of the holiday trunk. Not that they are dry or tedious or unfit for the torrid season, but just because you are persuaded that books on philosophy are ill-suited to vacation environments and conditions. Well, be this as it may, you will want them surely when you return refreshed and vigorous to your library, and possibly you will then think kindly of the reviewer for having brought them to your notice even at this unseasonable season.

Some illustration of the *History of the Problems of Philosophy* is

¹ Macmillan and Co. 1901.

given in the present number of the REVIEW. Suffice it here to outline the general character of the work and to register a note or two of criticism. First of all the work is *unique* in this that it attempts a history of the central *problems*, and not like others of its class, a history of *systems*. Probably Windelband's *History of Philosophy* comes nearest to it in scope and method. Whilst; however, the latter follows the general historical march of philosophy, noting the central problems as they develop in successive epochs, the present work traces the historical evolution of the individual problems of philosophy from their inception onwards to our day. The problems selected fall under the headings, Psychology (Vol. I), Ethics, Metaphysics, and Theodicy (Vol. II).

After a survey of the history of the definition of philosophy and an historical sketch of the psychological problem, the special topics of psychology taken up in order are these: The senses and external perception, reason, memory, the association of ideas, language, the feelings, freedom, habit. *Ethics* furnishes simply its general problem in ancient and in modern times; *Theodicy*, the religious problem, ancient and modern likewise, and the problem of a future life; *Metaphysics* offers the questions centering on scepticism and certitude, matter, mind, and the relations between them. Obviously not *all* the problems of philosophy come under these captions, and the terms "the psychological problem," the "ethical problem," and "the religious problem" are somewhat vague. It is not, however, what the authors have *not* done that gives them a claim on the student's consideration. That they have accomplished a great deal quantitatively and qualitatively every one will admit who looks carefully through the work. That the translators have succeeded in reflecting the perspicuity of thought of which the French is so felicitous a medium, and at the same time eliminated so successfully the vestiges of a foreign idiom, adds not a little to the value of the version. Some may dispute the wisdom of omitting from the translation the chapters of the original on *La Vie Animale*, *Le Problème de la Conscience*, and several other portions, yet in this connection likewise it is the positive that is valuable, and we can get along without the rest.

Though we have praise for the work as a whole and for much of its detail, there are some things in it—more than we can here indicate—after which we find ourselves putting interrogation marks. For instance after this: Aristotle's "science of individual souls was not the science of the human soul, for it was dependent on his metaphysical theory of

the four causes, as well as on his physics." (P. 32.) Aristotle's psychology was the science of the human soul regarded as the vital principle of the human organism. Why his science thus conceived was not a science because "dependent on his metaphysical theory," or "on his physics," is not apparent, unless the term *science* is to be restricted to a mere description and classification of phenomena. Surely every natural science depends on some "metaphysical theory" and on some "physics."

Elsewhere we find that "though induction may enable us to ascertain the constant relation between phenomena, it can in no case enable us to reach substance through phenomena" (p. 41). If this means that induction cannot enable us to reach substance *apart* from phenomena, or to reach a *distinct* and *complete* concept of substance as such, we have no fault to find with the statement; but if it mean that induction cannot enable us to reach a *clear* concept of substance as distinct from *transient* phenomena and as the intrinsic ground of the *permanent*, then we must object to the assertion as conflicting with common sense, critical experience, and the nature of the intellect as an intuitive faculty.

We suspect that this is the authors' meaning, and that their philosophy is phenomenalism, empiricism, which is logically, of course, materialism; though M. Janet, we know, from his other works, would repudiate the latter appellation. In confirmation of our suspicion we may cite the following: "No doubt physical facts are only the subjective side of physiological facts; but we may say at the same time, and with still more truth, since psychical facts are the only ones we know immediately, that physical facts are the objective side of psychical facts. By the very fact of our perceiving it, the object brings us back to the subject, the world of thought" (p. 46).

Waiving the confident *no doubt* introducing this passage, we might ask, if physiological or physical facts are material, what can their "other side" be but material? And if that other side—the psychical—the thought—be material, we have no power of discerning the super-material, and materialism must be our philosophical standpoint.

When we meet with expressions like the following we are apt to suspect that the author's acquaintance with Scholasticism is not very intimate: "The thinkers of the Middle Ages contributed no new idea . . . in philosophy" (p. 34). The Schoolmen adopted the Epicurean theory of representative ideas, which they ascribed to Aristotle.

They thought that by the forms of objects he meant their images, their εἰδωλα, and they endeavored to reconcile this hypothesis with the spirituality of the soul. Objects emit images, forms (*species*), and these forms are, so to speak, their substitutes (*vicarios*); but since they emanate from matter, they must be material. How then do these corporeal forms act on the incorporeal soul? First, they affect the organs physically, and then they are *species impressae*; and the mind afterwards, by its own activity, transforms them into *species expressae*—that is to say, species drawn from the organs and spiritualized (p. 57). This description of Scholastic Epistemology might apply to the theories of some of the early and later Schoolmen, but is misleading and false when connected with the teaching of St. Thomas and the other great doctors of the thirteenth century. The authors could have found the subject more perfectly and truly set forth in any of the scores of scholastic text-books existing in French or Latin.

Though the literature of philosophy in English produced by Catholic hands is not extensive, yet in recent times there are evidences of increasing activity in this direction. What it lacks in extent, however, is in a manner made good by content. *The Stonyhurst Series* and Harper's *Metaphysics of the School* (though incomplete) are productions in which Catholics may take some pride. The great want heretofore has been a History of Philosophy. Students who have not a command of French or German must gather their information in this important department from works by non-Catholics, which, however excellent in some respects, are quite unreliable in their treatment of mediæval Scholasticism, while they simply ignore its later revival and development and know nothing whatsoever of recent Catholic philosophy. It had been hoped that a volume would be devoted to it in the *Stonyhurst Series*, but, failing that, students were looking eagerly for Father Finlay's translation of Stöckl's *Lehrbuch*. The portion of the latter work devoted to the history of *ancient philosophy* appeared in 1887, and that occupied with Scholasticism cited above, has just been completed. Nothing need here be said in praise of Stöckl's well-known work. Suffice it to say that Father Finlay has accomplished his singularly difficult task with remarkable success. In rendering the portion of Stöckl that treats of modern philosophy it is to be hoped that he will supplement the original with an account of the recent philosophical movements, especially in England and France, and include likewise a fuller bibliography. The Catholic student

will then be provided with a reliable and comprehensive source or reference.

He will not, however, be obliged to depend on this alone, since in the *History of Philosophy* by Doctor Turner, professor in the diocesan Seminary of St. Paul, Minn., he has a work that is at once complete, philosophic, up-to-date, well written, *bien documenté*, as the French say, and from a material viewpoint attractively published. (1) It is *complete*. Besides the general ground covered by works of the kind it includes at the start a sketch of Oriental systems and at the finish some account of *American Philosophy* and also of *Neo-Scholasticism*—matters that are obviously of special interest at the present time. (2) It is *philosophical*; it traces the genetic connections between systems, schools and doctrines and estimates their value on the general evolution of philosophy. Witness in this respect the closing chapter, in which the general laws of philosophical development are unfolded with singular insight and felicity. (3) It is *up-to-date*; it takes account of the actual philosophical movements abroad and at home. (4) It is well *documented*; its bibliographical references are abundant and point to still further supplies for those who desire them.

It need hardly be said that the author had particularly in mind to supply what one misses in every work of the kind written by a non-Catholic hand—*i. e.*, to give a comprehensive account of Scholasticism. About a third of the book is given to this much neglected and misunderstood subject. Some may regret that spatial limitations require so condensed an account of present-day philosophy both within and without the Church, and, in the latter connection, the omission of such important names as Gutberlet and the *Philosophisches Jahrbuch*, Commer and the *Jahrbuch für Philosophie und spec. Theologie*, Peillaube and the *Revue de Philosophie*, Blanc, Urraburú and his mammoth work, to say nothing of William Ward, Lilly, and some others. These, however, may find a place in a subsequent edition which is sure to come, and soon, since the work cannot fail of the function for which it is so thoroughly adapted, of taking its place as a text-book in the seminary and the Catholic college.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude towards faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Autobiography of Joseph Le Conte: Appleton. \$1.25 net.

The writer, a Georgian, of good family and fortune, chose to devote himself to science, studying with Agassiz and in various institutions of learning. During the Civil War he rendered good service to the Confederate government, and, when driven from his State by "carpet-bag" misrule, he found a new home and new work on the Pacific coast, where he died in 1902, being in his eightieth year. The description of life, manners, and feeling in the slave-holding South is excellent, and the exposition of the writer's religious opinions is a curious specimen of Protestant evolution.

Book of the Rose: C. G. D. Roberts. Page.

Love lyrics, and songs of nature very carefully wrought, but sensuous rather than spiritual in their beauty. The protestations verge upon profanity, the considerations are too curious, and the volume presents the least attract-

ive manifestation of its author's ability, and is to be read rather for its value in forming a correct judgment of him than for pleasure.

Captain's Toll Gate: Frank Stockton. Appleton. \$1.50.

The story recounts the tribulations of a young woman with four lovers and an uncle who is her devoted slave, and the woes of the uncle himself upon whose path follows a malicious New England spinster intent upon marriage and testamentary emoluments. Whimsical fun dominates almost the whole narrative, but the author ingeniously introduces the question of private right to kill an assassin caught in the act, and settles it with cold common sense. A biography, written by Mrs. Stockton, introduces the story, and a complete list of the author's works is included in the volume.

Castle Omeragh: F. Frankfort Moore. Appleton. \$1.50.

A story of the Cromwellian invasion, laying special stress

on the horrors of Drogheda, praising Cromwell's bravery and ability, but showing the impression that his unrelenting cruelty made upon the Irish even when, like the narrator and hero, they were the descendants of undertakers and really of his own blood. Crystal gazing plays a large part in the story, and it is abetted by a priest who makes the bravery of the hero and his friends effective by his cleverness; but he is not exactly edifying, although martial law and military necessity would excuse all his acts, as the good of the State would excuse the manslaughter in Mr. Stockton's book.

Detached Pirate: Helen Milecete. *Little.* \$1.50.

Two-thirds of this story is carefully devised to give the impression that the narrator is a shameless sinner and, although she is perfectly innocent of the crime for which her husband divorces her, her behavior, in the way of flirtation, painting her face, dressing extravagantly and talking with superfluous frankness, is such that she is not much better as a subject of contemplation than if she were actually evil. The book cannot be called immoral, but it steadily threatens to be immoral on the next page.

Discourses on War: William Elery Channing. *Ginn.*

The utterances in this book belong to many species, sermons, lectures, and written papers, and they are published with the avowed intention of creating sentiment against the army and its work. It is noteworthy that Channing

speaks with gentle confidence in the infallibility of his views of Christianity, and that his editor is similarly tranquil.

Dominant Strain: Anna Chapin Ray. *Little.* \$1.50.

The hero, in spite of a strain of wild blood, and of the temptations of a musician's life, behaves with perfect propriety in a series of perilous situations. The heroine marries an hereditary dipsomaniac and finds, too late, that she cannot reform him; but she, also, is faithful to her duty to the end. The story belongs to the very small class of decent, clever stage stories.

Earth's Enigmas: Charles G. D. Roberts. *Page.* \$1.50.

Stories of lumber camps and other half-cleared forest regions and thinly settled shores, where life is simple and events are more clearly seen as providential than in more complicated states of society. A few brief tales of fantastic imaginings born of abnormal physical conditions, one piece of wilfully horrible grotesqueness, and two or three presentations of the economy by which one animal dies that another may live, make up the book, which is poetic in everything but form.

Ethel: J. J. Bell. *Harper.* \$1.00.

Two young persons, Hugh and Ethel, both unconsciously addicted to Scotticisms, exchange innocent inanities, obvious puns, and mild little jests, such as are held permissible between affianced lovers. The talk is very well

done and its occasional rudeness is redeemed by pretty touches of kindness.

From the Green Book of the Bards: Bliss Carman. *Page.* \$1.00.

Carefully finished poems of the wood, the garden, and the shore, studied in form but not lacking in thought, and showing marked progress since the author's earlier day of vagrant fancies.

Golden Kingdom: Andrew Bal-four. *Page.* \$1.50.

An eighteenth century story of a search for treasure buried in South Africa, resulting in the discovery of everything but treasure and in many wild adventures and much fighting of many sorts. The bias of the story is strongly anti-Dutch, and it is enormously long, but possibly not too long for young readers; yet it is hardly to be commended except on the ground of not being petty.

Gordon Keith: Thomas Nelson *Page. Scribner.* \$1.50.

The hero, the son of a Confederate general impoverished by the war, carries the high ideals inherited from a long line of ancestors who were gentlemen, into school-teaching, surveying, college life, finance, society, love-making and friendship, and the reader sees him grow from the unformed boy into the strong man. It is an admirable bit of portraiture, and Gordon needs only Catholicity to make him a model to present for a boy's imitation.

Gray Cloak: Harold McGrath. *Bobbs.* \$1.50.

A complicated story of French conspiracy with the ever useful Cardinal in the background, and endless fighting and intrigue in foreground and middle distance, but hopelessly dull.

How Paris Amuses Itself: F. Berkeley Smith. *Funk.* \$1.50.

An illustrated account of the minor and not entirely disreputable recreations provided for Parisians rather than for foreigners, and not often known to the latter. Some account of more important amusements is added, but the book is meant for home-keepers.

Japanese Garland: Florence Pel-tier. *Lothrop.* \$0.75.

A small Japanese boy paints a garland of flowers symbolic of the year, and tells a group of Americans the poetic and artistic associations which his countrymen connect with the blossoms. The arrangement is ingenious and the book differs widely from the common and superficial descriptions of things Japanese. [Ten to fifteen years.]

Kempton-Wace Letters: Anonymous. *Macmillan.* \$1.50.

Correspondence between an elderly man and his over-scientific and philosophic adopted son, who, having won the love of a high-spirited, poetic girl, explains his feelings and intentions and his most excellent reasons in a cheerful blend of Schopenhauer and warm water. The senior endures it until he sees the girl, and then he promptly explains the sweet

youth to her, and she as promptly discards him.

Letters of a Diplomat's Wife: Mary King Waddington. *Scribner*. \$2.50 net.

An agreeable chronicle of the everyday life at the French Embassy at St. Petersburg at the coronation of the late Czar, and at St. James during the nine years previous to 1894. It is pleasant, amiable, entirely free from scandal, and offers an agreeable way of seeing the machinery of court life and ceremonial.

Lions of the Lord: Henry Leon Wilsen. *Lothrop*. \$1.50.

The hero is a Mormon, a boy when his people and his family were ignominiously expelled from Nauvoo; later one of the trusted council in Utah, a participant in the Mountain Meadow massacre, and, at last, become clear-sighted, a rebel against Brigham Young. The author has carefully refrained from laying undue stress upon the question of plural marriage, has not made the children of Dan too prominent, and has allowed both Young and the elders to express themselves in their own words, often taken from their own official record. This is the first purely anti-Mormon story of real literary value.

Love of Monsieur: George Gibbs. *Harper*. \$1.50.

A story of a swash-buckling young Frenchman who turns pirate when refused by an English heiress. The word "Monsieur" in the title does not have its accepted court meaning.

Love Thrives in War: Mary Catharine Crowley. *Little*. \$1.50.

A Detroit girl is the heroine, and the time is the War of 1812. Tecumseh, Cass and Harrison appear, but the girl's three lovers, half-breed, Scottish and American, are the chief characters. A brave and devout priest plays an important part, and the spirit of the tale is Catholic. An excellent story.

Main Chance: Meredith Nicholson. *Bobbs*. \$1.50.

A story of business affairs of three young men, one apparently frivolous, but capable of earnestness; one with a disgraceful secret, almost outlawed by time; and one doggedly working against ill-luck. An honest and a dishonest financier give the three opportunity for development, and the pretty daughter of one serves as the object of the young men's affections.

Mutineers: Eustace L. Williams. *Lothrop*. \$1.50.

The intrigues of a schoolboy anxious for power, give him a place in school affairs answering to that of a "city-boss" in politics. He is cast down and defeated by an honest schoolmate, and, in showing the process, the author teaches political tactics. [Ten to fifteen years.]

Philosophy Four: Owen Wistar. *Macmillan*. \$0.75.

Two idle undergraduates, hastily preparing for examination with an undergraduate tutor, neglect their work for a day, in the

effort to find an especially good road-house dinner, and so ingeniously use their experience in answering questions in mental philosophy that their per cent. is higher than their tutor's, for he sticks to his notes, and the examining professor wants "thought."

Pigs in Clover: Frank Danby.
Lippincott. \$1.50.

South African millionaires are the elegant beings of the cover; the scene is London society, and the hero is an entirely selfish brute, elegant in appearance, but with no redeeming qualities. Some of the incidents are nauseous beyond hinting with propriety. An honest, patriotic Jew with a novel view of Christianity is the best figure in the story, but an unlucky statesman, one of the tribe of Cecil, is fairly well done.

Physiological Aspects of the Liquor Problem: Edited by John S. Billings. *Houghton.*
2 vols. \$4.50.

A very carefully prepared and edited series of papers, presenting its subject in the views of modern science with perfect impartiality. The question of the public school instruction in regard to alcohol is treated at great length, and is a rather ugly story.

Prince of Sinners: F. Phillips Oppenheimer. *Little.* \$1.50.

Protection, as a remedy for the prevalent lack of employment in England is put forward with much art, and the question of almsgiving is also discussed. The personal story relates to a mysterious disappearance, and is very

ingenious. The novel is much better than the average.

Questionable Shapes: William Dean Howells. *Harper.*
\$1.50.

Three long stories, one almost purely comic, although it rests entirely upon the effect produced upon the hero by his announcement that he has seen "an apparition;" the other two telling of men who fancied that they had some momentary communication with the dead. The author does not spare the reader a movement made by any personage.

Redfield's Succession: Henry B. Boone and Kenneth Brown.
Harper. \$1.50.

A New York journalist of Virginian descent inherits a family estate and enjoys it for a few months, but voluntarily resigns it when he discovers that its former owner intended to bequeath it to a kinswoman of slender means. The immediate result is disastrous, but his good deed brings him happiness in the end.

Sarah Tuldon: "Orme Agnus."
Little. \$1.50.

A Dorset peasant girl coolly and deliberately chooses a well-to-do old man as her future husband, marries him in spite of opposition, makes a very good wife and mother, steadily improves in mind and manners, and is left as the possible heroine of a sequel. Her character is worth painting, and her story is both humorous and interesting.

Siege of Youth: Frances Charles.

Little. \$1.50.

A middle-aged man endeavors to mould a young man to suit his ideas of the perfect artist, and his meddling leads the youth into an evil marriage, and brings sorrow to the good girl who loves him. The author deliberately chooses deformed, warped and weak characters as her subjects, and her style is as deficient in beauty, symmetry and strength as her personages.

Silent Maid: F. W. Pangborn.

Page. \$1.25.

A fantastic story of a strange maiden coming no one knows whence, and singing content and rest into the hearts of all who listen to her. She disappears after fulfilling a woful prediction in regard to a noble family. The tale has no moral; its aim is to amuse by careful writing and it fulfils it in good measure.

Sins of a Saint: J. R. Aitken.

Appleton. \$1.50.

The story of Edwy and Elgiva is here told with reasonable adherence to truth in the actual events, but with obstinate determination to make St. Dunstan and the Benedictines maliciously guilty of everything untoward that happened within the four seas. The spirit of the narration makes it mischievous or unpleasant, according to the reader's age and discretion.

Under Dog: F. Hopkinson Smith.

Scribner. \$1.50.

Short stories, some intended to arouse sympathy with those mountain farmers who suffer under the strict revenue laws dealing with the production of whiskey; others describing men whose misfortunes seem, to mortal eyes, to be unjust; and one or two gently humorous. The execution of the tale is as good as the intention.

Literary Chat.

Marshall and Son (London) are to publish Justin McCarthy's *Ireland and Her Story*, which is to complete the "Empire Series" issued by that firm. The Putnam's Sons (New York) have in press Dr. Thomas Addis Emmet's *Ireland Under English Rule*, to be ready for the centenary of Robert Emmet's death in September.

The June number of *La Nouvelle France* (Quebec) reprints the appreciative instruction which the Archbishop of Quebec sent to Mgr. L. A. Pâquet on the completion of the sixth volume of the *Commentaria in Summam Theologicam Divi Thomae*. It is a grand endorsement by an American Archbishop of the Scholastic Method recommended in the Encyclical *Aeterni Patris*.

The Arts in Early England, just issued by Dutton & Co., contains valuable information regarding British ecclesiastical architecture down to the time of the Norman Conquest.

President Roosevelt's typical utterances, collected from his public speeches and writings, have been translated into German; they make a handsome volume. (Brentano.)

Grant Duff's newly announced work, *Out of the Past*, contains an interesting chapter on Cardinal Manning and what Englishmen call the Catholic Reaction, which took place during the latter part of the last century.

The Rev. Dr. T. O'Mahony, of All Hallows, publishes through Gill and Son (Dublin) *Wreaths of Song from a Course of Divinity*. It is like his already known *Songs from Courses of Philosophy*, an eccentric but exquisite bit of literary workmanship. The author builds up a rhythmical score upon the Scriptural titles of God, "I Am," "Who Am," "All Holy," etc., and demonstrates the harmonious virtue of terms which to the ordinary mind are simple abstractions in monotone. The following snatches from the Prologue are a fair sample of the whole :

" Full oft an old word, thought-out, will afford
More truth than the reading of pages :
For, what is man's treasured thought-terming word
But the crystallized wisdom of ages ? "

" Terms whose harmonics tell the truth
That is the mystery
Of all man of the Absolute
May know and do and be. "

Hero Stories from American History, published by the Athenæum Press (Ginn & Co.) is a good book for American boys, since the development of civic virtues is part of the education to be given in our Elementary Schools. But the book ought to suggest more than this to Catholic educators. We insist that the training of natural virtue must be supplemented by instilling genuine admiration for that supernatural heroism which rests upon self-conquest and self-denial from even nobler motives than success in matters that profit the commonwealth. Hence arises the necessity for our boys of having other books of "Hero Stories from History," that picture the grander and representative figures of Sacred and Ecclesiastical History. These might be done in similar fashion—that is to say, written in a simple, clear, and attractive style; laying stress on the incidents that make a Saint's life interesting even to a boy. Such stories of true history must avoid all grotesque exaggeration and all things which seem on their face improbable, however readily a devout faith might otherwise accept them. The miraculous is undoubtedly an important and true element in such lives, but it does not always serve as an incentive to virtue. Whilst, therefore, miracles have a legitimate place in Hero Stories of Christian Saints, they are not the essential things, since they are not the things which we are expected to imitate. They are important in so far as they do indeed demonstrate that those who are so good as the Saints gain special favors and intercessory power with God. But what exercises the main educational influence is the fact that the Saints attained this favor and power by a steady development of noble character, by fidelity to Christian teaching. It is the goodness and the lasting reward, not the miraculous which results from heroic living, that needs be emphasized in the training of the young. Any method that insists on all kinds of wonders may instil a certain awe in the child, but with it goes frequently a tendency to credulity. There are any number of pious people who expect that God and the Saints work their

miracles in our behalf when we ought to use our common sense and go about things smartly with some pain and sacrifice of ordinary comfort. They overload their stomachs or go to parties and catch cold, or they risk their position by their sharpness of tongue, and apply to St. Anthony to work a miracle to save them the trouble of it. It takes very little teaching to convince the child that, since God is omnipotent and supremely good, He may work miracles for His favorites when it is wise to do so ; but it also takes a great deal of rough handling in later life to remove the superstitious notion from such as have learnt more about the miracles than about self-sacrifice, that God ought to work miracles for people who cry and pray but are too indolent to work out a difficulty by sticking to their duties. Let some one write *Hero Lives of the Saints* for our boys with that thought in mind.

Marion Brunowe publishes an interesting sketch of pastoral life, entitled *A Memoir of the Reverend Michael Glennon, Pioneer Priest of South Jersey*. It is a tribute of personal admiration by one who had special opportunities of observing and gathering details regarding a singularly active and versatile priest who lived in comparative retirement where little could be known of him except to a circle of intimate friends.

The *Catholic Truth Society of Philadelphia* publishes among its recent pamphlets a paper on Socialism, by the late Bishop James O'Connor, of Omaha. At the same time we receive from the *International Catholic Truth Society* a reprint of Pope Leo XIII's Encyclical on the "Condition of the Workman." Both are timely publications and might aptly be made the subject-matter of conferences, essays and debates in literary clubs, school societies, and college rooms—after the hot season.

A writer in *Harper's Weekly*, summing up the cost of elementary education in the United States during the year 1900-1901, and comparing it with the expenditure for a like purpose of all the States of Europe, finds that we pay almost three times as much for our education as is done by Europe. The enrollment in our elementary schools during the year specified was about 16,000,000, out of 22,000,000 children of school age, at a cost of over 226,000,000 dollars, or twenty-two dollars for each child. The elementary schools of Europe teach about 45,000,000 children at a cost of 246,000,000 dollars. Expensive as our school system is it costs us less on the whole than our police system. Thus St. Louis, not by any means a "wild" city, pays at a ratio of one dollar for the police to ninety-five cents for the schools. A rather instructive parallel.

Professor Shaler, of Harvard, has discovered that plants have a capacity for thought. It is a great pity, though the idea is not altogether new. If plants do think, they must, according to the generally received (Aristotelian) philosophy, also feel and have desires for the things which they comprehend as enjoyable ; for the evidences which we have of the existence of sentient faculties in creatures demonstrate that apprehension and appetite invariably go together. So the poor plants must have been suffering (without our having known it) by the way we cut them, and put them on breakfast tables and so forth. But the discovery opens a new channel for generous benefactions. The establishment of antivivisectionist societies preventing the torturing of living flowers, and a new title, S. P. C. F., "Prevention of cruelty to flowers," is now in order. It is a deep subject, and the learned Dean of Lawrence Scientific School is reviving a theory most fruitful in this altruistic age.

Books Received.

SACRED SCRIPTURE.

EPITOME* EXEGETICAE BIBLICAE CATHOLICAE. Scripsit in usum Scholarum P. Michael Hetzenauer, O.C., a Zell prope Kufstein, Approbatus lector Sacrae Theologiae. Cum Approbatione Ecclesiastica. Oeniponte: Sumptibus Librariae Academicæ Wagnerianae. 1903. Pp. x—176. Pretium, 3 marks.

OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Charles Scribner's Sons. 1903. Pp. xi—376.

NOËL: Notes d'Exégèse et d'Histoire. Par le P. Joseph Bonaccorsi, M.S.C., Docteur en Theologie. Paris: Librairie Vic et Amat, Charles Amat, Éditeur, 2, Rue Cassette. 1903. Pp. 176. Prix du volume 1 fr. 75 (franco 2 fr.).

THEOLOGY AND ASCETICA.

HORAE DIURNAE Breviarîi Romani ex decreto SS. Concilii Tridentini Restituti, S. PII V. Pontificis Maximi Jussu Editi, Clementis VIII, Urbani VIII, et Leonis XIII Auctoritate Recogniti. Editio secunda post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. MDCCCCIII. Pp. 36—492—276—27—24—4. Price, \$1.25 *net*.

THE LITTLE OFFICE OF OUR LADY. A Treatise Theoretical, Practical and Exegetical. By Ethelred L. Taunton, Priest of the Archdiocese of Westminster. London: John Bale, Son and Danielsson, Ltd., 83—89 Gt. Titchfield Street, W.; R. & T. Washbourne, 4 Paternoster Row, E. C.; Dublin: Browne & Nolan, 24 Nassau St.; New York: Fr. Pustet & Co., 52 Barclay St. Pp. x—438. Price, \$5.00 *net*.

JESUS CHRIST OUR STRENGTH through frequent Reception of the Sacraments. By Nonna Bright. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. vi—64. Price, \$0.30 *net*.

THE VEILED MAJESTY; or, Jesus in the Eucharist. By Very Rev. W. J. Kelly, V.F. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 313. Price, \$1.35 *net*.

KIND WORDS FROM YOUR PASTOR. By Rev. Jno. F. Noll, New Haven, Ind. Pp. 71. Price, \$0.05.

THE TWO TEMPLES. A Sermon preached at the dedication of St. Peter's Church, Lowell, Mass., May 10, 1903, by Rt. Rev. William H. O'Connell, D.D., Bishop of Portland. Pp. 29.

YE ARE CHRIST'S (1 Cor. 3: 23). Eighty-four Considerations for Boys. By Joseph Rickaby, S.J. London: Burns & Oates (Limited); New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xi—170. Price, \$0.50.

LE FAIT RELIGIEUX et la manière de l'observer. Dogme et Apologie—I. Par l'Abbé Félix Klein, Professeur à l'Institut Catholique de Paris. Deuxième Édition. Paris: P. Lethielleux. 1903. Pp. 209.

CHRISTIAN WORSHIP: ITS ORIGIN AND EVOLUTION. A Study of the Latin Liturgy up to the Time of Charlemagne. By Mgr. Duchesne, Membre de l'Institut. Translated from the Third French Edition by M. L. McClure. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. 1903. Pp. xvi—557.

TRACTS FOR DEAF MUTES—Pentecost. ̸ Rev. P. M. Whelan, Holy Cross Church, Mount Airy, Philadelphia. Pp. 8.

SAINT TERESA. (1515-1582.) By Henri Joly. Translated by E. M. Waller. London : Duckworth & Co.; Dublin : M. H. Gill & Son ; New York : Benziger Bros. 1903. Pp. 280. Price, \$1.00.

QUESTIONS ON "FIRST COMMUNION." By Mother Mary Loyola, of the Bar Convent, York. With an Introductory Note by the Cardinal Archbishop of Westminster. London : Burns & Oates ; New York, Cincinnati, Chicago : Benziger Bros. 1903. Pp. 62. Price, \$0.30.

PHILOSOPHY AND EDUCATION.

HISTORY OF PHILOSOPHY. By William Turner, S.T.D. Boston and London : Ginn & Co. (The Athenæum Press.) 1903. Pp. x-674. Price, \$2.50.

PRINCIPLES AND IDEALS FOR THE SUNDAY-SCHOOL. An Essay in Religious Pedagogy. By Ernest de Witt Burton, and Shailer Mathews, Professors in the University of Chicago. Chicago : The University of Chicago Press. 1903. Pp. vi-207.

LETTERING IN ORNAMENT. An Enquiry into the Decorative Use of Lettering, Past, Present, and Possible. By Lewis F. Day, author of *Alphabets Old and New*, *Art in Needlework*. With numerous Illustrations, Old and New. London : B. T. Batsford ; New York : Charles Scribner's Sons. Pp. xxiii-218.

THE HOLY FAMILY SERIES OF CATHOLIC CATECHISMS. No. 2. For the use of the Confirmation Class. The Catechism prepared and enjoined by order of the Third Plenary Council of Baltimore, completely rearranged, simplified, and supplemented by Francis J. Butler, Priest of the Archdiocese of Boston. Pp. 62.

THE NEW CENTURY CATHOLIC SERIES. The First Reader, pp. 112. The Second Reader, pp. 144. New York, Cincinnati, Chicago : Benziger Brothers, Printers to the Holy Apostolic See.

HERO STORIES FROM AMERICAN HISTORY. For Elementary Schools. By Albert F. Blaisdell, and Francis K. Ball. Boston, U. S. A., and London : Ginn & Co., Publishers. The Athenæum Press. 1903. Pp. 259. Price, \$0.50. Mailing price, \$0.60.

LE MATERIALISME EST FAUX, LE CATHOLICISME EST VRAI, devant la science et le bon sens. Pour le demontrer il faut suivre l'un et l'autre, dans leur theorie sur le monde, l'homme et la cause première. Par le Dr. Goux, ancien interne des Hôpitaux de Paris, President Honoraire de l'Association des Médecins du Departement de Lot-et-Garonne. Paris : A. Maloine. 1901. Pp. viii-310.

THE AMERICAN SOCIETY FOR VISITING CATHOLIC PRISONERS. Seventh Annual Report. For the year ending January 31, 1903. Pp. 24.

THE KATIPUNAN, or The Rise and Fall of the Filipino Commune. Boston : Thomas J. Flynn & Co. 1903. Pp. 283.

BELLES-LETTRES.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus. Doc., B.A., Royal University of Ireland. London : The Walter Scott Publishing Co., Ltd.; New York : Charles Scribner's Sons. 1902. Pp. xxiv-242.

CASTLE OMERAGH. By F. Frankfort Moore. Author of *The Jessamy Bride*; *A Nest of Linnets*; *A Damsel or Two*, etc. New York : D. Appleton and Company. 1903. Pp. 404.

THE SINS OF A SAINT. An Historical Romance by J. R. Aitken. Author of *Love in its Tenderness*. D. Appleton & Company. New York. 1903. Pp. viii-346.

WREATHS OF SONG. From a course of divinity. By the author of *Wreaths of Song from Courses of Philosophy*. Dublin : M. H. Gill & Son. 1903. Pp. 80-7.

CENTRALIZING TENDENCIES IN THE ADMINISTRATION OF INDIANA. By William A. Rawles, Ph.D., Assistant Professor of Economics, Indiana University. New York : The Columbia University Press. The Macmillan Company, Agents. London : P. S. King & Son. 1903. Pp. 336.

THAT PRINTER OF UDELL'S. By Harold Bell Wright. Illustrated by John Clitheroe Gilbert. Chicago : The Book Supply Co. 1903. Pp. 468. Price, \$1.50.



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ST. CYPRIAN'S ATTITUDE TOWARDS ROME.

AN article in the April number of *The Church Quarterly Review*, on "England and Rome in the Middle Ages," must have come as a rude awakening to a great many Anglicans who had been brought up in the belief that the Reformation was "but an episode in the history of the English Church." Instead of this, they are informed by their leading Review, that the Reformation was a "breach" in the continuity of the relations between the two Churches,—a "violent breach with old habits and old rules of conduct," and that it is "futile" to try to maintain the contrary in the present state of our historical knowledge, and yet it cannot be said that our knowledge of the subject has received of late any substantial increase. Professor Maitland merely threw its legal aspect into stronger relief, and *compelled attention to it*. This is the only difference between his able treatise on *Roman Canon Law in England* and much that had already appeared in Catholic publications. The truth is that the Anglican apologists of Continuity, starting with a preconceived idea, bent the facts to suit their theory, however unconsciously. As a recent writer puts it, though in a different connection: "The doubtful passages were all read the one way; even the assured were given a twist, for if the wind persistently keeps in one direction even the oaks will take a set to one side."

It is in this sense that the admission of the *Church Quarterly* is so noteworthy. For if, as it seems likely, recourse will be had to the early centuries of Church history for a more promising *point d'appui* against the Primacy of the Holy See, unprejudiced minds may well ask how it is likely to fare with the Anglican

apologist in the dim historic past,¹ when facts of comparatively recent date, and attested by such a wealth of clear evidence, suffered so considerable a refraction on entering the Anglican medium.

Hitherto great stress has always been laid by Anglican writers on what they conceive to have been St. Cyprian's attitude towards the Roman See, and as the stress is not likely to be relaxed now, but rather increased, the present seems an opportune moment for examining more closely an act in the life of the Saint which forms the corner-stone of the Anglican contention,—and as to which there has been and is considerable controversy, even among Catholics.

The question I propose to discuss is whether the synod held at Carthage on the 1st of September, 256, under the presidency of St. Cyprian, in which the invalidity of heretical baptism was strongly reaffirmed, was convened before the counter-decision of Pope Stephen I had reached Carthage, or subsequent to its reception. The question is an important one. If the priority of St. Stephen's decision, or rather of its reception by St. Cyprian, can be established, the latter was guilty of an act of schism, whether followed by excommunication or not. If, on the other hand, the synod came first in order of time, it is, as regards the Holy See, on precisely the same footing as its predecessors, and cannot be brought forward any more than they, as implying a rejection of the supremacy of the Bishop of Rome by Cyprian.

The disagreement which existed in Africa on this subject had but recently given rise to two synods,—likewise presided over by Cyprian. The first, held in 255, was but thinly attended, only thirty-one bishops being present,² and seems from the Saint's letter to Quintus³ to have been without much effect. The second was convoked in the spring of the following year,⁴ and the increased attendance—seventy-one bishops were present—bears witness to the activity and influence of the Primate. The conclu-

¹ It is significant, in this respect, that Dr. Lock, in his preface to the late Canon Bright's otherwise brilliant *The Age of the Fathers*, should have felt constrained to make an apology for "an unduly suspicious and hostile attitude towards the occupants of the Roman See."

² Ep. 70.

³ Ep. 71, 1.

⁴ Hefele, *Conciliengeschichte*, p. 118 (2d Ed.).

sions of the synod, so far as they related to re-baptism, were forwarded to Pope Stephen,⁵ together with the acts of the previous synod, and Cyprian's letter to Quintus.

It is important to note that, so far, there is no evidence that either St. Cyprian or the members of the synod were aware that their views were in conflict with Roman doctrine and practice. Can this be maintained also of the third synod, which met in the autumn of this same year? Or had Stephen's decision: "Let there be no innovation upon what has been handed down,"⁶ and the accompanying threat of excommunication⁷ been received in the interval that elapsed between the second synod and the holding of the third?

It may be said that in this matter the verdict of Catholic historians has hitherto been generally unfavorable to Cyprian, and he is only excused on the ground that he did not regard the question as one of doctrine but of practice. This explanation, however true, does not acquit him of a grave act of insubordination. But of late years there has been a growing disposition to doubt whether there is insufficient evidence for holding that he went so far as to oppose the Pope in synod even on what he considered to be merely a point of discipline. Indeed it may be said that a reversal of opinion is becoming more and more general, and that the most competent writers now lean strongly to the view that the synod preceded the reception of the decree.⁸

If we except some statements by later writers, the documents bearing upon the question are limited to a few letters of St. Cyprian and the acts of the third synod. Before arguing from these documents, it will be well for the sake of clearness to say a word or two about them and their subject-matter.

They all deal with the question as to the validity of baptism administered by heretics. As early as 205, Agrippinus of Carthage had assembled the Bishops of Numidia and Africa in order to discuss the matter, and St. Cyprian lays great stress on their rejection of such baptisms as invalid.⁹ Half a century elapsed before

⁵ Ep. 72.

⁶ Ep. 74, 1.

⁷ Ep. 74, 8. Hartel's edition is quoted throughout.

⁸ Cf. Grisar, *Theol. Leit.*, 1881. Bardenhewer, *Patrologie*. Bruck, etc. Hefele leaves the question open. *Ibid.*, p. 119.

⁹ Ep. 71 and 73.

the question seems to have become acute once more. About 255, a dispute arose among some eighteen Numidian bishops and other fellow-bishops, on this subject, and was referred to a synod presided over by St. Cyprian, whose seventieth letter embodies the decisions arrived at. The view of the Numidians is declared to be the correct one, as no one "can be baptized outside the Church."¹⁰

That disagreement on this subject was not confined to Numidia is shown by the questions addressed to Cyprian by the Mauritanian Bishop Quintus, questions which he replies to in his seventy-first letter. It is clear that the first synod had not been so successful as he desired, and he speaks in strong terms of the opposition and presumption of some of his colleagues.¹¹ This want of success may account for the summoning of a second synod in the spring of 256,—the greatly increased attendance being due, no doubt, to the energy and zeal displayed in the interval by St. Cyprian, who was fighting in this matter, as he says himself, "for the honor and unity of the Church."¹² At the close of the synod he forwarded to Pope Stephen such of its decisions as concerned re-baptism,¹³ together with his own letter to Quintus and the findings of the first synod.

As these were the synodic documents which drew from Stephen his "*Nil innovetur nisi quod traditum est*," I shall give a couple of quotations illustrative of their standpoint and of the spirit in which they were drawn up. "Many matters were brought forward and discussed. But it was our duty to write to thee most especially and confer with thy gravity and wisdom concerning that which pertains more closely to sacerdotal authority and to the unity and dignity of the Catholic Church which arises out of the arrangement of the divine disposition." Then follows a statement of the views of the synod that "those who have been baptized outside the Church . . . must be baptized when they return to us and to the Church which is one, because it is of little account to impose hands upon them that they may receive the Holy Ghost,

¹⁰ Ep. 70, 1.

¹¹ Ep. 71, 1. *Nescio qua praesumptione ducuntur quidam de collegis nostris ut putent eos qui apud haereticos tincti sunt, quando ad nos venerint, baptizari non oportere . . . quidam de collegis nostris malunt haereticis honorem dare quam nobis consentire,"* etc.

¹² Ep. 73, 11.

¹³ Ep. 72.

unless they receive also the baptism of the Church.”¹⁴ This synodic letter concludes as follows: “We have placed the matters before thy conscience, beloved brother, . . . believing that what is both pious and true doth also meet with thy approval on account of the truth of thy piety and faith. For the rest, we know that some people put away with difficulty views they have once entertained, and do not easily alter their resolutions, but retain some peculiar customs which have once been adopted among themselves, whilst maintaining intact among their colleagues the bond of peace and concord. In this matter neither do we do violence to any one or put forth a law, since each bishop (*praepositus*) enjoys the free choice of his will in the administration of his Church, and must give an account to the Lord.”

In the next place we have a letter from Cyprian to Jabainus,¹⁵ a Mauritanian Bishop, who had forwarded to him a controversial document which was being circulated in Africa. Cyprian's reply is concerned chiefly with the refutation of this document which supplies further evidence that opposition to his views was by no means at an end. We quote the concluding words, as they have an important bearing on our subject: “We have written these things to thee in brief, as far as our mediocrity allowed, most dear brother, dictating to no one nor prejudging, lest each of the bishops should do what he thinks, having the free power of his choice. We, as far as it lies with us, do not contend with our colleagues and brother-bishops on account of the heretics, but keep with them the divine concord and peace of the Lord.”

Compare with these words the conclusion of a letter to Magnus, written before the first synod and dealing with the same topic. “I have answered thy letter, beloved son, as far as our small mediocrity was able, and have shown thee what we, in so far as it lies with us, think,—dictating to no one lest each bishop (*praepositus*) should decide as he thinks, as having to render an account of his act to the Lord, according to what the Blessed Apostle Paul writes in his letter to the Romans and says: ‘Each one of us will render an account of himself. Let us therefore not judge one another.’”¹⁶

¹⁴ Ep. 72, 1.

¹⁶ Ep. 69, 17.

¹⁵ Ep. 73, 26.

That St. Cyprian should disclaim, once in a way, any wish to force his opinion on his brother-bishops, judge them, or otherwise interfere in the administration of their dioceses, need cause no surprise. But when we find the disclaimer repeated, in almost identical terms, in all the documents from his hand bearing upon this subject, and even sent beyond the seas to Stephen, we cannot regard the repetition as accidental. Now, if it can be shown—as indeed I think it can—that the reference is to the state of affairs in Africa, and that the disclaimer was called for by the accusations of his opponents, the contention is reasonable that, when we find it repeated once more at the third synod, it should still be understood *in the same sense*, and that we should refuse to read into his words a new meaning, an allusion to Stephen, until some better argument is adduced than their greater or lesser applicability to his action.

The opposition St. Cyprian had to contend against in Africa dated from his episcopal consecration. When this took place, in spite of his resistance, he was still a neophyte, and this circumstance always remained a difficulty, and was frequently urged against him. In his defence he appealed to the *judicium Dei*, to the consensus of his brother-bishops, and the suffrages of his people. In a letter to the latter he complains of the "malignity and perfidy" of certain presbyters, "who repeat their old accusations against my episcopacy—indeed, against your suffrage and the judgment of God."¹⁷ Writing to a certain bishop named Florentius Pappianus, he charges him, in vehement terms, with a wish to pass judgment, "after God the Judge who makes priests, I will not say on me—of what account am I?—but on the judgment of God and of Christ,"¹⁸ and censures him for setting himself up as *episcopum episcopi*,¹⁹ the bishop of a bishop. Later he speaks of "God constituting a bishop," and finally warns Pappianus to think "of the majesty of God, who ordains the priests of Christ."²⁰

According to the late Dr. Benson, "the African episcopate

¹⁷ Ep. 43, 1.

¹⁸ Ep. 66, 1.

¹⁹ *Ibid.*, c. 3. This expression should be noted. It will occur later in the plural, as demanded by the altered circumstances.

²⁰ *Ibid.*, *passim*.

had declined in character during the long peace; many bishops were engaged in trade, agriculture, or usury; some were conspicuously fraudulent or immoral, or too ignorant to instruct catechumens or avoid using heretical compositions in public prayers."²¹ If this picture is even approximately true—and it would seem that it is—it is easily intelligible how the opposition which existed already on the ground of traditional custom came to be reinforced by less worthy motives. These were not the kind of men to make matters easy for a Primate who insisted on perfect obedience to the canons, put down abuses with a strong hand, and in spite of his love of peace excommunicated such as defied his authority,²² and threatened with a like measure those who refused to accept the terms laid down by him for the reception of the "lapsed."²³

The resistance he met with in this latter controversy led to a schism. The deacon Felicissimus, who headed the opposition, was joined not merely by the fashionable and influential *lapsi* who declined all penance, but also by the confessors who, spoiled by flattery, regarded St. Cyprian's rejection of their intercession as a slight upon themselves and a belittling of the merits of the martyrs. We may be quite sure that the emissaries sent by the party of laxity to Rome spared no efforts to create a strong current of opinion against him there, and it is possible that his declaration to Stephen—"neither do we violence to any one"—was directed against their misrepresentations of his conduct. Nor must we forget that his great eloquence and the intellectual gifts which raised him head and shoulders above his brother-bishops laid him readily open to the accusation of unfairly using his superiority, and forcing his opinions on others less happily endowed.

That such accusations were made is implied in the frequency of his disclaimers. But evidence of a more direct nature is not wanting. Take, as an instance, the following passage in the treatise *De Rebaptismate*, written about this time by one of his

²¹ *Dict. of Christian Biography*. Art. *Cyprian*.

²² Ep. 42.

²³ Ep. 55, 4. These strong measures are sufficient evidence that when he speaks of judging no one, of allowing every bishop perfect freedom of choice, etc., he is referring to matters which in his judgment did not affect the integrity of the faith.

opponents. The dispute, it is said, could not have arisen but for the lack of the necessary humility, and can lead to nothing but dissensions, jealousies, and schisms, "where no other fruit can be found but this, that one man, no matter who he be, should be lauded with empty praise by certain light-headed men."²⁴

So much for the condition of affairs in Africa at the time the third synod was held.

The second synod, although more largely attended, failed to secure the unanimity which St. Cyprian desired, as may be inferred from the concluding passage in the synodic letter to Stephen already quoted.

We now come to the third synod, upon which the dispute turns. It met in the autumn of 256, following the second, therefore, within the same year. Some have thought that this short interval could be explained only on the supposition that the third synod was hurriedly summoned on the receipt of Stephen's rescript,—in order to solemnly protest against it. There is no need for any such supposition, as the procedure was quite normal.²⁵ But apart from this, his great energy and the conviction that he was "fighting for the honor and unity of the Church" are quite sufficient to explain St. Cyprian's eagerness to settle definitely the only outstanding question which disturbed the peace and quiet of his province.

As regards Pope Stephen, it has been asserted that six months were time enough for him to draft his answer, and that to suppose he took longer is unreasonable.

On the contrary, the supposition is perfectly reasonable and more likely to be true in fact. In a matter of such importance Stephen would certainly have acted with great deliberation, and he may well have followed the precedent set him by Pope Victor in the Paschal controversy, carefully inquiring into the customs of other Churches and holding synods before giving a final decision. The words used by Pope Zosimos in a letter addressed

²⁴ *De Rebaptismate*, c. 1, *passim*. Hartel, vol. ii, p. 69.

²⁵ Cf. the so-called Apostolic Canons (No. 36) and the Fifth Canon of Nicæa. The time preceding Lent and the autumn of the same year are the dates given for the two yearly meetings of the synods. As the third synod met on September 1st, St. Cyprian was but following a custom which later on became law.

to the African Bishops during the Pelagian controversy have their application here also: "One must not decide without great deliberation that which requires to be examined with the gravest judgment."²⁶ As for the African bishops and St. Cyprian, they, on their side, did not press for an answer. There was, therefore, no reason why Stephen should hurry, and grave reasons why he should not.

It seems convenient to consider his reply here, although in my opinion it followed, instead of preceding, the synod. And in this respect it is significant that the only direct knowledge we have of his answer is derived from documents written admittedly after the synod and unconnected with it.

St. Cyprian gives us in a letter to Bishop Pompeius the only portion of the Pope's answer that has been textually preserved. "If any should come to you," writes Stephen, "from any heresy whatsoever, let there be no innovation upon what has been handed down: that hands be imposed for penance, since heretics themselves do not baptize in a special way such as come to them, but only admit them to communion."²⁷

A later portion of the same letter allows us to conjecture the reasons given in support of this decision. After violently attacking the argument from tradition,—especially the one drawn from heretical practice, Cyprian says: "Or if they attribute the effect of baptism to the *majesty of the name* in such wise that those wheresoever and howsoever baptized are judged to be renovated and sanctified . . . " St. Firmilian, to whom Cyprian forwarded a copy of Stephen's reply, says much the same thing: "This also is absurd, that Stephen and those who agree with him do not think it should be asked who was the baptizer, because the baptized could have received grace after the invocation of the names of Father, Son, and Holy Ghost."²⁸ It would seem from these two extracts that Pope Stephen defended the traditional practice on just the same grounds that we should make use of

²⁶ *Constant. Epistolæ Rom. Pontif.* 1, 974.

²⁷ Ep. 74. "Si qui ergo a quacumque haeresi venient ad vos, nihil innovetur nisi quod traditum est, ut manus illis imponatur in poenitentiam, cum ipsi haeretici proprie alterutrum ad se venientes non baptizent, sed communicent tantum."

²⁸ Ep. 75, 9.

to-day; that the efficacy of baptism was derived not from the internal dispositions of the minister, as St. Cyprian mistakenly thought,—but from the Sacrament itself as instituted by Christ.

Having now passed in review all the documents which have a bearing upon the third synod, we are in a better position to examine the synod itself. It met at Carthage, on the 1st of September, as its Acts inform us,²⁹ and was attended by eighty-seven bishops from the province of Africa, Numidia, and Mauritania, together with presbyters and deacons; the laity were also present in large numbers. It opened with the reading of four letters: I. A letter from Jabainus to Cyprian, asking for advice on the subject of re-baptism. II. Cyprian's reply, which contains an exhaustive exposition of his views as well as a refutation of those of his opponents. With this reply were included an abstract of the acts of the second synod, and a copy of Cyprian's letter to Quintus. III. The reply of Jabainus to Cyprian. IV. Cyprian's letter to Stephen embodying the findings of the second synod.³⁰

After these letters had been read out, St. Cyprian said: "It remains that upon this same question we should each one give our opinion, judging no one nor removing anyone from the right of communion if he thinks differently. For no one of us sets himself up as a bishop of bishops, or forces his colleagues to the necessity of concurring by tyrannically frightening them, since every bishop has his own choice according to the competency³¹ of his liberty and power, and can no more be judged by another

²⁹ Hartel, vol. i, p. 435, seq.¹

³⁰ The second and fourth letters have been already referred to, principally in connection with the disclaimers with which they conclude.

³¹ *Pro licentia libertatis . . . suae*. The Rev. F. W. Puller (*Primitive Saints and the See of Rome*, 3d ed., p. 65) translates these words as follows: "According to the *absolute independence* of his liberty" (italics mine). What good purpose can be served by such a palpable mistranslation? The declaration so unwarrantably placed on St. Cyprian's lips is not only contradicted by the Saint's own practice, but is openly at variance with the Church discipline of the time. So far from being absolutely independent, bishops were bound, in their administration, to follow canonical procedure, and departure from it or from established usage invariably evoked strong protest. The whole of the re-baptism controversy is an instance in point, and the attitude of St. Cyprian at this synod alone in regard to his dissenting brother-bishops ought to have made Mr. Puller's addition to his speech impossible. Cf. "*licentia sacrificandi*," Ep. 73, c. 8.

than he himself can judge another. But let us all await the judgment of our Lord Jesus Christ, who singly and alone has the power both to set us up in the governing of His Church and to pass judgment on our action."

The priority of Stephen's reply rests almost exclusively on the interpretation to be given to certain expressions in this address. The mere fact that such expressions are applicable to Stephen's action, as it appeared to Cyprian in a moment of great irritation,³² does not carry with it the necessary conclusion that, as a fact, they *were so applied in this instance*. Such an inference is altogether invalid, besides resting, as we have seen, on a document which is admittedly post-synodic.

I have already said sufficient to show that there is no need to go outside Africa, or beyond purely local conditions to find a perfectly natural and straightforward explanation. So far from being a veiled and indirect cut at Pope Stephen, the address supplies us with no more than a summing up and a repetition of expressions already occurring in the letters just read out,—and the slight alterations which occur are just such as would grow out of the altered circumstance that Cyprian is no longer writing to individuals, but speaking to a large assembly of bishops, clergy, and laity.

It was of the greatest importance for the success of the synod that his African opponents, who, if not actually present, were assuredly watching its proceedings with the greatest vigilance, should have no shadow of a reason for repeating their old accusations about his overbearing behavior, or their sneer at the "light-headed men" who followed him and belauded him with vain praise. "He was doing violence to no one."³³ It was therefore essential that liberty of speech should be emphasized and safeguarded,—all the more so, as it was in Cyprian's judgment merely a question of disciplinary practice as to which there ought to be

³² Cf. his letter to Pompeius (74), a *post-synodic* letter. This has been challenged because Cyprian does not refer to the synod; but why should he, in writing to a bishop who had been represented at it by a deputy? Cf. vot. 83. Pompeius had asked Cyprian for some account of what Stephen had written, a quite unnecessary course, one would imagine, if the synod had had any connection with the Pope's decree.

³³ Ep. 72 to Stephen.

a difference of opinion without loss to the integrity of the faith, and therefore without any breach of the "divine concord and peace."

I will set down side by side what St. Cyprian actually said at the synod,—and what was contained in the letters just read out, or in letters written previously and confessedly before there was any question of a direct conflict with Rome on this subject. It will be seen at a glance that the speech adds nothing new, and supplies no evidence that a new element, *i.e.*, papal intervention, had meanwhile entered into the discussion.

The Opening Speech.

Singuli quid sentiamus proferamus,
neminem judicantes . . . ,

aut a jure communicationis aliquem, si
diversum senserit, amoventes,

neque enim quisquam nostrum episco-
pum se episcoporum constituit.³⁵

aut tyrannico terrore ad obsequendi neces-
sitatem collegas suos adigit.

quando habeat omnis episcopus pro li-
centia libertatis et potestatis suae arbi-
trium proprium.

tamque³⁶ judicari ab alio non possit
quam nec ipse possit alterum judicare,
sed expectemus universi judicium Domini
nostri Jesu Christi.

Expressions that had just preceded it.

Nemini praescribentes aut praejudi-
cantes quominus unusquisque episcopo-
rum quod putat faciat. (Ep. 73, 26.)*³⁴

salvo inter collegas pacis et concordiae
vinculo quaedam propria . . . retinent.
(Ep. 72, 3.)*

Cum quibus divinam concordiam et do-
minicam pacem tenemus. (Ep. 73, 26.)*

An tu qui te episcopum episcopi . . .
constituisti? (Ep. 66, 3.)

Quâ in re nec nos vim cuique facimus
aut legem damus. (Ep. 72, 3.)*

quando habeat in ecclesiae administra-
tione voluntatis suae arbitrium liberum
unusquisque praepositus. (Ep. 72, 3.)*
unusquisque quod putet faciat habens
arbitrii sui liberam potestatem. (Ep. 73,
26.)*

unusquisque praepositus rationem actus
sui Domino redditurus. (Ep. 72, 3.)*

³⁴ The asterisk denotes passages read out immediately before the address.

³⁵ A fitting expression, I think, in the mouth of one bishop addressing eighty-six brother-bishops, and wishing to emphasize the perfect equality and freedom of all as to the question at issue. That Tertullian used this same expression of Pope Zephyrinus is no proof that Cyprian used it of Pope Stephen. It is a coincidence which, I suspect, has been allowed more weight than was due to it.

³⁶ A corollary of *per licentia . . . potestatis suae*. So long as a bishop did not exceed the degree of liberty and power conferred upon him by the Canons, his

qui unus et solus habet potestatem et
praeponendi nos in Ecclesiae suae guber-
natione.³⁷

et de actu nostro judicandi.

Deus qui sacerdotes facit. (Ep. 66, 1.)
Si maiestatem Dei qui sacerdotes ordinat
Christi consideras. (*Ibid.* 9.)

Animadverto . . . post Deum iudicem te
velle—non dicam de me—sed de Dei et
Christi iudicio iudicare. (Ep. 43, 1.)

The comparison just made and the short account of the actual state of the re-baptism controversy in Africa which preceded it, have at least established this much: that it is not permissible to maintain that the address must necessarily be understood as directed against Stephen. They supply a much simpler and much more natural explanation.

However, in seeking to determine the meaning of expressions not otherwise determined, previous parallel utterances and circumstances of time and place are not the only things to be considered; due weight must also be allowed to the character of the man who utters them, especially when his character is strongly marked. Now to read into the "tyrannicus terror" and the "unus et solus" an underhand thrust at Stephen and a veiled challenge to his authority, is to tax St. Cyprian with a procedure absolutely at variance with his well-known singleness of purpose, with his perfect straightforwardness, and with the fearlessness he displayed in the discharge of his duty, a fearlessness sufficiently

action was no concern of his brother-bishops. For the exercise of his just rights he was amenable to his conscience and to God alone. This passage supplies the reason of the opening sentence: "It remains that upon this same question we should each one give our opinion judging no one"

For in thus expressing their opinions, and in acting upon them, the bishops were within their right, according to St. Cyprian's view. Read in this obvious sense, the address is one connected and homogeneous whole.

³⁷ It need hardly be pointed out that these words are not to be understood to the exclusion of all delegated authority and the hierarchic constitution of the Church. For a valid ordination, St. Cyprian requires election by neighboring bishops. Nor in ordinary cases would he recognize Cornelius until he was satisfied that his election had taken place according to canonical procedure. This was to him the ordinary proof of election by God. (Ep. 44.) And as for judging,—he went much farther than this when he excommunicated Bishop Repostus. His interference in the case of Basilides and Martialis, both bishops, shows too that he did not consider himself as precluded from acting strongly *outside* his own province, when grave interests were at stake, and when he considered his brother-bishops had exceeded "the competency of their liberty and power."

attested by the strong line he took in the matter of the "lapsed," and by his glorious martyrdom. And here, fighting though he was "for the unity and honor of the Church," we are to write him down guilty of an act of conspicuous weakness, a weakness that was willing to wound from behind and afraid to strike openly, and perfectly unintelligible in a man who had had the courage to summon all the bishops of his province together to protest against Stephen and his pretensions. Strange, too, that his courage should have failed him at a moment when he was "backed by an army of bishops moving like one man under him,"³⁸ when he had just declared, according to the Anglican theory, that he was "absolutely independent," and amenable only to the judgment of God.

Besides this, veiled allusions were out of place in the face of an issue which from its importance demanded the utmost plainness and openness. If the assembled bishops had a right to express themselves freely on the question of re-baptism, how far greater was their right to decide freely whether they would break with Rome or not? And how were they to decide unless the issue was placed clearly before them? Instead of this, we should have St. Cyprian stooping to an act of duplicity; assuring them that they were met together to promote the unity and honor of the Church, whilst knowing all the time that they were by their acts wrecking its unity and separating themselves from one to be in communion with whom was, in his own words, "to be in communion with the Catholic Church."³⁹ He had placed the alternative of obedience or excommunication plainly before them in the controversy about the lapsed; why suppress all direct mention of Stephen's threat of excommunication here, if he knew of it? Still less reason could there be for such a suppression and for these round-about and devious ways, if the bishops already knew of

³⁸ Cf. Dr. Benson, Art. Cyprian, *Dict. Christian Biography*.

³⁹ Ep. 55, 1. Ut (Cornelius) sciret, te secum, hoc est cum catholica ecclesia communicare. Cf. the passage from the "De unitate Ecclesiae," C. 4: "Whoso strives against the Church and resists, whoso abandons the Chair of Peter upon whom the Church is founded, does he flatter himself he is in the Church?" It will be interesting to note how Anglicans will deal with this passage, which was once a trusty weapon in their armory, and has now been turned against them by Dom Chapman and Professor Harnack. Cf. *The London Tablet*, May 23, 1903.

Stephen's letter and threat. What would have been uppermost in every one's mind would certainly have found clear and unmistakable utterance.

The explanation, therefore, which rejects these veiled allusions and this suppression of an important issue in favor of a simpler and more direct procedure has the further advantage of being in strict accordance with everything we know of St. Cyprian's character.

I now proceed to examine the acts of the synod. They stand to the documents read out at the beginning, and especially to the opening address, in much the same relation as do the contents of a book to its preface. Thus, on the theory that the Council had been convened to reaffirm the invalidity of heretical baptism *as against Stephen's decree*, and *in spite of his threat of excommunication*, the first thing we should naturally expect to find in its recorded acts would be a very distinct reference to these two matters.

As a fact, not one out of the 87 *vota*⁴⁰ betrays the slightest hint of any excommunication hanging over the synod, and, with one or two exceptions, they are mere repetitions of the arguments used by St. Cyprian in the letters just read out.

The bishops can take up and rub in points made by him against his African opponents;⁴¹ they can express in strong terms their astonishment and irritation that some "of their own brethren," some "of their own colleagues," should "presume" to think differently, should flatter heretics, betray the Church's baptism, and become "prevaricators of the truth"; but as for the man who has overthrown their labors in two previous synods and forbids their continuance under severe threats, who sets before them, as one reason for his decision, the practice of heretics whom they have

⁴⁰ Dr. Benson pithily hits off their general character as follows: "Each bishop by seniority delivered his opinion, of which we have a verbal report: from some a good argument, from some a text, an antithesis, an analogy, or a fancy; here a rhetorical sentence, there a solecism, or an unfinished clause; a simple restatement, a personality, a fanaticism: two of the juniors vote with the majority on the ground of inexperience. But on the whole we must admire the temper and ability of so large a number of speakers."

⁴¹ Cf. Ep. 71, 1, and Vot. 35; Ep. 73, 4, and Vot. 52.

just execrated together with their baptism—against *him* these fiery Africans have no single word of clear protest, complaint, or indignant remonstrance, whilst sparing none of these things to their dissenting colleagues. They do not even rise to the process of indirect aspersion, despite the supposed encouragement of their Primate, whom they follow in all else. To any one who has even the slenderest knowledge of human nature and of the unrestrained procedure, only too common in the synods and Councils of the early Church, this exceeding forbearance of the Africans in regard to Stephen is inexplicable, if his peremptory decree had been previously known.

Let us look more closely at the *vota* which constitute the recorded acts of the synod. If any one will take the trouble to classify them, he will find that the argument common to the greater number is one in which the invalidity of heretical baptism is deduced directly or indirectly from the absence of proper internal dispositions in the baptizer. Thus some thirty-four. That custom should give way to truth, that the power of forgiving sins was given by Christ to His Church, and not to heretics; that to admit their baptism is to betray that of the Church, etc., are arguments which recur in varied forms.

Now, on referring to the documents read at the opening of the synod, we find that the arguments just mentioned are but a restatement, a repetition, with far less originality of thought or expression than Dr. Benson's description would lead one to expect. But what we look for, and look for in vain, is something, whether argument or statement, which we could fix upon and say: *This* is aimed at Stephen, *this* at his threat of excommunication, *this* at his own peculiar argument from heretical practice. The bishops do everything but the chief thing they—on the theory that I am combating—were convoked to do: refute and confute Stephen. Arguments peculiar to their African opponents are singled out and answered. The argument peculiar to Stephen, which subsequently drew from St. Cyprian such unmeasured criticism, is not even alluded to.

Another important feature to notice is that both Cyprian and the bishops allow, *in the synod*, that custom is against them, and on the side of their adversaries; but, as one of them quaintly puts

it, "Christ did not say, 'I am custom,' but, 'I am truth.' Let, therefore, custom give way to truth."⁴²

When, however, Cyprian sets himself to refute Stephen in a letter written after the synod,⁴³ he is no longer of the same mind. Far from allowing that tradition and custom are on the Pope's side, he strives to prove that such is in no wise the case. He declares there is no trace of any such custom in the Gospels or in the writings of the Apostles, and that to ascribe to them approval of heretical baptism is to defame them. How explain this remarkable change of front, except by saying that the argument from traditional usage, whilst confined to his adversaries in Africa, did not strike Cyprian as presenting any particular difficulty; but that when the bishop of the "*ecclesia principalis*" lent it the weight of his authority, he was forced to reconsider his attitude in its regard?

So, too, with the argument from heretical practice. It had been passed over in silence at the synod—if indeed it was known. But in this same letter, written subsequently, it draws from St. Cyprian some of the sharpest criticism he ever penned: "To this degree of misery then is the Church of God and the Spouse of Christ descended, that she should follow the example of heretics, that for the celebration of the heavenly sacraments light should borrow instruction from darkness, and Christians should do what anti-Christians do! What blindness of spirit . . . what iniquity!"⁴⁴

There is the strongest presumption that this argument would have met with like treatment at the synod, if Cyprian and the bishops had been aware of it. To them the heretics were no better than "high-priests of the devil,"⁴⁵ "worse than pagans;"⁴⁶ and two of the bishops were of opinion "that these blasphemous heretics . . . should be execrated, and therefore *exorcised* and baptized."⁴⁷ Exorcism first, and *then* baptism! "A painfully early development," remarks Dr. Benson.

We are faced, then, with this extraordinary state of affairs: At a synod "hurriedly" convened to oppose Stephen, both the president and the assembled bishops agree with Stephen that tra-

⁴² *Cy.* Vot. 30, 63, etc.

⁴⁴ *Ep.* 74, 4.

⁴⁶ Vot. 37.

⁴³ *Ep.* 74, 2.

⁴⁵ Vot. 1.

⁴⁷ Vot. 31, 37.

ditional usage is on his side. After the synod, the president strongly denies that such is the case.

At the synod, an argument peculiar to Stephen, one which was easily misunderstood and so liable to a crushing refutation, is passed over in silence. After the synod, it is seized upon and torn to pieces. Surely no satisfactory explanation is possible except the supposition that the third synod was convened and held *without any reference to Stephen, and before his decree and threat of excommunication reached Africa.*

It is useless to labor the point further. The argument to be drawn from silence is often a precarious one and liable to great abuse. But where there is a strong presumption that a fact or facts would have been mentioned by a writer or speaker, if known to him, it is a valid inference from his silence, that he did not know of them. In this case the presumption is only made stronger by the contradictory hypotheses put forward to weaken it.

A recent Anglican writer thinks that St. Cyprian suppressed Stephen's decree, because of certain abusive expressions it "may" have contained, and its "arrogant" tone and threats would, if recorded in the acts of the synod, have caused a scandal throughout Africa. He also thinks that the silence of the *vota* on the subject may be accounted for partly by their nature and partly by saying that the bishops would be on their guard against any "open exhibition of irritation when they spoke at a public session."⁴⁸

Now, either the bishops knew of Stephen's decree and its contents, or they did not. If they knew, the scandal was bound to follow their return to their dioceses, where they would no longer be bound by the restrictions—wholly imaginary at this period—of a public session. This unique conspiracy of silence was then useless and nugatory.

If they did not know, the scandal might indeed have been averted. *But what becomes of their pent-up irritation?* There was nothing for them to be irritated about, so far as Stephen was concerned.

But granted that Stephen's decree did answer fully to the description Cyprian gives of it, in his angry letter to Pompeius, and

⁴⁸ Rev. F. W. Puller, *ibid.*, p. 455.

that it did contain remarks which were "proud or irrelevant, or self-contradictory, set down without discretion or foresight."⁴⁹ It was not to combat *irrelevancies* that the synod was convoked. The kernel of the decree, preserved to us textually and already quoted, has nothing offensive about it. The simple course would have been for Cyprian to have read out *that* to the synod, and not suppressed the whole, and with it the *raison d'être* of the synod, because of some minor blemishes of expression and style, or even abusive expressions against himself. In so acting, he would only have been following a precedent set by himself under conditions not dissimilar.⁵⁰

If the reasoning pursued in this article be correct, we come to this final conclusion.

St. Cyprian's opening address was not a piece of mummery intelligible only to himself; neither did he descend to the undignified expedient of venting his irritation against Stephen in a series of more or less veiled cuts and thrusts. But what he meant, he said openly and plainly; and we find his meaning reflected, with the same directness and plainness, in the recorded opinions of the assembled bishops. And his meaning was that they were met together for the third time, not to imperil the unity of the Church, but to safeguard it and strengthen it by eliminating, as far as possible, a certain diversity of practice which was disturbing the peace of the Church in Africa.

Of an act of defiance against the supremacy of the Bishop of Rome there is no sign.

The vexed question as to the subsequent relations between Stephen and Cyprian does not properly fall within the scope of this article, but it seems desirable to say a word or two on this subject on account of their close connection.

⁴⁹ Ep. 74, 1.

⁵⁰ Letters from Pope Cornelius announcing his election reached Carthage whilst the synod of 251 was still sitting. Novatian sent letters at the same time, containing a temperate protest against his election. *Both sets of documents* were laid before the synod. What Cyprian suppressed was the mass of scandalous charges which followed; and at a time when the validity of Cornelius' election had been attested by his own deputies now returned. By what process of reasoning Mr. Puller can find here a precedent for the suppression of the whole of Stephen's decree by Cyprian, it is hard to see.

Did Stephen carry out his threat of excommunication? The answer to the question seems to turn upon the two kinds of excommunication in use in the early centuries, and the difference between them. One carried with it little more than a suspension of friendly relations, of the duties of hospitality. It did not affect the powers or jurisdiction of the bishop within his own diocese, but merely his intercourse with outsiders. The other, which we might call the "*excommunicatio major*" carried with it "*anathema*," deposition, and exclusion from the body of the Church Catholic. It placed the excommunicated bishop in a state of schism.⁵¹

Dionysius the Great begged Pope Stephen not to carry his threat into execution against the Orientals; and Eusebius, to whom we owe the knowledge of this fact, writing with the correspondence between the two under his eyes, merely states that Stephen was *angry* with Cyprian—an inadequate expression to indicate the "*excommunicatio major*," if such had taken place. But we need not lay any particular stress on his testimony, as it is wanting in definiteness.⁵²

St. Augustine states positively, that *no schism* took place. "The peace of Christ," he says, "won the victory in their hearts (Stephen's and Cyprian's) so that . . . no schism should arise between them;"⁵³ on the other hand, there is Firmilian's equally positive statement that Stephen did "break the peace" against Cyprian, and not only refused to receive the delegated bishops of the third synod on their arrival in Rome, but forbade any of the brethren to extend to them the ordinary usages of hospitality.⁵⁴ Yet he says no word that implies more than the suspension of the usual friendly intercourse, etc., between Rome and Carthage. His statement, therefore, does not contradict St. Augustine's, who speaks clearly and definitely of schism—a very different thing.

The Donatists made St. Cyprian's error about the validity of Baptism the starting point of their heresy, and were loud in claiming him as their protagonist. In arguing against them St.

⁵¹ Cf. De Smedt, *Dissert. in prim. aet. Eccl.*, p. 70. Jungmann, *Dissert. in hist. Eccl.*, I, 337.

⁵² Euseb. H. E., VII, 3 and 5.

⁵³ "Vicit pax Christi in cordibus eorum (Stephani et Cypriani) ut . . . nullum inter eos schisma oriretur." De Cap. c. Donat., V, C. 25, n. 36.

⁵⁴ Ep. 75, 6, 25.

Augustine again and again recurs to the "argumentum ad hominem": "St. Cyprian remained true to the unity of the Church; whereas you are cut away from the unity that he kept. Follow him rather in his love of unity than in his error."⁵⁵ And he does so without any fear of being contradicted by his keen-eyed and watchful adversaries.⁵⁶ We may take it then that he was but stating the unbroken tradition about St. Cyprian, handed down in the African Church, whose pride and veneration in his regard it would be difficult to exaggerate. And for this reason St. Augustine's testimony is in no wise shaken by the contention, however sound, that he was unacquainted with the letter of Firmilian.

Less than a year after the third synod St. Stephen was put to death in the persecution of Valerian, in August, 257. That peace reigned between Cyprian and St. Stephen's successor, Pope Xystus, we know from Cyprian himself;⁵⁷ and the report of his deacon Pontius, who calls Xystus a "good and peaceful bishop."⁵⁸

On the 14th of September, 258, St. Cyprian, in his turn, laid down his life for the Faith, "his error in its regard compensated for by the abundance of his charity and purged away by the sword of his passion."⁵⁹

Valkenberg, Holland.

P. ST. JOHN, S.J.

⁵⁵ Cf. De Cap. c. Donat., VII, C. 1, n. 1, passim. II, c. 3, n. 4.

⁵⁶ There is no sign that the Donatists ever challenged the accuracy of St. Augustine in this matter so important for them. The Donatist historian Petilian even describes Stephen's episcopate as "blameless," whilst heaping "incredible calumnies upon the other bishops of the Roman Church." Cf. St. Aug. De unico bap. c. Pet. c. 16, n. 27, and c. 14, n. 23.

⁵⁷ Ep. 80.

⁵⁸ Cf. Cyprian's *Vita*, C. 14. Hartel, vol. ii.

⁵⁹ St. Aug. De bap. c. Donat., I, C. 18, n. 28.

It would not be surprising if at no very distant date the prevailing view among Anglicans on the subject of the Primacy in the early Church were to receive as rude a shock as their late continuity theory—and, indeed, from much the same quarter. Compare the two subjoined passages illustrative, one of the subjective, the other of the objective method of writing history. Mr. Puller thus sums up the results of the third synod: "As it was in the Paschal controversy, so it was in the Baptismal controversy; it was Rome that was compelled to give way . . . Africa and Asia Minor retained their baptismal discipline unchanged, and had the joy of welcoming back the Roman Church after its wanderings into the straight path of Catholic peace and charity." (*Primitive Saints and the See of Rome*. 3d ed., p. 71.)

The following is the estimate of the late Dr. Benson: "Over the theory promulgated by one of Cyprian's powers and character, backed by an army of bishops moving as one man under him, . . . Stephen's triumph without a council, against remonstrances from the East and hindered by his own pretentiousness and uncharitableness, was great. It deserved to be, for Rome represented freedom, comprehensiveness, and safe latitude." (*Dict. Christian Biography*: Cyprian). [Italics mine in both cases.]

PAGAN LITERATURE IN THE CHRISTIAN SYSTEM OF EDUCATION.

(Second Article.)

IN my first article I was concerned with the twofold attitude toward the liberal arts assumed by Christian writers from Clement of Alexandria to the Revival. The harsh and indefensible judgments of Tertullian and his school were gradually modified, and at the end of the fifth century were superseded by a qualified approval of pagan culture. The general tenor of Christian writings from the time of St. Augustine to the Revival is in favor of studying the arts and their sequel, the ancient philosophy, not solely or principally but as ancillary to the cause of Christ, and that the eyes of the young might be prepared to behold the Stronger Light after having seen its radiance reflected upon the waters of human literature.¹

This Catholic spirit was inaugurated by St. Augustine and permanently established by the rule of St. Benedict. At no time after St. Benedict were the liberal arts proscribed, and the Church slowly advanced to the position taken by the famous Bishop of Hippo, that all truth everywhere is to be revered, in or out of the Scriptures. "Let every good and true Christian know that truth is the truth of his Lord and Master wherever it is found."² Select the best spoil of the Egyptians! Take their gold and silver and raiment, but leave behind their idols. Pluck wisdom from pagan sources for the service of Christ, but touch not the poison of error.³

The treatment of this subject would be incomplete without at least a superficial reference to the attitude toward the same, maintained by the men that immediately followed Benedict. Boëthius (470-526) made his studies at Athens, became a classicist and philosopher, and returned to the West to keep alive the love of antiquity and an appreciation of Aristotle. Cassiodorus (468-569), a contemporary and friend of Boëthius, retired to a monastery of Calabria, where he stimulated the monks to unflagging study of Christian and pagan letters and extended the practice of copying

¹ St. Basil, *De Libris Gentilium*, Cap. i.

² *De Doctrina Christiana*, Cap. ii, 17.

³ *Ibid*, ii, Cap. 40.

manuscripts. To Isidore (590-636), Bishop of Seville, we owe a vast collection of excerpts from classical and patristic writers. A century later Alcuin did not hesitate to call him the *lumen Hispaniae*. Alcuin's service as a transmitter and reviver of a half-perished learning, and his propagation of letters in the reign of Charlemagne, advances him, as a humanist, beyond any man who went before him. Bede's work for the cause of real education must not be ignored; but "Alcuin's services to the religion and literature of Europe," says Stubbs, "based indeed upon the foundation of Bede, were more widely extended and in themselves inestimable." Among the dozens of the men that God raised up to keep the light of knowledge from growing dim, there are many who deserve mention in histories of education, but to give them justice here would exceed the limits of my paper and take me from the phase of the question under consideration. Let it suffice to say that, in spite of the inroads of barbarians, and the ignorance and apathy of rulers, there was always a monk who kept the fields of literature well watered. The weeds that represented the sturdy old pagan writings received care and cultivation, but they were not permitted to choke the growth of the more delicate flowers of Christian literature. When Rome herself had become barbarian, obscure monks in distant Britain and Ireland kept up the literary tradition. "We run straightway into the fields of the ancients," says Alcuin, "to pluck their flowers of correct speech."

But the Christian literature, fostered for centuries because of its spiritual excellence, was destined to pass out of the schools. The inexplicable craving for material beauty, that often assails nations, began to sweep over Italy at the beginning of the eleventh century. With the rise of Scholasticism and the evils that followed the teachings of irresponsible professors, with the fall of Constantinople and the spread of Hellenism, an instinct long repressed broke the literary influence of the Church, and set at naught everything beautiful that did not bear the stamp of heathenism. Ozanam says that there is in human nature an imperishable instinct of paganism, which ever willingly returns to pagan law, to pagan arts, and to pagan philosophy, because it finds therein its dreams realized and its instincts satisfied." This pagano-

Christian dualism in human nature, or the desire "to ally in harmonious equilibrium the cult of Christ and the cult of Dionysus," seems to have operated so rapidly that, as soon as the false humanism spread, Christ was forgotten, Aphrodite arose from the waters, and Cybele from the earth. The inspiration of the Holy Ghost no longer moved genius. The lays of Helios penetrated the souls of artists, and the fires of Dionysus kindled the warm imagination of Italian versifiers, and drove the whole nation to infamous excesses. A tendency to irreligion, heresy, materialism and sensuality began to assert itself. The introduction of Greek teachers who exalted the morals and genius of their ancient compatriots, and the final exclusion of Christian writings from the curricula of the schools, led to vileness and obscenity in literature. Symonds, by no means a hater of paganism, speaks of "the unblushing license and the self-satisfied sensuality" of the false humanists.

Although the Revival ultimately degenerated into an open struggle between Golgotha and Olympus, its inception was pure and worthy of the noble minds that fathered it. Petrarch, the real founder of true humanism, did not try to upset the existing system of monastic education. He held that the classic authors, together with the Fathers and the Holy Scriptures, produce the broadest intelligence. In Petrarch's day the Irish monks, according to Brother Azarias, "were the only Hellenists in Europe." Petrarch wished to widen the mental horizon of his contemporaries by bringing to light literary treasures, by encouraging a more extensive use of the Christian as well as pagan writers, and by stimulating the study of Greek. He never imagined that his teachings would be made a plea for license and excesses subversive of both morals and religion. In his letters⁴ he tells us of his indignation at beholding at Naples, in 1346, pagan practices that showed a renewal of the crimes of the Coliseum.

This neo-paganism that promoted a senseless slaughter, that "encouraged," says Symonds, "a profligate and godless mode of living in men and developed filthy speaking as a special branch of rhetoric," is not real humanism. "The essence of humanism," says Pater, "is the belief that nothing which has ever interested

⁴ Lib. v, Ep. 8.

living men and women, can wholly lose its nobility . . . nothing about which they have ever been passionate, or expended time or zeal." The German humanists met most fully the requirements of Pater's definition. They found more nobility and vitality in Christian than in Augustan literature. Petrarch's teachings found in them true and faithful interpreters. Countless editions of excerpts from the Fathers were made; treatises were redeemed from obscurity; the Bible, owing to the progress of printing in Germany, was more widely read, Hebrew was cultivated, and the whole domain of Latin and Greek letters was strengthened by the broad, earnest efforts of Teutonic scholars.

The Latin nations were less conservative than the Germans. At the voice of the fugitive Greek teachers from Constantinople, France and Italy took for their exclusive models the pagan forms of Greece and Rome. "They began," says Gaume, "to prefer the false inspiration of pagan naturalism." Boileau reiterates the spirit of the Renaissance when he tells the world to look toward Olympus for gods, that history is prosaic and that the Gospel is too austere; its redoubtable mysteries destroy enthusiasm. Athens and Rome, therefore, came more frequently to the lips of Christian pupils than Jerusalem and Bethlehem. "Christian education," says Mantinet, "retrograded two thousand years and obliged Christian nations to readopt the miserable gait of a miserable antiquity." In brief, the bent of education in the days of the Revival was to exalt paganism and to condemn the literature of Christianity.

To-day Christian authors are not despised, but they are neglected. Orestes Brownson arraigns our colleges for adhering for centuries to the same course of study that attracted the paganized educational world of the Revival. "Indeed, in our examination of the higher education given in Catholic schools, colleges, and universities, we have found, or thought we found, it far from being thoroughly Catholic. The Christian schools, colleges, and even the universities of mediæval times, were modelled after, and we may say were based on, the imperial schools of pagan Rome. The branches studied were the same, and their traditions were preserved, as they are even yet in the classical colleges in the United States. For languages the Latin and Greek, and for the division

of studies the *trivium* and *quadrivium* are retained. Christianity in Catholic colleges is superadded, but it does not transform the whole system of imperial education. Especially is this true of our higher schools since the fifteenth century, or the so-called Renaissance. *The pagan classics, in Catholic colleges, as in others, have since formed the basis of the education given. Christianity, when introduced at all, has been taught only in juxtaposition with heathenism, as an accessory, not as a principal—seldom, if ever, as the informing spirit of the education imparted.* We do not ask that the Greek and Roman classics be excluded from our Catholic colleges, but we do object to their being made its principal part or foundation. Now our Catholic young men graduate, even from our Catholic colleges, with a pagan substructure, merely varnished over or veneered with Catholicity, which a little contact with the world soon wears off." We need not apologize for this long quotation from the careful pen of Orestes Brownson. He can hardly be charged with being intemperate in his language. One who touches even more closely the phase of the question that I am advancing is Cardinal Newman. Speaking of this pagan culture he says: "It acts to the disadvantage of a Christian place of education in the world and in the judgment of the men of the world, and is a reproach to its conductors and even a scandal, if it sends forth its pupils accomplished in all knowledge except Christian knowledge."

Christian knowledge—that is the point that several of our sanest Catholic writers wish to bring to the minds of our educators. Of religious or doctrinal training there is an abundance, but of Christian knowledge, historical and literary, there is a glaring and unaccountable dearth. Take the prospectus of any Catholic college and compare the number of Christian authors with the vast array of heathen models. The Gentiles outnumber the Christians ten to one, and in most cases enjoy a complete monopoly.

Why is it, we ask for the second time, that the works of literature of the post-Augustan period have, with a few exceptions, been virtually excluded from the classical curricula of institutions of learning, both in Europe and America? The reasons for this neglect are not far to seek. The relative inferiority of the Christian literature viewed from the æsthetic standpoint may be alleged

as the principal cause, the limited time that can be given at best to pagan masterpieces is probably another cause, and the manifest inexpediency of putting bulky volumes into the hands of students so as to satisfy all demands of classical culture has also contributed to the neglect in question.

But this is not as it should be. There are far weightier reasons why suitable selections from Christian classics should find a place in our courses of study. Do the immoral influences of pagan writers need to be offset by Christian authors? The well-known cause and example of Julian's apostasy prove that the danger is not imaginary. It was the powerful muse of Homer that is said to have caused Julian's lapse. The seductiveness of heathen poetry and philosophy, and the example of an apostate emperor won over a number of the literary set of his time to the cult of the gods. The many edicts against apostasy, in particular the severe ones of Theodosius, give us an approximate idea of the power that the spirit of paganism wielded over Christian nations. Licentius, the pupil of St. Augustine, attracted by the muses and the pleasures of pagan practices, gave up his faith in the true God, and forfeited the familiar friendship of the Bishop of Hippo for the festivals, poetry and fabled deities of an expiring religion. This is not so surprising in an age when many of the aristocracy still clung to the old worship. But behold the spectacle of the so-called revivalists in an epoch when the world was Christian! Whole nations came under the spell of paganism and returned to the worst forms of defilement and degeneration. Paganism, too, was responsible for the heresy of the Albigenses. "From Bulgaria to Catalonia, from the mouths of the Rhine to the pharos of Messina," says Ozanam, "millions of men arose, fought and died for a doctrine, the essence of which lay in replacing the austerity of Catholicism by a new pagan mythology." These events came to pass, as I have said, at a time when the Church seemed to have absolute control of the consciences of men. Is it puerile then to maintain that in a country where heresies are born monthly, and where infidelity is in open conflict with the True Faith, the immature minds of our Catholic boys may not be tainted by polluted writings, or dazzled into dangerous admiration by the splendid achievements of pagan heroes? Are we to-day as thoroughly

Catholic and more immune from contamination, than were the people of an age when Christianity was in its fullest bloom? To such a degree of heathenism did the Christian world go at that time, that men, women, sun, moon, stars, and worse things received the worship that belongs to God.

Moreover, the morality of paganism needs most clearly the light of Christianity. "We of to-day," says Brother Azarias, "in the light of the Sermon on the Mount, feel the shortcomings of the greatest and best pagan codes. Stoic calm is not Christian resignation. The suppression of the affections is not their sanctification. And thus there is a profound abyss between what is highest and best in pagan morals and the simplest practices of Christian teachings. Moreover, the sublime maxims of some choice spirits were within the reach of the cultured and leisurely few, and had little or no influence upon the many."⁵ We cannot neglect the Christian classics, if for no other reason than a moral one. Father Sheehan, the author of *Geoffrey Austin: Student*, concludes his story with this strong observation: "If in these so-called Catholic colleges they taught us a little more of Christianity, and a little less paganism, a little more of Christian mysteries, and a little less of the worship of Isis and Osiris, a little more of God's Mother, and a little less of Minerva and Aphrodite, perhaps you and I would be better equipped for the battle of life, in which we have just sustained our first fall. . . . *Woe to those who have kept from us the corn and wine of life, and left us the husks and the lees!*"

No competent judge will deny, I imagine, that the study of the Christian classics, in conjunction with the pagan, is a powerful stimulant to faith and morality. The mind which is attracted by the deeds of pagan demi-gods and the endowments of pagan minds, will see the nobler ends to which under Christian auspices the same qualities have been directed; heathenism will illustrate the efficacy of Christianity by attesting the solidity and superior motive of Christian virtue. "The pagan ideal was that of harmonious development of soul and body. The Christian ideal looks farther. It makes predominant a criterion of excellence other than the approval of men."⁶ The introduction of Christian clas-

⁵ *Aristotle and the Christian Church*, p. 118.

⁶ *Ibid.*, p. 122.

sics will place the two systems of ethics in vivid contrast; the student will be enabled to trace the growth of his religion from its infancy, and his faith will be strengthened while noting the transformation of human nature by the power of Christ's precepts.

Passing from the moral to the useful, we cannot but see that Christian writings will be a new auxiliary in the transmission of historical knowledge. "The literature of a people is a true mirror," says Gudeman in his *Latin Literature of the Empire*, "of the life and times which produce it; and the history of the Roman Empire is of such paramount importance to the student of our modern civilization that he cannot with impunity cast aside the key that will unlock the proper understanding of its influences. Whatever faults may be found with this literature—and I am the last to ignore or palliate them—we may justly claim for it what Tacitus has said of his own age: *Non omnia apud priores meliora sed nostra quoque aetas multa laudis et artium imitanda posteris tulit*; and I have always felt that the introduction of the works of later authors, in suitable selections, cannot but infuse fresh life into classical studies and widen the literary horizon of both pupil and teacher." Professor Gudeman has included several selections from Christian Latin authors in his text-book. The importance of this extensive tract of historical literature covered by the Christian classics and embodying the most important facts in the history of mankind, is increased by the fact that the writers were often eye-witnesses to the events that they recorded. "Each age has its own propriety and charm," says Newman, and by tracing the growth and progress of the Latin and Greek languages we see the reflection of the changes in thought, action and belief of communities from period to period. This exercise enables the student to compare the diversity of human sentiment, gives him a varied knowledge of historical characters too little known, and above all habituates him to the use of original documents which on many important matters of history and faith are appealed to as ultimate authorities. Hübner, in the preface to his *Roman Literature*, writes as follows: "I have never been able to understand how Roman history from the third to the sixth century could be taught without a detailed account of such men as Tertullian, Prudentius, Jerome and Augustine." Kelsey advances

the opinion that the student "should be led to read as much of every author as possible in the original, if not in editions containing complete works, at any rate in volumes of selected extracts." These quotations taken at random from the large suffrage of writers on classical literature show the necessity and utility, for historical purposes, of an extended view of Latin and Greek literature.

Newman, in his *Idea of a University*, sets down plainly his advocacy of studying the Fathers. He says that, in addition to a knowledge of the divisions, acts, polity, and fortunes of Christianity, a student should be familiar with its luminaries and their writings. He must know the subjects of their works, when they lived, and on what their literary fame was founded. Nowhere does Newman decry the style of the Fathers; on the contrary, he constantly pays homage to their literary attainments. He tells us that St. Basil "preserved the tone of the masterpieces of antiquity upon which his mind was fed." We could hardly find a truer judge of the excellence of the style of the Fathers than the great English Cardinal. "By the classics of a national literature," he says, "I mean those writers who have the foremost place in exemplifying the powers and conducting the development of its language. Cicero found the Latin language barren and dissonant; some terms his philosophical subjects obliged him to coin."⁷ To make up for the scanty vocabulary that he found, Cicero was obliged to interlard his letters with Greek phrases and Greek derivatives. Some condemn him for this, but no one maintains that he is not the greatest master of Latin composition.

The Church writers did more towards developing the powers of the Latin language than Cicero did, and for that greater reason their works are classical. The Latin tongue offered to the Fathers a poor medium for their thoughts, even though Cicero had enriched its vocabulary. Therefore, they followed Cicero's example, coined new words to meet the needs of Christian literature and philosophy, and changed the stiffness of the language into grace and simplicity. By degrees the artificial elaboration and forced pitch of strained beauty gave way to naturalness of structure and idiom. These men of God were in a death-struggle against sin, and they had neither the time nor inclination to search

⁷ Newman's *Essay on Cicero*.

and labor for musical combinations of words, flowing periods and rhetorical affectations, that saved Cicero's style from the flatness and heaviness of Brutus, Calvus and Sallust.⁸ The Fathers were given the glorious privilege of interpreting the Word of God, with its ravishing beauties and divine splendors; they were full of their message; they fought bravely to check the unhinged morality of the pagans, and honesty and simplicity breathe from the classic and moral beauty of their pages.

There are many things in which the writings of Christian and pagan authors unite; the syntax, words, and phraseology in general are the same in both; yet it is noteworthy that whilst both are recognized to have taken liberties with the language in which they wrote, our critics praise frequently in the pagan what they condemn in the Christian writers. The patavinity of Livy, and the obsolete constructions of the Attic dialect renewed by Thucydides, do not injure the literary reputations of those writers. Every student of the classics knows the vast difference in style between the *Anabasis* and the *Iliad*, between the *Aeneid* and the *Ars Poetica*; and this diversity ought to suffice to excuse the Fathers who do not more disagree with the classics in their deviations from the more usual forms of writing than any one of the pagan classics does from the rest. "How is it," exclaims Laurent, "that every author of eminence is allowed his peculiar style, and yet the Church of God is not to have hers! Does not the phrase of Titus Livius differ considerably from that of Tacitus? And has not the poetry of Horace a physiognomy very different from that of Virgil? Who has ever thought of accusing the one of bad taste merely because it does not resemble the other? Yet this is what has been done, both individually and collectively, with regard to Tertullian, Cyprian, Lactantius, Ambrose, Augustine, Jerome, Gregory, Basil, and Chrysostom. In some the phraseology of Cicero has been sought and found wanting; in others, the forms of Demosthenes." From such defects, he continues to argue, it has been concluded that these authors were of a degenerate taste, as though it were not worth considering that, in their peculiar manner of writing, beauties of a superior, of a purer order might be found. But how long is it that the particular style of a writer

⁸ Newman's *Essay on Cicero*, Cap. 12.

has become an absolute law in literature? It is customary in schools to give simultaneous attention to the study of authors who are acknowledged to represent various styles; and why this, if not in order that individual taste may be formed, and each talent determined by this very comparison? Whence, then, have we another standard which has prevented, for hundreds of years, the application of a like rule to writers whom the Church has fashioned?

Many of the differences in style between Christian and pagan writers are purely imaginary. Some critics call Tertullian's language African, yet they do not specify a single word which they venture to stand on as African. Niebuhr, Ebert, and others, find nothing to be called African. March says that "the Africans were purists in their Latin, and there is no greater difference between the speech of Tacitus and Tertullian than between that of Bacon and Jonathan Edwards, or Pitt and Webster. Most of the striking facts in Tertullian's speech are individual peculiarities, such as we find in Carlyle or Emerson." And yet Boëthius, who wrote three hundred years and more after Tertullian, and whose works breathe a pagan spirit throughout, finds a place in the courses of study in some Catholic colleges. Tertullian's Latin is worked up in our dictionaries; there was no change to speak of in the language of educated Romans since the time of Tacitus. But Tacitus and Boëthius are widely read, and Tertullian is neglected in the curriculum of Latin studies in most Catholic colleges.

It was not ignorance that kept the Fathers from following more closely the pagan models of style and eloquence. St. Basil and St. Gregory Nazianzen were educated by the best pagan teachers. St. John Chrysostom was chosen by the heathen teacher Libanius to be his successor, and he lamented bitterly that the Galileans had stolen John, his most brilliant pupil. St. Cyprian, Lactantius, St. Augustine, and many others were before their conversion teachers of pagan letters, and it is quite certain that had they preferred, no one could have written or spoken the Latin or Greek of the pagan ages more correctly than these immortal Fathers. But they knew that they could not put Christianity into a pagan mould. St. Augustine, in explanation of this, tells us that truth

comes first ; it appeals to the intellect ; elegance of diction and harmony of numbers come next—these appeal to the senses.

Before passing to the practical suggestions which I wish to make with regard to the introduction of Christian classic texts, it may be well to call to mind that our Protestant educators are awake to the possibilities of patristic literature. The Latin Hymns, Tertullian, Eusebius, Athenagoras, and Justin Martyr are edited in the Douglass series of Christian Greek and Latin writers. In the preface to the Latin Hymns the writer says that "*Christian* is a better word than *Augustan*." For inspiring and elevating thought, and for vigor, harmony, and simplicity of language, the Hymns are better than any Augustan Odes. The same writer in the general preface to all of the books says that "it is remarkable that no place has been given in the schools and colleges of England and America to the writings of the early Christians." He traces in a few lines the use through the ages of Latin and Greek Christian writings, and concludes with this excellent paragraph: "The modern Science of Language has again changed the point of view. It gives the first place to truth ; it seeks to know man, his thoughts, his growth ; it looks on the literature of an age as a daguerreotype of the age ; it values books according to their historical significance. The writings of the early Christians embody the history of the most important events known to man, in language not unworthy of the events ; and the study of Latin and Greek, as vehicles of Christian thought, should be the most fruitful study known to Philology, and have its place of honor in the University Course." Would that some Catholic educator possessed the boldness to do as much for our Catholic students as these Protestant professors have done for their colleges ! It can easily be understood that these books are not edited in a way which would recommend them to Catholic schools. Moreover, the extracts are too long, and the notes too often of doubtful value. But the fact remains that we have been remiss in utilizing in our schools, and in promoting, the use of a literature which we regard as peculiarly our own.

From what I have said the justice and opportuneness of introducing the Christian element into the classical study of our College Course must plainly appear. It would be futile to ask for the

splendid endowment that brought the Douglass series into existence, or, with the Abbé Gaume, to strive for a revolutionizing of the present attitude of Christian educators toward profane literature. Nor do I believe that good would result from placing both literatures upon their ante-Renaissance footing with respect to each other. It would be expecting too much under present circumstances. But I would plead that the Christian classical writers might obtain a small share in our educational system. I ask that our Catholic educators, already distracted by the variety of subjects which a cultivated man is expected to know, declare themselves willing to expend a little more time than they have hitherto allowed for a worthy study. I ask that we give a little less to Cæsar and a little more to St. Augustine, a place for Basil by the side of Demosthenes; let the poetry of Nazianzen gain by comparison with the pagan Greek poets; let the excellence of Lactantius, surnamed the Christian Cicero, be contrasted with the terse diction of the pagan Sallust; let a few letters from Jerome, himself an ardent Ciceronian, be read together with Tully's surpassing epistles; and above all, let the hexameters of Prudentius mingle again with the chaste lines of Virgil's *Aeneid*.

Only a few Christian Latin and Greek writers are edited for school use. Nazianzen and Prudentius, from the beauty of their lines and the commendations of critics, cry aloud for recognition. Brief selections, with full introductions and copious notes will meet all our present needs. *Bulky volumes would defeat the purpose. There is no time in an already crowded course for lengthy excerpts. At the present time a few of our colleges have made use of the very limited number of school editions of patristic writers that are on the market. But the breach is open, even though it be small. Let Catholic professors turn their talents to the editing of more selections from Church writers. Provided with suitable text-books there is no doubt that Christian educators will speedily realize the possession of an invaluable means by which they may transmit morality, history, philology, and letters to the minds of their pupils.

The sense of justice that seems dormant regarding this question needs to be stirred into activity. "Let us be equitable," says Ozanam, "let our admiration be wide enough to render to the

writers of early Christianity the justice which for so long a time was not refused them;" and as Prudentius, fervent convert and penitent as he was, tolerantly wished that the statues of the false gods should remain standing in the forum, so let us reclaim for the Christian writers some representation in our schools.

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Orange, N. J.

BURKE ON PRESENT-DAY JACOBIN FRANCE.

[Concluded.]

THOSE in England who doubt that we are facing another Jacobinism, and who listen to a French government's profession about liberty and respect for the essentials of religion,¹ let them read the like professions up to the final show of the tyrant hand of Terror; let them compare what was done behind the scene for many a long day before, with what has been done these years past, in secret conclave, serious, fanatical, self-sacrificing, international, and greatly to be feared. Mr. Davey's papers in the *Fortnightly*, on "Facts from France," and Mr. Milburne's articles last year in the January and the October *Dublin Review*, can leave even the most "English" reader without a doubt. The campaign of calumny—who can read Arthur Young, and not be startled, if he knows anything of the Revolution to-day? "Were they not dancing in Paris four years ago?" said Xavier de Maistre in his horror, in 1793. And Socialism in the Revolution sense, so well understood out of England, if it is, in de Laveleye's words, *parfois une attaque violente*, is also *une aspiration*. You are chrysalises, as Louise Michel's harangue goes, to the hungry multitudes; you who are to be bright, free butterflies to-morrow. There is absolutely nothing that these people do not look to being, in the good time coming, said Arthur Young. Certainly men were suffering then. Strange that we cannot get ourselves down to

¹ M. Cornély's words in the *National Review* for November, 1902, on people crying out before the Government hurt them, were already out of date in December.

With a certain "robuste confiance," of honest innocent men—as even a non-clerical puts it—the religious appealed to the modern dogged Jacobin. It is the "ovine artlessness" of the clergy; so a Jesuit humorist remarks—recalling wolf and lamb.

consider our own *cahiers de détresse* to-day. Doubtless churchmen and statesmen then fell far short, even as they do now.² But what is the remedy; what is our duty? What shall we say to ourselves, and our fellows? What shall we *do*? Then, as now, the questions claim their answers—either of two. The Revolution makes its answer: Destroy Christianity; for it teaches that men's minds should not dwell on earthly perfection never to be realized; and it interferes with social action by its doctrine concerning the supremacy of the individual. *Écrasons l'infâme*. "That the Christian religion cannot exist in this country with such a fraternity, will not, I think, be disputed with me. On that religion, according to our mode, all our laws and institutions stand as upon their base. That scheme is supposed in every transaction of life; and if it were done away, everything else, as in France, must be changed along with it." To quote him again: Burke reminds us that it is "always of use to know the true temper of the time and country

² On nationalism (Gallicanism) in religion; on Catholic intolerance; on lack of earnestness and "our" faults every way, read, for instance, le P. Maumus, Dominican: *Les Catholiques et la liberté politique* (1898); *La crise religieuse et les leçons d'histoire* (1903).

In *L'Église et la France moderne* (1897), the same author notes how Catholics have made themselves suspected by their natural allies:

"Si, après l'échec du projet de restauration (1873), les Catholiques s'étaient franchement déclarés fidèles à la République, en serions nous au point où nous en sommes? Les républicains de la ville, modérés et libéraux, auraient-ils fait cause commune avec les radicaux sectaires qui ont fini par triompher et nous ont fait chèrement payer notre opposition systématique? . . . Il importe de bien saisir dans les événements qui se succèdent en France depuis bientôt vingt-cinq ans, les causes de cette alliance contre nature où nous avons vu tant d'hommes modérés par origine et par caractère, s'unir contre nous à des violents dont les idées, les souvenirs, les conceptions politiques et sociales contredisent les leurs en tant de points essentiels, et dont le triomphe définitif serait leur ruine."

"Catholiques, entendez-le bien, dit le P. Lacordaire, si vous voulez la liberté pour vous, il vous faut la vouloir pour tous les hommes et sous tous les cieux. Si vous ne la demandez que pour vous, on ne vous l'accordera jamais; donnez-la où vous êtes les maîtres, afin qu'on vous la donne où vous êtes esclaves." (*Oraison funèbre d'O'Connell*.)

And in the other camp, Louis Veillot: "Si les gens de bien peuvent désirer quelque chose, c'est le pouvoir de se faire connaître et de faire entendre la vérité; nos institutions nous donnent ce pouvoir. Qu'importent qu'elles le donnent aussi à l'erreur! Ceux qui redoutent la lutte, pensant que la vérité pourrait avoir le dessous, n'honorent pas assez le cœur de l'homme, et ne connaissent pas assez la vérité." (*L'Univers*, le 24 mai 1844.)

in which you live." And not to see that the newer Jacobinism is the old, seems either not common sense or not common honesty. Of course, sometimes it is the latter quality which is lacking amongst our men of letters. Supposed expediency fills the gulf. As M. Viviani now declares, and (so he boasts) that which he and his like say to-day, the Government under this Third Republic says to-morrow: "Even when all had been accomplished, only a part of the problem would be solved. . . . The truth is, that we have here the meeting-ground between society as founded on the will of man, and society as founded on the will of God. The congregations and the Church are a menace to us, not only by the personal activity of their members, but also by the propagation of the faith." M. de Lanessan, a powerful minister—he who forbade the sailors to keep Good Friday—shouts, like *Queen Mab*: "Nous devons écraser l'Infâme; mais l'Infâme ce n'est pas le cléricalisme, c'est Dieu." Nothing can ever be well done, we read to-day, until two superstitions are crushed: belief in God; and then, family life—involving the so-called rights of parents, which are anti-social and unpatriotic (1901). "The day when the State, which is now obliged to compromise, in order to gain pupils, shall be able in complete independence to draw up new Free-Thought programmes, on that day the monopoly of the State will be laid." (M. Vars, professor at the Lycée Constantin, 1898.) "We must . . . make it a penal offence to send children to religious schools." (M. Brisson.) And, notwithstanding all these declarations, a writer in the *Fortnightly* (May, 1902) concluded, for his English readers, concerning the proposal eagerly supported by these men, that: "Thus M. Waldeck Rousseau's bill is not anti-religious."³

³ He adds: "And the final argument is likely to make every workingman's mouth water"—when the prime minister said, 'Just think what the wealth of the religious orders would do when distributed among the poor workers of Paris.' This violently confiscated money melts away. "More, I prithee, more," is soon the cry. We have been reminded lately, once again, about the sixteenth century parallel, when the death of Burke's "levelling tyrant" saved colleges and schools; after that earlier vanished plunder had left the King seemingly all the poorer:

"The revolution effected by Henry VIII was a thing without parallel in history. Professing to the last a zeal for religion, which in early days was not altogether insincere, he had destroyed the autonomy of the Church, suppressed the monasteries,

Taine calls this bullying passion for *égalité* tyranny, and not *liberté*;⁴ he notes its perversion of instinct; its power to rule by a minority, its readiness to fly at your throat, and pull you down again and again; its deadly tenacity: "Ce qui maintient une société politique c'est le respect de ses membres les uns pour les autres . . . chez les gouvernés la certitude fondée que les gouvernants n'attaqueront pas les droits privés; chez les gouvernants la certitude fondée que les gouvernés n'assailliront pas les

confiscated an enormous mass of property, and hanged, beheaded, or intimidated all who looked for the restoration of the system he had broken down. . . . Notwithstanding the superabundant wealth left him by his father, which was very soon dissipated, he had ground down his people with taxes in order to strengthen himself against possible combinations abroad; he had twice been absolved by Parliament from the repayment of his loans; he had levied illegal benevolences, and, as a final step, he had debased the currency more than once." (Gairdner: *History of the English Church in the Sixteenth Century*, 1902, p. 240.)

As for the later eighteenth century Revolution, the end came even sooner: "In May 1789," said Necker, 'it would have been child's play to put order into the finances of France;' while, after a year [from the confiscations] the State was living on the paper money it uttered, was eating up its new capital, and marching straight to bankruptcy. Never was so large an inheritance so quickly reduced to nothing and less than nothing." (Taine: *La Revolution*, i, p. 226.) The writer had just said, that, of course "for our new politicians, it is much less a question of making up a deficit than of applying a principle"; that "according to the Contrat Social, they set up the maxim that there shall be no societies or institutions other than the State; that the State is to have a monopoly of all affection and all obedience." By such "sophisms," they argued for suppressing religious congregations, and were deaf to every declaration of the good the members thereof did, in works of piety, charity, and learning (pp. 220-225). And what of 1903?

⁴ Nor do the *sectaires*, the intolerant bigoted ones, mean by '*liberté*,' the liberty that is understood by Taine. We want *liberté*, they say, for ourselves; each Jacobin wants it for himself; but not for you or me, unless you and I are in their chains: then we may have *liberté*. Listen to 1903: "Nous voulons la liberté mais dans la laïcité. *Tant que vous n'aurez pas affaibli le clergé et préparé la séparation complète, jamais je ne serai avec ceux qui pensent qu'il faut rendre à l'Église toute sa liberté, et jamais je ne consentirai à donner au prêtre le même droit qu'à un simple citoyen.*"

And the Bishop of Nice quoting that, in his recent Lent Pastoral, contrasts the present Pope's: "Quoique l'Église catholique juge qu'il n'est pas permis d'enseigner que tous les cultes possèdent les droits de la vraie religion, cependant elle ne condamne pas les chefs des peuples et les gouvernements qui, pour obtenir un plus grand bien, permettent aux religions diverses de s'exercer dans leurs États; de plus, l'Église a scrupuleusement soin d'empêcher qu'on ne force les gens à embrasser malgré eux sa doctrine, car elle sait, selon le mot si sage d'Augustin, que l'homme ne croit que de son plein gré."

pouvoirs publics. . . . Sans cette disposition intime et persistante des esprits et des cœurs, le lien manque entre les hommes. Elle constitue le sentiment social par excellence ; on peut dire qu'elle est l'âme dont l'État est le corps. Or, dans l'*État Jacobin*, cette âme a péri, non par un accident imprévu, mais par un effet forcé du système, par une conséquence pratique de la théorie speculative qui, érigeant chaque homme en souverain absolu, met chaque homme en guerre avec tous les autres, et qui, *sous prétexte de régénérer l'espèce humaine, dechaîne, autorise et consacre les pires instincts de la nature humaine, tous les appetits refoulés de licence, d'arbitraire et de domination.* Au nom du peuple idéal qu'ils déclarent souverain et qui n'existe pas, *les Jacobins ont usurpé violemment tous les pouvoirs publics, aboli brutalement tous les droits privés*, traité le peuple réel et vivant comme une bête de somme, bien pis, comme un automate, appliqué à leur automate humain les plus dures contraintes, pour le maintenir mécaniquement dans la posture anti-normale et raide que, d'après les principes, ils lui infligeaient. Dès lors, entre lui et la nation, tout lien a été brisé ; la dépouiller, la saigner, et l'affamer, *la reconquérir quand elle leur échappait, l'enchaîner et la bâillonner à plusieurs reprises*, ils l'ont bien pu ; mais le réconcilier à leur gouvernement, jamais." (*La Revolution*, iii, p. 629.)

It is very interesting, but not very consoling, to find men thus helpless. Taine adds (p. 470): "Regardons-les à ce moment décisif (1793) : je ne crois pas qu'en aucun pays ni en aucun siècle on ait vu un tel contraste entre une nation et ses gouvernants."⁵ "Lest we too come into this place of torment." Remember that. Revolutionaries do not require that a whole nation shall believe or hope in them. Some wild spirits, many dilettanti, corruption, love of ease ; and then a time of suffering among a people who have heard of the visions to be realized through violence and plunder, and who have been disturbed in their allegiance to what they used to respect as the Ten Commandments of God—there is the ground prepared, and the seed planted.

⁵ In 1903, most of the *Conseils municipaux* have voted against this proscription of monastic Frenchmen. "Don't mind them. Mere clericals," says the official, M. Rabier, while he suppresses their resolutions. "A regular farce," adds the *Débats*.

And if Gaston Deschamps wrote: "L'humanité saura, elle aussi, tirer d'elle-même le moyen de subsister et de poursuivre sa marche sur les routes les plus périlleuses; elle saura s'adapter à des milieux nouveaux, jusqu'au jour où l'Idéal, dégagé de ses grossiers symboles, sera l'objet d'un culte pur, en esprit et en vérité!" have not we, in English, had William Morris, and "What I mean by Socialism is a condition of society in which there should be neither rich nor poor, neither master nor master's man, neither brain-sick brain workers nor heart-sick hand workers; in a word, in which all men would be living in equality of condition . . . the realization at last of the meaning of the word "commonweal'?" In truth it is no sin to be a mocker:

"I' the commonwealth . . .
 . . . riches, poverty,
 And use of service, none . . .
 No occupation: all men idle, all;
 And women too, but innocent and pure;
 No sovereignty . . .
 All things in common nature should produce
 Without sweat or endeavor: treason, felony,
 Sword, pike, knife, gun, or need of any engine,
 Would I not have: but nature should bring forth,
 Of its own kind, all foison, all abundance,
 To feed my innocent people . . .
 I would with such perfection govern, sir,
 To excel the golden age."

Become more and more violently excited; and something will turn up; urge your enterprising intellect to show its complete emancipation by a confidence whose riotous course no facts can check; your agitated chrysalises are sure to be butterflies, and gilded ones at that. Were the Bermoothes ever more vexed by damned errors than we by the sober brows to-day that bless and approve them—down to M. Reclus, who, for all his knowledge of the geography of this poor old earth, tells us he looks to happy anarchy thereon, when absolutely no man in any conceivable way shall have any power whatsoever over any other man? What madness of the people greater than that did the traveller in France before the Revolution ever find, to call forth his astonish-

ment; what more demoralizing castle-building did Burke ever declaim against; or Taine, looking backward, ever examine and dissect?

It is easy to match one Jacobinism by the other. The parallel columns stand for instruction, if not for edification:

"I don't pity a bit those fanatic priests"—the victims of the September massacres. "They did only too much harm to the fatherland; and *when a society or a majority wills something, then that thing is just. . . . The minority is always guilty, even were it morally in the right.*" (*Nuits de Paris*, 1793; quoted by Taine, *La Conquête Jacobine*, p. 26.)

"You are defending a good cause, my Lord; but *my party has a programme*; and is going to carry it out to the end, no matter what you say." (M. Combes to a French Bishop; 1902.)

"Against the Church we are going to use every means possible, the best and the worst. . . . There is no place with us for those who will shrink at anything." (Declaration of a Government paper, 1902.)

"All you say on behalf of monks and nuns may be good and true; but *our majority has decided* the other way, and you may as well hold your tongue." (*Le Matin*, 1902.)

Burke reflects—as early as 1791, in the *Appeal from the New to the Old Whigs*—on this right of the majority of the people to alter even the whole frame of their society, if such should be their pleasure: "Neither the few nor the many have a right to act merely by their will . . . Every duty is a limitation of some power. . . . Duties are not voluntary. . . . We have obligations to mankind at large, which are not in consequence of any special voluntary pact. . . . The votes of a majority of the people, whatever their infamous flatterers may teach in order to corrupt their minds, cannot alter the moral, any more than they can alter the physical essence of things. . . . Get, say they, the possession of power by any means you can into your hands; and then a subsequent consent (what they call an *address of adhesion*) makes your authority as much the act of the people as

if they had conferred upon you originally that kind and degree of power which, without their permission, you had seized upon. . . . This is to make the success of villainy the standard of innocence." In the words of our true modern expounder of Burke: "Contre des traîtres, tout est permis et méritoire; le Jacobin a canonisé ses meurtres, et maintenant c'est par philanthropie qu'il tue." You would be horrified in England if I was to put down what I hear said in Paris, the correspondent of the *London Standard* has written lately. No doubt. *Les pièces justificatives* abound. You may take them from notes to Taine, from Burke's postbag; or else from the other Jacobinism to-day, the words of the mad aspirants or unscrupulous justifiers of crime, in the newspapers that herald the way for each step in the tyranny. The principles are the same. The conclusions, too; though, as yet, with a difference in degree. Think of our modern warfare these years; from sensualism, which has developed Rousseauism into a feeling that we must yield, and that temptation is a sign of our lawful master nature; and from a Voltairean gibing press, which in its French form is happily still a wonder to us, and an unknown wonder. Burke is only too applicable again now when he said that "even before Louis XVI came to the throne, the Revolution strangely operated in all its causes." Not least among these were Voltaire and Rousseau, both dying eleven years before the taking of the Bastille. "Naturally, men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God, which is in all ages too often the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of hell to scourge mankind."⁶ They, too, sometimes—often—played the hypocrite, mystified men. "The mysteries of Mithras," Voltaire writes (meaning the anti-Christian conspiracy), "are not to be divulged. The monster (religion) must fall, pierced by a hundred invisible hands; yes, it must fall beneath a thousand repeated blows." "Strike, but *conceal your hand*. The Nile is said to spread around its fertilizing waters, while it conceals its head; *do you the same*, and you will secretly enjoy your triumph." (Voltaire to D'Alembert, 1768.) Are not these his explicit words

⁶ *A Letter to a Noble Lord.*

to Damilaville: "La religion chrétienne est une religion infâme, une hydre abominable, un monstre qu'il faut que cent mains invisibles percent. . . . Il faut que les philosophes courent les rues pour la détruire, comme les missionnaires courent la terre et les mers pour la propager. Écrasons, écrasons l'infâme."

"Mirabeau, at a later period," as Mr. Jervis notes, "partially raised the mask, when he instructed his followers that 'if they wished to have a revolution, they must begin by *decatholicizing* France'; yet that accomplished agitator, in his place as a member of the legislature, took care to affect the utmost reverence for the national religion, and congratulated his colleagues on having expressed the attachment of the French people to the true faith and the best interests of the Church."⁷

"It was by these and other such like hypocritical artifices that unsuspecting Catholics were hoodwinked as to the real drift of various plausible projects emanating from the revolutionary camp; projects which (as is now manifest) tended to the overthrow at once of civil and religious liberty." How many elections in France does that explain at the present hour?¹⁸

"Derrière les sophismes viennent les révolutions, et derrière les sophistes apparaissent les bourreaux, ou le barbare envoyé par Dieu pour trancher le fil de l'argument."

All M. Loubet has to say to some sufferers under legal violence is obey the law, respect the law; *i. e.* you are troubling the public peace, you are unpatriotic. "Manque de patriotisme;" "Suspect." There were tribunals, legal so to speak, where, these sinister

⁷ "Je ne crois pas que la majorité,—que dis-je, la majorité?—la presque unanimité des Français puisse se contenter de simples idées morales telles qu'on les enseigne superficiellement dans les écoles. . . . Nous considérons les idées religieuses que les églises répandent et qu'elles sont les seules à répandre, comme les idées nécessaires. . . ." And so on in 1903; from the lips of a M. Combes, in the interval of suppressing religious schools.

⁸ M. Aynard, a Republican of many years standing, representative of "la haute Banque," declared in the debate of October 14, 1902, that the Government candidates, when before their constituents, had not dared to avow their real motives about the schools. His speech was uncontradicted. Only after the elections, and their success, did they, he said, become brave and cry war. Not less boldly he repeats his scornful protests against perversion of *liberté*, in March, 1903. But the fanatic levellers still are pressing on, are spreading their systems, and deceiving the people.

words have been heard; and then, without their doors, raved the bloody bands.

We have to-day, in Colonel St. Rémy's case, the cruel dilemma proposed—conscience versus law. Who is it, what is it, that thus drives men to these shocking extremities? But how it recalls the fierce hypocrisy against which a curé of St. Sulpice refused the oath of the *Constitution Civile*, as all the forty-six priests of his community; and so many thousand others, “unpatriotic” enough to have a conscience: “A crowd of ruffians rushed towards the curé. . . . With the help of a few National Guards and faithful parishioners they conveyed him to the sacristy, but not till he had received more than one savage blow on the head, which left him for a long time senseless. Subsequently he was visited by Bailly (Mayor of Paris), who expressed his deep regret at what had passed, and assured him that it was not the fault of the magistrates; “for if you and your coadjutors had only been willing to obey the law, everything would have passed with the utmost tranquillity!” “I could not do so,” returned Paucemont, “without a violation of conscience and honor.” “Sir,” rejoined Bailly, “when the law speaks, conscience ought to hold its peace.”⁹

“O France, . . .
Are these thy boasts, champion of human kind?
. . . [Men] still promising
Freedom, . . .
Poison life's amities, and cheat the heart
Of faith and quiet hope, and all that soothes
And all that lifts the spirit.”¹⁰

“Voulez-vous une instruction qui pénètre l'homme tout entier, qui passe de son esprit dans sa conscience, et de sa conscience dans les actes extérieurs de sa vie: une instruction qui fasse les époux fidèles, les enfants respectueux, les ouvriers soumis, les serviteurs dévoués, les riches bienfaisants, les pauvres résignés, les sujets obéissants sans bassesse, et libres sans révolte?” Is such language of a preacher from France, recently, to the

⁹ Jervis: *The Gallican Church and the Revolution*, p. 123. (Keegan Paul, Trench and Co. 1882.)

¹⁰ Coleridge: *Fears in Solitude*. 1798.

more peaceful Frenchmen enjoying English freedom in Montreal ; is it the language of slavery ? Shall we stamp our strong foot, and say we will be free ; and mean the trampling on the rights of those not of our mind ? Or, like Coleridge, shall we confess conversion by the logic of events, and yield to facts ? Who, then, does not know the truth there is in de Tocqueville—himself confessing that he began his study of pre-Revolution society full of prejudices against it, but left off full of respect :—"As the noble never suspected that any one would attempt to deprive him of the privileges which he believed to be legitimate, and as the serf looked upon his own inferiority as a consequence of the immutable order of nature, it is easy to imagine that a mutual exchange of good-will took place between two classes so differently gifted by fate. Inequality and wretchedness were then to be found in society ; but the souls of neither rank of men were degraded." And again, in Burke, when he speaks of what every sane honest man has known : "That generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom." Or, when he reminds men of the happiness given by virtue, under all conditions. As a General of the great war—of humblest origin—is quoted by Lacordaire : "*J'ai connu le véritable bonheur dans l'obscurité, l'innocence et la pauvreté de mes premières années.*"¹¹ No philanthropist surpassed Burke, within the house, as without. He gave his time ; he gave himself ; deeds, as words. None can lay coldness or indifference to the charge of one whose faults were of a nature, if not too generous, yet it may be too ardent, too impassioned. "When, indeed, the smallest rights of the poorest people in the kingdom are in question, I would set my face against any act of pride and power countenanced by the highest that are in it : and if it should come to the last extremity, and to a contest of blood—God forbid ! God

¹¹ The Archbishop of New York is quoted in April last as going the length of saying : "There is not a husband and wife in New York so poor that I would not wish them more children . . . Go to the homes of the poor and see their children. There is the secret of social bliss. There is the sweetness of poverty. And no matter how large the family is, nor how slender the means to maintain it, when one of the little ones dies—ah ! father and mother weep and mourn, as the shepherd for the lamb he has lost of many."

forbid!—my part is taken; I would take my fate with the poor, and low, and feeble. *But*—and this was in 1781—“if these people came to turn their liberty into a cloak for maliciousness, and to seek a privilege of exemption, not from power, but from the rules of morality and virtuous discipline, then I would join my hands to make them feel the force which a few, united in a good cause, have over a multitude of the profligate and ferocious.”

He had chosen early; by rules, he said, of plain unsophisticated natural understanding, natural good feeling. Have we not too often been led astray by sophistry, by a hardening of heart, cultivated through following false fires? There is a last warning in Burke; a suggestion, and an appeal:—

“Men are rarely without some sympathy in the suffering of others; but in the immense and diversified mass of human misery, which may be pitied, but cannot be relieved, in the gross, the mind must make a choice. Our sympathy is always more forcibly attracted towards the misfortunes of certain persons, and in certain descriptions: and this sympathetic attraction discovers, beyond a possibility of mistake, our mental affinities, and elective affections. It is a much surer proof than the strongest declaration, of a real connection and of an overruling bias of mind.”¹²

A M. Combes now cuts off the “salary” of a Cardinal Perraud—“folly, doctor-like, controlling skill”: if you speak against the Government, we shall shut up your churches; we shall do so, if you allow a monk to preach in them. Twenty years before a French Revolution, Burke noted a doctrine put forward by a ruling cabal:—“That all political connections are in their nature factions, and as such ought to be dissipated and destroyed.” Which means—leave the way open to me. . . . “Now, singly men can do little.” So “when bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle.” For, “the language of tyranny has been invariable; the general good is inconsistent with my personal safety.”

¹² Some of us will have had a lesson we shall never forget, contrasting the excitement of English-speaking Protestants—their nervous and instinctive excitement—over Captain Dreyfus, with their amiable apathy if every Sister of Charity, Little Sister of the Poor, and Carmelite is insulted and sent adrift.

It is not the first time that humanity has answered the call of freedom persecuted under the threefold shibboleth of revolutionary France. "A kind Providence has placed in our hearts a hatred of the unjust and cruel; in order that we may preserve ourselves from cruelty and injustice. They who bear cruelty are accomplices in it. The pretended gentleness which excludes that charitable rancor, produces an indifference which is half an approbation. They never will love where they ought to love, who do not hate where they ought to hate." "This sympathetic revenge which is condemned by clamorous imbecility, is so far from being a vice that it is the greatest of all possible virtues—a virtue which the uncorrupted judgment of mankind has in all ages exalted to the rank of heroism." "We are not made at once to pity the oppressor and the oppressed."

Stulti est dixisse non putâram. If we are wise by experience we know now on which side to incline—if we would not be left disillusioned by a revolution, and facing the dangerous despot to succeed.

Or, so an end may be made another way, shall we be lookers-on, unschooled, unpractised, unmindful of warning for our own national life? M. Paul Leroy-Beaulieu recently, in the course of a study in the *Economiste Français* of the deficits in the budget, maintains that the arrest in the country's economical development is due to the stagnation of her population.¹³ He adds the following severe words: "Our rulers and politicians are owls who only see the present, and whose field of vision embraces at the most only three or four years, half in the past and the rest in the future. So far they have shown no conception of this phenomenon, which absolutely dominates all others, and the consequences of which are endless—the stagnation of the population of France. Did they appreciate it, and were they not the thick-headed and odious

¹³ In the *Revue des Deux Mondes* this year, it is this same writer that protests against the blow given to "greater France" by the attack on the Congregations. "The policy of anti-clericalism is for France a policy of national suicide." And again, as president of the international juries during the Paris Exposition in 1900, he indignantly denounces, in the name of the awards made to religious houses of education, the present official misstatements of the prime minister that there is sham in the teaching there given. Is it jealousy of excellence that thus spoke itself out in an insult to the judges?

fanatics that they are, they would have left Brittany with its faith and its schools in peace. Though said to be behind the times, this province is at any rate almost the only one in France which still furnishes a small increase of births over deaths, a favorable situation which its religious belief and the character of its schools must take a certain share in bringing about."

"What do I think?" said, in the latter half of 1902, Dr. Bertillon, Director of the Paris Statistical Service—and the words may stand until there is more than a momentary change for the better—"It is all very simple. If the excess of the death-rate over the birth-rate continues to follow the present average, before twenty years are over France will have ceased to exist."

Still, let not that be a final word—for the whole France of Corneille—but rather, hoping against hope :—

"Notre malheur est grand ; il est au plus haut point,
Je l'envisage entier, mais je n'en frémis point."

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ST. TERESA'S CHILD-NUNS.¹

M. HENRI JOLY, in his recently published life of Saint Teresa, incidentally draws popular attention to certain traits of character revealed in her correspondence with ecclesiastical superiors. Priests sometimes helped, but they also at times hindered, her in the great work of reform to which the Divine Spirit moved her. That she eventually succeeded in her efforts of asserting God's rights, by using woman's privileges and by gently yet also adroitly and firmly subduing the occasional misplaced assumption of those whom she ordinarily and sincerely revered as the ministers of divine grace, must be clear enough, if only we remember that besides the numerous houses of nuns erected by her, she founded and prescribed rules for at least

¹ *Lettres de Sainte Thérèse de Jésus, Reformatrice du Carmel*. Traduction par le R. P. Grégoire de Saint-Joseph, des Carmes Déchaussés. Edition publiée sous le haut patronage de Son Eminence le Cardinal Lecot, archevêque de Bordeaux. Pp. Tome I, xxvi-486; II, 532; III, 542.

fifteen monasteries, where men, clerics and lay, followed the strict Carmelite observance; and this work, accomplished in the very short period of twelve years—that is, between 1568 and 1582—was lasting.

As a mystic, she has held unique rank among the great exponents of the interior struggle toward perfection. She rises above St. Catharine of Siena, St. John of the Cross, Johannes Tauler, and Thomas à Kempis in her penetration of the divine mysteries. From her correspondence we learn at the same time that this great woman, who, in the fervor of affectionate contemplation of divine things, could completely and for hours together separate herself from whatever appealed to her outward senses, had still a very keen relish of the every-day feelings of those around her, and could adapt herself readily to the commonplaces of life; so that her sanctity seems at times to possess nothing of the heroic, until we begin to measure it by the results of her work, which exceed all ordinary human capacity.

Of the simply human in her nature we have a singular illustration in her attitude toward two little children, entrusted to her care, whom she engaged from their earliest youth to follow the holy vocation to which she had devoted her own life. These children have been called St. Teresa's Child-Nuns, the title we have given to this paper. Our main purpose is to interest the reader in the correspondence of St. Teresa, republished two years ago by Fr. Gregory of St. Joseph, who on that occasion brought to light some seventy hitherto unprinted letters and fragments of letters attributed to our Saint.

To the readers of *THE DOLPHIN*, many of whom are Religious, the following extracts, referring to the two child-nuns, one of whom was affectionately called Teresita, the other Isabella of Jesus-Mary, will, we fancy, be of interest. The selection has been made by a Carmelite Nun, for whom the task was, of course, a labor of love. Here and there portions of letters, addressed by St. Teresa to the parents of the children, have been inserted, in the hope that they may throw light upon the relationship existing between the holy Foundress and the two infant souls whose progress in sanctity caused her such intense joy. Incidentally they also give us glimpses into Spanish home-life, and

suggest how much the virtue of parents is apt to contribute to the spiritual elevation of their children. It is easy to picture to ourselves the two little maidens clad in a garment of brown serge, with the scapular, and a mantle to which was attached a little hood like a friar's cowl. We are told that they wore no veils.

Teresita is the holy Mother's own little niece, the only daughter of her brother, Laurence de Cepeda, who was born in Quito, Ecuador, October 25, 1566. On the death of his wife, her father returned to Spain; and with the permission, or rather, it would seem, at the instance of Fr. Jerome Gratian, then Provincial, Teresita was placed in the convent at Seville, where St. Teresa's great friend and dearest daughter, Mary de Salazar, was Prioress. Laurence de Cepeda gave great assistance to this monastery as well as to that at Avila, to which he left a bequest for the building of a chapel, and wherein he himself is buried.

Isabella of Jesus-Mary was the daughter of Don Diego Gratian de Aldereta and Doña Juana Dantisco, and sister to Fr. Jerome Gratian, whom St. Teresa calls her Father, and Father of her Reform; she says God sent this great Religious, whom she cannot praise enough, to aid her in her work; it was he who wrote the Constitutions of the Friars. She made to him a vow of obedience, and he was her only director for the last six years of her life. The little Isabella entered the monastery at Toledo at the age of eight. Two of her sisters also became Carmelites.

The first mention of her is in a letter to Fr. Gratian, dated September 9, 1576, from Toledo, where the holy Mother remained for some time.

"My dear Isabella is most charming. Read the letter enclosed of Señora doña Juana. I am to have some consolation in her company; and on this account it is a real mortification for me not to have in this house all that is necessary to conform to her desires."

On September the 20th St. Teresa writes again to Fr. Gratian after meeting his mother, Doña Juana Dantisco:—

"I can say to your Paternity that God has given her (Isabella's mother) the rarest qualities. I have known few people in my life that compare with her in talents or character; I even believe that I never saw any one like her. Her frankness and openness delight me. But

she has largely communicated these qualities to her son. . . . I am pleased that your Paternity should command me to open the grate for her. You do not know me, it seems. I wish I could open even my heart to her. Señorita doña Juana remained with her mother till the last day. She is, I think, very pretty. . . . I would give her the habit most willingly, and she would be with my little angel, your other sister (Isabella), who for grace and health is all that could be desired. Señora doña Juana could hardly believe it when she saw her. Her little brother Pedro, who is come, could not recognize her, in spite of his precociousness. She is all my recreation. . . . I have told your holy Mistress, Isabella, to write to you. Perhaps you no longer remember her name; here is a letter of hers which I send you. Oh! how much lovelier she becomes every day! She is gaining in bodily strength, and is altogether charming! May it please God to make her a saint."

October 13th she writes to Mother Mary of St. Joseph, Prioress of Seville, in whose convent Teresita had been for nearly a year: "His (Fr. Gratian's) little sister is truly remarkable; she has a sweeter disposition than Teresa, and is extremely clever. I am much pleased with her."

In a letter to Fr. Gratian, October 23d, she says: "My Isabella is all our recreation. Her peace and joy are extraordinary."

In another letter to Fr. Gratian, dated the following month, she gives us this graceful and charming picture:

"My Isabella grows every day in perfection. I came to recreation, which is a rare occurrence; she immediately stopped her work and began to sing:

La madre fundadora
Viene a recreacion;
Bailemos, cantemos
Y hagamos le son.²

This lasted only for a moment.

"Out of recreation she remains in her hermitage, so absorbed with her Infant Jesus, her shepherds, her work, or her meditations that it is truly a subject for thanksgiving.

² Mother Foundress
Comes to recreation;
Let us dance and sing,
And make music.

"She charges me to present to you her respects, and to beg of you to recommend her to Our Lord. She desires to see you very much. As to Señora doña Juana, and the other members of her family, she never asks to see them, because, she says, they are in the world. She recreates me very much. But I have so much writing to do that I can scarcely profit by it. . . . Our Isabella has become an angel. We should bless God for the character of this child. Only to-day, the physician, by accident and contrary to his custom, went to the part of the house in which she was. As soon as she saw him she took to flight, running. But what woe! She believed herself excommunicated because of it, and feared to be driven from the monastery. She interests us intensely. All the nuns love her very much and with good reason."

And this the 26th of the same month to M. Mary of St. Joseph:

"I believe that none of my letters were lost, except the first packet, where I announced to you that my little Isabella had taken the habit and that I had the happiness of seeing her mother. . . . I told you in my letter that I asked my little Isabella, laughingly, if she were affianced; she answered very seriously *that she was*. I asked to whom? And she immediately said, '*To our Lord Jesus Christ.*'"

What a gracious scene of the great Spanish saint and genius, and this tiny bride of Christ!

In December she again writes to Fr. Gratian:

"My daughter Isabella is beside me and asks how your Paternity can think so little of her as not to answer her. One day, not long ago, I gave her a piece of a melon; she told me that it was very cold and that it froze her throat. I assure you that she has a delicious repartee and a constant gaiety. The sweetness of her character reminds me very much of my Father."

In January, 1577, she sends this account to M. Mary of St. Joseph, whose devotion to Teresita will not allow of her having a rival:

"It is pleasant of you to wish that there should not be another like Teresa. Believe me, nevertheless, though my little Bela has not the natural graces nor certain qualities with which God has visibly en-

riched Teresa, she surpasses her in understanding, in cleverness, and sweetness ; one can guide her as one wills. The ingenuity of this child is extraordinary. She has some statues that represent the poor shepherds, some little nuns, and Our Lady ; there is no feast that she does not arrange with these something new, either in her hermitage or at recreation ; she sings for us some couplets of her own composing, in such a graceful manner that she delights us all. I have but one trouble with her ; I know not how to manage her lips, which are a little constrained. Her laugh is without life, and yet she is always smiling ; I make her open and shut her mouth, or I stop her laughing ; she says she can do nothing with them, that the fault is with her mouth, which is true. When we see how full of graces and charms Teresa is in every way, we desire to see still more of her ; thus it is with Bela, though I may not tell her so. All this is for yourself alone. Do not speak of it to anyone ; but it would please you to see how occupied I am with her lips. I believe that when she grows older they will no longer be so ; at least it will not be noticeable in speaking. I send you this portrait of your two little ones, so that you may not think I am mistaken when I say that Bela surpasses Teresa. It is to make you laugh a little that I have told you this."

She says again, January 26th :

"God reward you for the pleasure you have given me by your package for the mother of Our Father (Gratian). How can I help loving you so much, when you are always giving me pleasure ? We have taken out some of the balsam, since my Isabella tells me they have a great deal of it down there. We have also kept three of the little bon-bons from Portugal, so that you might not think my Isabella is the child of a step-mother, who gives her nothing."

March 2d she writes : "Isabella was much pleased with the bon-bons from Portugal, and with the serge. May God reward you !"

St. Teresa's long stay at Toledo is now ended and March 2d of the following year, 1578, she sends a letter to Fr. Gratian, from Avila : "My little Isabella is getting on wonderfully, from what they write me of her." And April 17th to Señora doña Juana Dantisco : "My Isabella of Jesus has already written to me. The nuns know not how to express their satisfaction regarding her, and they are quite right."

May, 1579, she writes to the Mother Prioress and nuns of

Valladolid about the dower of Isabella's sister Mary, who has the habit in that monastery :

“ Under what great obligations we are to Fr. Gratian . . . When the nuns of Toledo admitted his other sister (Isabella) into their monastery, they did not ask for bed, trousseau, habit, nor anything whatsoever, yet they had to give this child nothing ; they would have received Mary of St. Joseph (her sister) most willingly under the same conditions, if she had wished to enter there. God, indeed, has enriched these children with so many qualities and talents that we would rather receive them without dower than others with one.”

Having returned for a short time to Toledo, St. Teresa says in a letter to Fr. Gratian, February, 1580 : “ I have found my little Isabella full of health and with a good color ; truly we should thank His Majesty for this.”

Of the beginning of the year 1581, we find a letter dated from Palencia to Doña Juana Dantisco : “ As to my little Isabella, they write me things about her of such a nature as to make us bless God for them. You, also, should thank His Majesty, for you have two angels praying to Him for you.”

Here we leave little Isabella, as no more has come down to us. She is only about fourteen, at the time of St. Teresa's death, still too young for profession. We may be sure that the holy Mother watched from Heaven the consummation of her work in this exquisite young soul.

We now turn to Teresita, of whom there is a much fuller account. The first mention of her is in a letter to Doña Juana de Ahumada, St. Teresa's sister, announcing the arrival from South America of Laurence de Cepeda and his children, and dated August 12, 1575, seven years after the foundation of St. Joseph's at Avila, where Teresita received the habit of Carmel in 1581, at the age of fourteen ; although, as we have seen, and as St. Teresa will tell us, she was received into the monastery at Seville when only eight years old.

“ Seville, August 12, 1575. To Doña Juana de Ahumada. We are soon to see Pedro de Ahumada and Laurence who, they tell us, has lost his wife. There is no room for sadness in such a

death as hers. I knew her way of life ; and for a long time she has been given to prayer ; and, I am told, every one was in admiration at the sight of her precious death. Laurence has also lost one of the three sons he was bringing with Teresita. All arrived in good health, thanks be to God. I have written to them to-day, and sent some little gifts."

"Seville, September 27, 1575. To Fr. Gratian. Dr. Henriquez, one of the most learned men of the Society of Jesus, has been consulted concerning the case of Teresita. He says that among other decisions communicated to him from the Council and which have been regulated by an Assembly of Cardinals united for the purpose, is this:—that the habit cannot be given to any one under twelve years of age, but that she may be educated in the monastery. Fr. Balthasar, Dominican, is moreover of the same opinion. As for Teresita, she is already in the monastery with her habit. She seems perfectly at home. Her father cannot contain his joy, and all the nuns are delighted. She has what might be called an angelic air ; she is very agreeable at recreation, and talks to us of the Indians and the sea, much better than I could do myself. It is a great joy to me to be assured that she wearies no one. I wish your Paternity could see her. God has given her a rare grace ; she can well thank your Paternity for it. I believe it to be a work of the glory of His Majesty to form this soul contrary to all the principles of the world. I appreciate the favor your Paternity has granted me. Although great in itself, it is made much more so by the manner in which you have granted it, by relieving me of all scruple."

"Seville, April 29, 1576. To Mother Mary of St. John Baptist, her niece, Prioress of Valladolid. As to writing to Padilla, I do not think Teresita has done so ; she has written only to the Prioress at Medina and to you, to please you both, but to no one else. Once only she sent, I believe, two or three words to Padilla. She imagines that I am wholly yours and my brother's, and it is impossible to get this idea out of her head. And certainly such might be my sentiments, you are both so attentive to me. But for that I would have to be better than I am."

Shortly after this St. Teresa leaves Seville taking Teresita with her. She writes from Malagon, June 15th, to Fr. Gratian: "Teresa has entertained us greatly during the journey, and has been no trouble to us."

And on the same day to Mother Mary of St. Joseph, Prioress of Seville: "Teresa has not written to you, because she is much occupied; she says she is prioress, and sends you her regards."

And again to the same, June 18th: "My brother wrote you the other day and sent his respects to the community. He is more just than Teresa, who cannot succeed in loving any other nuns so much as those at Seville."

Arriving at Toledo, where she remains for more than a year, St. Teresa writes, July 11th, to Mother Mary of St. Joseph: "My brother has left, and I made him decide to take Teresa. I do not know, but I may be commanded to make some journey, and I do not wish to have charge of this child."

Teresita on her arrival at Avila is received, July 12th, as a conventual of this monastery.

In a letter to Laurence de Cepeda, St. Teresa speaks of some little articles of Teresita's. The childlike concern which the great foundress, occupied with a thousand important cares, shows for the affairs of her little niece are touching in the extreme. "The Agnus Dei will be, I think, in the little case, if it has not already been found in the trunk; the rings will also be there."

September 7th, she says to M. Mary of St. Joseph:

"I never think of keeping the letters in which they tell me of Teresa. All the nuns, they assure me, are confused at the sight of her perfection and inclination for the most humble employments. Though she is, she says, the niece of the foundress, they must not esteem her more, but, on the contrary, much less. The nuns have the greatest affection for her, and recount a multitude of things concerning her ways. I say this to you and to your daughters, that you may bless His Majesty for it; for was it not you who have taught her to practise virtue? It is also a great consolation to me to know how fervently you pray for her. I love this child and her father very much; but I assure you I feel deep satisfaction in being separated from them. I do not understand the motive of this; it is perhaps because the joys of this exile are a weariness to me, or because I fear to attach myself to something of earth. It is, then, better for me to fly the occasion."

Two days after, September 9th, she writes again to M. Mary of St. Joseph: "Teresa is getting on marvellously. We should praise God for the perfection she showed during the journey; we

were astonished at it. She did not wish to sleep a single night out of the monastery. You have taken pains to form her, but I assure you she is an honor to you now. I know not how to manifest enough gratitude for the precious education you have given her; nor does her father. I have destroyed a letter she wrote me that would have made you laugh. In charity always recommend her to God. I beg her mistress especially to pray for her. They tell me she still feels the great void made in her by her departure from Seville, and that she continues to speak of all of you in terms of the highest praise."

The possession of an *Agnus Dei* must have been treasured much more in those days than appears the case now, for St. Teresa writing about it again shows evident anxiety. October 5th, to M. Mary of St. Joseph: "I do not know how it happened, but Teresa's large *Agnus Dei* cannot be found, nor her two emerald rings. Perhaps they were taken out of the trunk. I cannot remember where I put them, if they were confided to me. I am truly afflicted that things have so turned out as to spoil the pleasure this child promised herself at having me with her at Avila; it is true, I disappoint her in many ways. Let the nuns try to remember if her treasures were in the monastery when we left; ask Sr. Gabriel; she would know perhaps the place I might have left them. All pray to God that we may find them."

The middle of the same month she says: "Teresa is writing to you; her *Agnus Dei* and her rings about which I was at first so concerned, have finally been found; thanks be to God!"

And October 31st, she repeats: "Before I forget it, I must tell you that the large *Agnus Dei* and the rings have been found."

She mentions both of her little nuns in a letter to M. Mary of St. Joseph, November 19th: "How gracious was the letter his Paternity sent to Teresita. They do not cease speaking of her and her virtue. Julian (the confessor at Avila) tells marvels of her, and that means much. Read the enclosed letter of my Isabella to his Paternity."

December 3d, to M. Mary of St. Joseph: "I send the enclosed letter that you may have news of our Teresa, and that all the Sisters may recommend her to God."

January 2, 1577, she writes a long letter to Laurence de Cepeda in which she says: "Tell Teresa not to be afraid that I love any one as much as I do her; tell her, also, to distribute the pictures, except those I reserved for myself, and to give some of them to her brothers. I desire exceedingly to see her. What you wrote of her to Seville has caused me devotion. They sent me your letters; the nuns read them at recreation, and they are as enchanted with them as I, for whoever wishes to deprive my brother of his courtesy could only do so by depriving him of his life."

In another letter to her brother, February 27th, she writes: "To let you follow your own will a little, I send you this other cilice. . . . I send one also to Teresa, as well as a very rude discipline for which she has asked me. Please take them to her, and give her my love. Julian of Avila writes me many excellent things concerning her, for which I bless our Lord. May His Majesty always sustain her with His hand! He has given a rare grace to her, and also to us who love her so."

May 15th, she writes to M. Mary of St. Joseph: "Send me the recipe of the syrup that Sr. Teresa takes, for her father wants it. Do not forget; he means the syrup she is in the habit of taking when travelling."

St. Teresa now leaves Toledo, and we find her in August again at Avila, whence she writes to Don Alvaro de Mendoza, Bishop of Avila: "My brother, who is now in the parlor, shares the sentiments of us all in your regard. He kisses with profound respect the hands of your Lordship; and Teresa, your feet. Your Lordship has mortified both them and us by asking us anew to recommend you to God. That is so well understood that to remind us of it is to do us an injustice."

And September 6th, in another letter to the Bishop: "The little Teresa kisses the hands of your Lordship and executes that which you have commanded her. She would be very happy, she says, to go where you are to see you."

At the end of October she tells M. Mary of St. Joseph: "Teresa is very well and recommends herself to your Reverence; she is very pretty and has grown a great deal. Pray to God for her that He may make her one of His faithful servants."

December 10th, to John of Ovalla, her brother-in law : " Teresa has not fever, although she has a little cold."

April 15, 1578, in writing to Fr. Gratian, she refers to Teresita's affection for one of his sisters, and her efforts to keep her in the monastery at Avila. " The nuns have determined not to let your sister (Mary) pass through this place without giving her the habit here. You would not believe how greatly they desire to please you. . . . They count all as nothing in their desire to have one of your sisters. And then the little Teresa! what does she not say! What does she not do! I myself would be very happy to keep her here."

It seems from this letter to Fr. Gratian, April 26th, that Teresita for the moment prefers the monastery at Valladolid to that of Avila; probably on account of this devotion to Fr. Gratian's sister, who is on her way there.

" And Teresa! what hasn't she done and said! She gets out of it very well, for she is discreet. She assures me that she will do what I wish; but we know perfectly well that she does not enter into our views. I have taken her aside and spoken at length of this monastery of ours; I told her, particularly, how it was established miraculously. She answered that it did not matter to her whether she were here or there. We thought we had succeeded a little. I saw, however, that she was sad. Afterwards she privately begged Señora doña Juana not to fail to take her to Valladolid, but without letting any one suspect her desire."

June 4th, St. Teresa writes to Mary of St. Joseph: " But Teresa! how she jumped when she received your package! It is extraordinary how much she loves you. I believe she would willingly leave her father to go to live with you. She grows in virtue and wisdom with her years. She is already allowed to communicate, and it is with no small devotion that she does so."

Almost a year after this, April 21, 1579, she mentions to Fr. Gratian: " Little Teresa is very happy and always the child she has ever been."

St. Teresa now goes to Valladolid, leaving Teresita convinced and content at Avila; she writes back to Don Laurence de Cepeda, July 27th: " Sometimes I find myself wishing Teresa were here, especially when we go into the garden. May God raise her to sanctity."

July 4th of the next year (1580) she writes at length from Segovia to M. Mary of St. Joseph of the death of her brother ; we give here only what she says of Teresita : " Our Lord has called to Himself His faithful friend and servant, Don Laurence de Cepeda. . . . We will see what disposition has been made in regard to the dower of Teresa. The poor child has lost much by the death of her father, who loved her so ; he is a great loss to the monastery as well."

Among the numerous letters of the Saint which show deep concern for the welfare, temporal and spiritual, of her little wards we find only one addressed exclusively to Teresita herself. It is characteristic and shows that her love for the child is in no sense a sentimental attachment, but that higher charity which proceeds not from the will of the flesh, nor from the will of man, but of God (St. John's Gosp., c. i).

" 1580, August 7th, Medina del Campo. To Teresa of Jesus, at Avila : May the grace of the Holy Ghost be with your Charity, my daughter ! Your letter has given me much pleasure, and since we cannot be together now, I am glad that mine procure some happiness for you. The dryness of which you speak shows that our Lord treats you like a strong soul. He wishes to try you to see if the love you have for Him in the time of joy remains true in aridities. To my mind, it is a signal favor that He accords you ; do not be at all troubled at this state. Perfection does not consist in sensible sweetness, but in virtue. Sensible fervor will come when you least think of it. As to the affair of that Sister, act in such a way as not to be influenced by it and reject the thought. Do not be led to believe that a thought, even a very bad one, immediately constitutes a sin ; this of which we are speaking is none at all. I would like to see this Sister in the dryness in which you are ; I do not think she would understand herself very well. But for her own good, we can desire this trial for her. When an evil thought comes to you, make the sign of the cross, recite a Pater Noster, or strike your breast, and try to occupy your mind with something else. You will gain only merits by resisting in this way. In spite of my desire to answer Sr. Isabella of St. Paul, I cannot, for lack of time. Please present her my compliments. As to you, it is only right that you should be the nun most dear to me. Give my love besides to Romero and to Sr. Mary of St. Jerome ; some one of you at least tell me of the latter, if only about

her health, since she does not write to me. Don Francis (Teresita's brother) is like an angel, and his health is good. He communicated yesterday with his domestics. To-morrow we leave for Valladolid; he will write you from there, for I have said nothing to him of this letter. May God keep you, my daughter, and make you as holy as I ask Him to. Amen. My compliments to all the nuns. To-day is the feast of St. Albert.

TERESA OF JESUS."

October 4th, Valladolid. To Fr. Gratian: "I have found little Teresa's letter charming."

October 7th, to the nuns at St. Joseph's, Avila: "Suppose Don Francis should make his profession. . . . Immediately after his profession the money should be divided between Laurence and Teresa of Jesus. She can dispose of her rightful portion as she wishes up to the time she pronounces her vows. It is clear that she should follow your counsel, but it is just she should remember her aunt Juana, whose necessity is very great. After her profession all the rest will be for your monastery."

Teresita's brother Francis who is here mentioned entered the Carmelite Order, but left it after the period of probation, not feeling that he was called.

In the following December the Saint writes to Don Laurence de Cepeda, Teresita's other brother, who had lately returned to Peru: "This death (of Don Laurence) has caused me more sorrow than any other, and good Teresita of Jesus feels it keenly. God, it is true, has given such wisdom to this child that she has supported this trial like an angel. She is indeed an angel, and an excellent nun, who is most happy in her vocation. I hope in the goodness of God she will resemble her father."

November 8, 1581, having gone back to Avila, the Saint writes to Mary of St. Joseph:

"I already knew that Sr. Gabriel was better. I had heard of her terrible illness from our Father. . . . This last news has been a great pain to me and to Teresa, who loves you always so much. She recommends herself to the prayers of your Reverence and all the nuns. If you could see her you would thank God for the way she understands perfection, and you would admire her judgment and virtue. Have the charity to beg His Majesty to help her to grow yet more in sanctity. The world is such that we cannot live in security. We recom-

mend her often to God. May He be blessed for all, but especially for having left me here ! Please pray for her and all the nuns."

As we shall see further on, Teresita's family wish her to return to them, and she, fearing they will take her away in St. Teresa's absence, is anxious not to be separated from her. It is this to which the Holy Mother refers when writing, November 29th, to Fr. Gratian :

"It seems impossible now not to take Teresita with me ; besides the doctor advises it. She is so afflicted at the thought of my departure, especially since the others have gone, that it will be necessary. She is very sad, and if anything unexpected should occur, I do not know what she would do ; I have thought it well to give her some hope, in spite of the concern it causes me. . . . The idea just comes to me that it would be inconvenient to take Teresa and Beatrix at the same time ; it is simply impossible to take them together, it would be a care to me ; on the other hand, Teresa could be some help to me, as she knows so well how to recite the Office."

A few days later, on December 4th, she again writes to Fr. Gratian : "They cannot annul the will (of Don Laurence) according to what the theologians say, without incurring mortal sin. It is quite necessary, I think, not to separate this poor child from me. After all, relatives can do nothing, and we will resist them firmly. If she is taken away, I shall not be without fear. She is suffering from a bad cold and fever. She and all the nuns earnestly beg the prayers of your Reverence."

Again in December she says to Fr. Gratian :

"Teresa is already well again ; we can, I believe, feel secure on her account. She manifests clearly her desire to be a nun, as you doubtless know . . . The scapulars are devotional ; Don Francis asked his sister for one . . . I find Teresa's message charming ; at this moment, it seems to me, there is no better message to send you than that of our affection."

December 15th she writes to Don Laurence de Cepeda, Teresita's brother, in South America :

"Sr. Teresa of Jesus is a great consolation to me. She is already an accomplished woman, she continues to increase in virtue. You would do well to follow her counsels. I could not help laughing

when I read the letter she addressed to you ; truly God Himself inspires her words, and she accomplishes what she says. May it please His Majesty to hold her by the hand. She is a subject of edification to the nuns. Her judgment is solid, and she will have, I think, an aptitude for everything. Do not fail to write to her ; she is very much alone. When I think of her father's affection for her, and the attentions with which he surrounded her, I cannot help complaining ; no one, in fact, thinks of considering her. Don Francis loves her very much ; but he can do nothing more . . . I refer you to the letter of Teresa of Jesus ; do what she counsels you and I shall be satisfied."

February 6, 1582, Burgos, to Mother Mary of St. Joseph :

"I have brought Teresita with me ; I was told that her family wished to make her leave St. Joseph's. This is why I did not dare to leave her at Avila. Her progress in perfection is admirable ; she sends her regards to your Reverence and the nuns."

Later on in the summer she writes to Mother Mary of St. Joseph, urging the nuns : "Please all pray for Teresa ; she is a real little saint, and she ardently desires to be professed." And further to the same, under date of July 4th :

"I count on going, with the help of God, to Palencia at the end of this month ; our Father has promised the nuns to leave me there for a month ; then I will leave immediately to receive the profession of Teresa ; she will soon reach the end of her year of novitiate, she wishes it had already come. Pray for her very particularly, you and your daughters, during this time, that His Majesty may give her His grace. Know that she has need of it ; if she has excellent qualities, still after all she is very young."

On September 1st, she writes from Valladolid, her last letter, to Fr. Gratian :

"I have not thought it my duty to go to that monastery (of Salamanca) on account of Teresa's profession which is approaching. To take her there with me would be impossible ; to leave her here at Valladolid more impossible still. I would have to have more time to get to Salamanca, to Alba, and then to return to Avila. Teresa is doing well, but how she suffered when she learned you were not coming. We hid it from her till to-day. I am rather glad, for she will learn by it how we must place little confidence in anything whatsoever,

except in God alone. This contradiction has not been wanting in usefulness to myself. It would be a great happiness, if with the help of God, we would get to Avila by the end of this month. It is not well, believe me, to drag this child about with me any longer from one place to another."

The holy Mother never reached Avila, but died at Alba de Tormes, October 4th, a little over a month after writing the above. Teresita was present at her death-bed, and witnessed that wonderful last communing with God during which the Saint remained in an ecstasy of fourteen hours, dying of divine love. Going on to Avila, Teresita was professed November 5, 1582, one month after the Saint's death, having just reached the age of sixteen. Later on she became Prioress of that monastery, and died September 10, 1610.

CARDINAL VAUGHAN AND AMERICANS.

PUBLIC opinion of England has, through the press, given expression to its estimate of the dead Archbishop of Westminster, the third since the Ecclesiastical Titles Act of 1851 inaugurated a new era in the history of Catholicism in England. With one accord England has recognized in him a worthy successor to Wiseman and Manning. Different from both, and with less claim to that striking originality which distinguished the genius of the two first Cardinals since the "Reformation," he was eminently fitted to respond to the peculiar demands which time and circumstances were destined to make upon the man called to the leadership in the affairs of the Church in England. His family associations, his distinguished personality, his innate respect for the traditions of his race and country, gave him the air of an aristocrat with that distance of manner which would have made it impossible for him to earn the title given to his predecessor "the people's Cardinal"; whilst his early attraction for the foreign mission work precluded any advance to the claims of learning which were so marked a factor in the influence wielded by Cardinal Wiseman. And yet if we go below the surface of things, we shall find that Herbert Vaughan all through life would have preferred the humblest labors of the missionary priest to the splendid

sphere of a noble ecclesiastic, and that his love for learning and his talent for imparting knowledge might have easily given him a prominence far above the average, had he chosen to devote himself to the cultivation of knowledge with the same devotion and singleness of purpose with which he sought to spread the kingdom of God as a simple priest, or later as administrator of a great diocese.

Nothing is so characteristic of the true worth of Cardinal Vaughan, nothing reveals to our mind the real fibre of his whole being, and gives us the right index to all his after-life, as the words inscribed on a little cart preserved as a relic of his early mission work in the college within whose shadow he wished to be laid to rest until Resurrection Day. It is a simple and commonplace inscription—"Herbert Vaughan, Mill Hill"—but, read on that little old wagon, it reveals to us the history of a noble man's heart from first to last. It marks the contrast between the *cariera* opened for him as a pupil of the *academia* of Noble Ecclesiastics in Rome which entirely suited his talents, and his preference for the life of a poor mendicant, subject to rule, doing the work of an Oblate of St. Charles. Whatever his gifts may have been, it is very clear that his ideal was the life of a self-sacrificing priest, under obedience, poor, in quest of souls; and seeing that the most abandoned field lay in the direction in which St. Peter Claver had pointed, he chose it, and gave to it all the energies of his young life, without any other thought or desire but that of making his earthly estate the occasion of a speedy martyrdom. He had inherited the spirit of sacrifice from his saintly mother. It was and is a characteristic of the Vaughan family. Many years ago one of his younger sisters, Clare, had sacrificed her life as a victim of love at the foot of the altar, and at the time of her death he had prayed that a like spirit might come upon him. "I have seen Clare," he writes from Amiens to Gladys, an older sister in England. "She was brought into the church, carried on a chair, very thin, much changed in face . . . She spoke about you and Teresa. Her eyes were all the time fixed upon the Blessed Sacrament. . . . She is immensely happy, nothing could exceed her joy—but she is purified, chastened and perfected, and therefore improved, and ready for admission into the bosom of the

Lord our God.—Let us pray to God, that we too may become purified and perfected here in this world."

In this spirit of self-sacrifice which animated his saintly sister Clare, we may safely study his own conduct throughout the period that followed; for the grain of the heart experiences no changes. When, many years later, he was informed that the Holy See had appointed him Bishop of Salford, he regretted it and expressed his apprehension with a candor which proved that he realized the great responsibilities of the office of a chief pastor. But after he had taken up the burden, told that in this matter his diffidence would be best corrected by simple obedience, he showed no lack of fortitude. One need only have watched the words and acts of the Bishop which during the later days of his episcopate became the initiatives of a hundred apostolic deeds at home and abroad, to realize that he never for a day contented himself with the glamor of his dignity. He was a careful and intrepid overseer in the vineyard of Christ; and for this men have criticised him as showing indiscretion by reason of the seeming severity with which he corrected those who erred. It is difficult to measure justly the acts of superiors, and leniency is often a crime when it permits the growth of poison-germs simply because they might exhaust themselves by being left alone. Cardinal Vaughan understood the value of his position, and he realized his power and influence as the chief ecclesiastic in the Catholic Church in England. Yet while he guarded with seeming jealousy the high estate of his princely rank as a Cardinal, his heart still breathed the atmosphere which had fostered the growth of Mill Hill, where missionaries were being trained for a most trying apostolic work. That mission-house, which had cost him his young heart's first real sacrifices, remained his primary attachment and love to the end.

"It is a pathetic fact that in his last days it was not the Church House attached to the splendid cathedral that Cardinal Vaughan chose for his last hours. In his early youth he had travelled almost all America to get the funds for a missionary college at Mill Hill. I used to hear people in California talk years after Cardinal Vaughan had been there, of the charm of manner, the unconquerable zeal, with which the young priest had done his work, and of the many and friendly recollections which he left everywhere behind him.

"This college at Mill Hill represented perhaps to Cardinal Vaughan an epoch more really dear than the days of his glory as an Archbishop and a Prince of the Church. For it was with Mill Hill that were associated all the bravery, suffering, privations of the time when he was an enthusiastic young priest, whom no dangers affrighted, no difficulties conquered. To create that missionary college he had not only travelled many parts of the world—and almost begged his way from country to country—but it was while doing that work that he lost liberty and risked life. He reached Panama during a period when the revolutionary and anti-religious party was in the ascendent, and when priests were forbidden even to administer the sacraments to the dying under penalty of imprisonment and even death. There was a plague of yellow fever raging at the same time, and Vaughan, without hesitation, went into the fever dens and administered the sacraments. He was arrested, and possibly for a time his life was in danger.

"Even then his college was not out of danger; he had dared to lay its foundations in his blood; but when he returned, apathy and pessimism proved enemies more dangerous than even the Panamaist revolutionaries. He had scarcely any resources; sometimes his few pupils and himself wanted even bread. One of the relics of the place is a cart with the simple inscription 'Herbert Vaughan, Mill Hill,' upon it. It was the cart in which the young priest used to go about getting provisions, and sometimes charitable offerings, from sympathizers. In time these difficulties were overcome, and the College is now a large and prosperous institution. When he became ill Cardinal Vaughan might, of course, have had the greatest houses in England as his resting-place. He was the intimate friend and associate of the Duke of Norfolk, and in the splendid spaciousness of that castle on the hill in the old town of Arundel the dying prelate might have looked out on all the glories of a great nobleman's historic seat. But he preferred to die amid the surroundings of his early and obscure days.

"It was to this college, built by his own wandering footsteps in many lands, that Cardinal Vaughan went to die. Here he found friends, sympathizers, and everything that can cheer the dying priest. He was wheeled around the grounds before the day of his death; and doubtless in these promenades he went over, as the dying do, the scenes of his past life which these grounds recalled. It was such a death as was appropriate to his life, with its external splendor of

position and power, and its inner heart of self-sacrifice and devotion."¹

The work of Mill Hill College and its mission, now and to come, is, as we have said, characteristic because it embodies the secret of Cardinal Vaughan's life. It shows more than any other phase of his public career how very different was the man from what the outside world could see in the aristocratic Cardinal Archbishop of Westminster. But apart from this the establishment of St. Joseph's Missionary College has special significance for Americans and should remind us of how deep a debt of gratitude we owe to the noble Cardinal. For, the first fruits of that zeal which made him ready to spend himself in the work of rescuing the Negro from the inherited and traditional degradation of his position, were to be gathered by America. The first missionaries of the Society who came to the United States labored with such success that in 1893, after Mill Hill Seminary had been in existence for twenty-seven years, the work called for a distinct organization which might meet the demands hitherto made upon the motherhouse in England. Accordingly an independent American society for the evangelization of the Negroes was established, and has since then been under the direction of Father Slattery, himself one of the Mill Hill missionaries. Thus the work of our Negro missions owes its initiative entirely to Herbert Vaughan, and in transcribing the story of the foundation of St. Joseph's Missionary Society we are recalling a chapter of the English Prelate's life which is essentially connected with the history of the mission work in the Southern States of North America. We presume on the permission of the *Tablet*, Cardinal Vaughan's own organ, which largely cites from data furnished by Lady Herbert of Lee, to present an authentic account of the foundation of St. Joseph's Mission College which has effected directly and indirectly so much good in the United States by the work it has done and the interest it has elicited in behalf of the black race.

The origin of the work thus sketched by sympathetic pen goes back fully forty years. It received its first official authorization from Cardinal Wiseman, to whom Father Vaughan had

¹ *Tablet*, July 4, 1903.

spoken of his desire to establish in England an institution for the education of priests who would pledge themselves to labor for the conversion of infidel nations. And the Cardinal not merely approved of the project but promised to coöperate with the young priest in carrying it out, because there seemed something providential in the circumstance which brought about the design of this foundation. It appears that many years before, Father Vincent Pallotti, the process of whose canonization has been opened in Rome, had, in remarkable terms, urged Dr. Wiseman to labor for the foundation of such a College in England. The desire of seeing this project carried out never passed out of the Cardinal's mind, but he had seen no way of attempting its commencement till the proposal of young Father Vaughan to give his life to it seemed to open a way to its fulfilment.

After Cardinal Wiseman had given his sanction to the establishment of the College, Father Vaughan set about to obtain a sufficient sum of money for making a modest beginning. At Mill Hill, eleven miles from London, a property was purchased on which stood a small villa residence.

“ Dr. Vaughan himself, with one student and one servant, began the work. What they endured during the first three years will never be known except by those who were witnesses of their struggles. The money previously collected had been invested in land and funds, so as to guarantee a certain number of burses. But these were so few that, as the students increased, there were literally no means for their support. It has been well said that the true meaning of poverty is the lack, not of the comforts, but of the necessities of life, and this painful experience was not wanting to the first missionaries in the new college. Often there was not even bread in the house, and then Dr. Vaughan would come to London in a cart and beg humbly from door to door. Marvellous, in some instances, were the answers they obtained to their prayers. On one occasion the students came in a body to Dr. Vaughan, and represented to him that the little dining-room which had been used as a chapel was in all ways too small and inconvenient for their numbers, and begged him to erect a new one. Dr. Vaughan replied that such a chapel would cost £200, and he had not a farthing. They must begin a novena to St. Joseph. The students did so, and on the day of its close the exact sum was received, unasked,

from two persons, one of whom had previously refused to contribute anything. In addition to privations of all kinds, Dr. Vaughan had to contend with every species of discouragement. . . . The excessive hardness of the life, and the badness of the food, also deterred many students from joining him."

It was not long before "the small nucleus of the future College had outgrown its original quarters, and with enlarged hope in the future, a new building was planned on a scale worthy of the work for which it was intended. But the means for carrying out so large an undertaking were wanting." An appeal was made, especially in the larger cities of England, which yielded considerable sums, and among other forms of donation the Catholic young men of Manchester, Leeds, and Sheffield combined to give from each town a pillar to the sanctuary. The United States and South America contributed generously in answer to the personal solicitations of Father Vaughan, who travelled about like a mendicant friar in order to interest Catholics in the object of his mission.

On June 29, 1869, "the first stone was laid with solemn ceremony by the Archbishop of Westminster. . . . The College, designed for the accommodation of 70 or 80 students, was completed and opened free of debt on March 1, 1871." The church had still to be built, and the first stone having been laid by Cardinal Manning on St. Joseph's Day of the same year, it was completed in 1873, and consecrated on the anniversary of its foundation in 1874.

College and church, with a beautiful Florentine campanile towering high from their midst, now stand conspicuous on a lofty eminence overlooking a rich champaign at its foot. More conspicuous still is the gilt statue of St. Joseph surmounting the topmost pinnacle, as he stands on a globe supported by the Four Evangelists. This statue is visible for twenty miles round, and is a noticeable landmark to travellers by the Midland Railway. A special indulgence of 100 days has been granted by the Sovereign Pontiff to all who thrice recite the *Gloria Patri* within sight of it.

"The misfortunes of France in 1870 gave Mill Hill the opportunity of extending its hospitality to brethren in distress. The missionary establishments of Paris and Lyons having been closed by

war and revolution consequent on war, Dr. Vaughan threw open the doors of the College for their reception, and there the refugees, arriving in various disguises, found an asylum and a welcome. Nor was the benefit on their side alone, for their host declared that the example of their fervor and zeal was 'more valuable than silver and gold' to his institution."

America was destined, as we have said, to reap the first fruits of the new growth. The colored population of the United States, enfranchised by the result of the Civil War, numbered nearly five million souls, who were for the most part sunk in the lowest depth of ignorance and illiteracy. In response to an appeal from the Bishops, to which the Holy Father gave his personal endorsement, four of the Fathers were sent from Mill Hill to the United States. "They publicly bound themselves by vow to be 'The Fathers and Servants of the Blacks, and to undertake no other work that might withdraw them from this special mission.' Dr. Vaughan accompanied the party in order to inaugurate the new enterprise, and reaching Baltimore early in December, installed his missionaries in a church bought from the Universalists for the use of the colored people, and dedicated to St. Francis. Great success attended the ministrations of the Mill Hill Fathers, and the churches reserved for the colored folks were filled with large and devout congregations, who showed a special aptitude for rendering the musical portion of the services. In order still further to extend the work, Dr. Vaughan, before returning to England, made a tour of the Southern States to select stations for additional missions, visiting Cincinnati, Louisville, St. Louis, Charleston, Savannah, Richmond, Vicksburg, Natchez, and New Orleans. New missions were subsequently opened in some of these places, including Louisville in Kentucky, Charleston in South Carolina, and Marlborough in southern Maryland." The first four missionaries, like their leader, are all dead, having laid down their lives in the fulfilment of their vow to the very last breath. Thenceforth the work was left in the hands of American priests, in the hope that the seed so generously planted and watered by the sons of Herbert Vaughan might continue to produce fruit.

UNDER THE CEDARS AND THE STARS.

XXXIII.

THE problem suggested itself, and a possible solution one day two summers ago, as I sat in a cleft of red sandstone, in a cathedra, or chair, improvised by the action of the sea far down in what are known as the Diamond Rocks at a certain watering-place. I was out of the shadow of the cedars ; and my limited horizon had faded out and lengthened into the boundless expanses of the ocean. Here, beneath my feet, boiled the surges ; and there was no break in the continuity of that mighty element, which tossed up yellow flecks on these rocks, washed the shores of Labrador out yonder, and hid in warm sunny nooks beneath the palms of Sorrento, or under the domes and minarets of Stamboul. Somehow, one's mind expands with this glorious element, and the great dome of the sky leans down north, south, east, and west, unmarred and unlatticed by branches or foliage ; whilst the constellations repeat their splendors in the false firmament that is created beneath these dark-blue waves. It is a place where one may think a good deal and without interruption, unless Nature is in a capricious temper, and is determined to woo your mind from abstract thought to her ever-attractive interplay of wind and wave.

XXXIV.

I had come down from another popular resort on the same coast, along the savage sea-line that is jagged and bitten into mercilessly by the unrestrained Atlantic ; and here, on the warm summer mornings, before the visitors at the hotel had finished their morning papers and correspondence, I had Nature, in her most lovely and attractive and terrible aspects, all alone to myself. Yet, it was not solitude. How could it be when there were beauty and music all around—the savage, untamed beauty of sea and rock and cliff ; and the more tender beauty of deep-sea pools here and there in the crevices—seapools, clear and green as the most fleckless emerald, and in their depths purple molusks, whose deep, rich Tyrian dyes contrasted with the limpid water ; and wonderful algæ of every shape and color, floating

and coiling and waving their long, cool flags, as the wind rippled the waters around them. And lest there should be here aught to mar the freshness and sweetness and purity of these tiny lake-lets, twice a day the great mother-sea poured in her living waters in deep channels, and flushed the cisterns with foam, which melted into glittering globes and sweetened and purified the rock-wells down to their lowest depths. And sea-gulls gleamed white and gray above the surges; and speckled sea-swallows dipped and flashed here and there from wave to rock, and from rock to wave.

XXXV.

There could be no solitude here, for voices were ever calling, calling to you; and you had to shade your eyes from the glare of sunlit foam, that not only dazzled and blinded at your feet, but floated up in a kind of sea-dust that filled all the air with sun-mists, and was shot through and through with rainbows that melted and appeared again, and vanished as the sunlight fell or the wind caught the smoke of the breakers and flung it back against the steel-blue, darkened sea without. Far up along the coast, you could see the same glorious phenomenon—a fringe of golden foam breaking helplessly against iron barriers; and, here and there, where a great rock stood alone and motionless, cut loose from the mainland by centuries of attrition, you might behold cataract after cataract of molten gold pouring out and over it, covering it for a moment in the glittering sheet of waters, and then diminishing into threads of silver as the spent waves divided into tiny cataracts and fell. It was again the eternal war of Nature, the aggressive sea, flinging its tremendous tonnage of waters on the land; and the patient rocks, washed and beaten and tortured, for ever turning their patient faces to the sea.

XXXVI.

Why doesn't all the world come to Ireland at least for the few days of quiet breathing and torpor which summer brings, and which even the most exacting Shylock of the modern world must allow? If I were a Cræsus-philanthropist, such as I have already described, I would take from out all the factories and workshops of

the world those pale mechanics, those anæmic and wasted women, and bring them here. I would take them from the stifling atmosphere where they breathe poison, and fill their lungs with the strong clean salt air from the sea. For the rumble and thunder of machinery I would give them the ever soothing sounds of winds and waves. For the smell of oil and rags, and the odors of streets and slums, I would give them the intoxicating perfume of winds odorous from their march over purple heather and yellow broom, and the subtle scents that breathe from seaweeds washed with brine, and exhaling its sweetness and strength. And I would say to them: Here, rest and forget! Plunge in these breakers, sleep on this heathy hillock; read, and pause, and think all day! The cares of life have no place here! They have "folded their tents like the Arabs." There is nothing over you here but the blue dome of Heaven, and the Eye of God looking through!

XXXVII.

The English have long ago discovered these nooks of Paradise on the Irish coast. They have so completely monopolized one or two down there in the kingdom of Kerry that they feel quite resentful since the natives have found out those beauty spots, and are actually courageous enough to demand a right to share them. And here on this wild coast you will see a solitary Briton, a bewildered and almost panic-stricken mortal, pale-faced, thinly bearded, spectacled, with the field glass slung around his shoulders and something like an alpenstock in his hand. He looks rather fearfully around. He is outside civilization, and he does not know what is going to happen. He is quite astonished at the temerity of these young gentlemen in white flannels, and these young ladies in tennis costume, swinging their bats gayly, as they mount the declivity towards the broad plateau above the sea. By and by, his nerves cool down; and if he can pick up courage enough to answer your kindly greetings, you will find him a bright, clear, intelligent soul. He is just come from the Bodleian, or the British Museum. The smell of books and mummies hangs around him. He, too, needs the sea!

XXXVIII.

But all these bronzed and ruddy Irish, with health and life in every movement, feet that spring lightly from the turf, clean, ruddy bodies, as you see when they plunge from rock or spring-board and cut their way, like natives of the element, across the sea, what are they doing here? Taking their holidays? There are no holidays in Ireland; for every day is a holiday. We take the best out of life, and laugh at the world pursuing its phantoms across the weary wastes bleached with the bones of the unsuccessful and the fallen. We don't teach the philosophy of the schools well; but we practise the philosophy of life perfectly. So thinks, evidently, my statuesque Englishman, whose nerves are somewhat startled by our exuberant spirits. So think these German lads, who, amazed at Irish generosity, believe the donors of these innumerable sixpences millionaires, although the donors may be as poor as themselves. So think these two lonely Italian brothers, who vend their pretty artistic paper-weights at fabulous prices. They are Garibaldians, if you please, brought up to believe that a government of priests is the worst in the world. They have been beaten into orthodoxy by the old Irishwoman, who feeds them as if they were her own children, and thinks she has a right therefore to chastise their irreligion. But all carry back to their homes the idea that the Irish are the freest, gayest, most irresponsible people on the surface of the earth.

XXXIX.

It is evening here. The sun has just gone down over there towards America, with all the pomp and splendor of cloud curtains and aerial tapestries; and the sea swings calm, acknowledging the prescriptive right of the vesperal-time to peace. The wealthy classes, who have just dined, the more modest people, who have just had tea, are all gathered pell-mell here before the handsome villas that crest the summit of these cliffs above the sea. Just here, inside the sea-wall, between two priests, sits an aged Archbishop, the weight of eighty winters bending his broad shoulders as he looks across the darkening bay and thinks of many things. Undeterred by rank or splendor, for there is a kind of glorious communion here, crowds of young lads and girls throng the sea-wall. A German band is playing Strauss and Waldteufel waltzes.

But it is not dance music these Irish want. They demand the *Lieder* of the Fatherland. For every penny they give for a waltz, they will give sixpence for a German song. A young Bavarian, fair-haired, blue-eyed, will oblige them. And there, above the Atlantic surges, on this wild coast, the strange, sweet melodies, learned far away in some woodman's hut in the Black Forest, are entrancing Irish hearts, which understand not a single articulate guttural or labial of the foreigners, but feel the magic of the music stealing their senses away. And then the strangers reciprocate. And a hundred voices sing: *Come back to Erin, mavourneen, mavourneen!* to the accompaniment of violoncello and bassoon.

X L.

Passing along the corridor of my hotel that night on the way to my own room I was accosted by a friend. After a few minutes' conversation he invited me to his room. Oysters and champagne? No. A game of nap? No. A whole family, three generations of them, were gathered into the father's bedroom. They were saying their night-prayers before separating for the night. The aged grandmother was reciting the first decade of the Rosary as we entered. We knelt. When she had finished the decade, she looked around and said: "Alice, go out!" Alice was a tiny tot of seven summers. She promptly took up the recitation, repeated the form of the meditation, as found in Catholic prayer-books, and slowly and sweetly "gave out" the decade to the end. The grandmother looked around again and called out: "Go on, Willy!" Willy was the father, a gray-haired man of fifty-seven. To the mother's imagination he was but the child she carried in her arms half a century ago. Willy finished; and the aged mistress of ceremonies called out, now a grandchild, now the mother, until all were finished. Then the children kissed "good-night!" and departed. Across the yard, which is also garden,

All night have the roses heard
The flute, violin, bassoon;
All night has the casement jessamine stirred
To the dancers dancing in tune.

They kept me awake

Till a silence fell with the waking bird
And a hush with the setting moon.

XLI.

And this was the subject of my meditation the following morning, as I sat in my perch there above the sea. Here is the world's great secret solved. Here is the dream of the gentle mystic, Novalis, realized. Not that the scheme has yet rounded to absolute perfection here. The material and subordinate element has to be developed as yet to supplement the spiritual forces that are alive and active. But all the possibilities of such a perfect scheme of human happiness as Novalis dreamed of, are here,—Nature with all her magic beauty, Art in embryo, but with every promise of speedy and perfect development, and Religion, holy and mysterious mother, overshadowing all. Comfort without wealth, perfect physical health without passion, ambition without cruelty, love without desire, the enjoyment of life without forgetfulness of eternity, the combination of temporal and spiritual interests, gayety without levity, the laugh that never hurts, the smile that is never deceptive,—clean bodies, keen minds, pure hearts,—what better world can philosopher construct, or poet dream of?

XLII.

I choose this watering-place rather than the former as both the type and theatre of what we may expect, when some great constructive spirit comes along from eternity to harmonize apparently rival elements, and bring all into the perfect symmetry of a *Civitas Dei in terra*. Because here there was a leaven of worldliness and pleasure; there religion dominated and interpenetrated everything. The place seems more a shrine than a fashionable resort. If one did not know otherwise, he might mistake that lonely hamlet, undistinguished except for a few monster hotels, there on the brown moorland, seven miles from a railway station, and with only the thin sea-line in the distance, for a La Salette or a Lourdes. How otherwise shall you account for those gray-haired priests waiting from five o'clock this summer morning for the sacristy door to be opened? How will you explain the constant succession of Masses at five different altars from five o'clock to ten, each Mass followed by an immense and fervent congregation? How will you interpret the constant stream of devout worshippers that passes into that church all day long, to make visits, follow the

Stations of the Cross, recite the Rosary, etc.? Pleasure-seekers and health-seekers, where are they? God-seekers and soul-seekers rather, for never a mission or retreat was attended with such passionate fervor and piety as these well-dressed worshippers exhibit, as they seem to grudge the time at the spa or at the sea, or on the far cliffs, as so much stolen from God.

XLIII.

And just there, look! Across that light of sea sleep the three islands that link us with the past, and whose traditions, were we otherwise, would shame us. They are *Aran-na-naomh*, Arran of the Saints, where rests the dust of thousands whose lives were heroic. You are at the end of civilization, and the beginning of heaven. There is not in the world so savage a spot as that where I stand. It is a huge plateau or shelf of limestone rock, pitted and marked by immense holes where the eternal rains have worn the soft limestone. Beneath my feet the devouring sea is thundering and bellowing through deep sea-caves where all the finny monsters of the sea might hide forever, and never be found. There is no gentleness here! It is not

The blind wave feeling round his long sea hall
In silence

you hear, but the savage waves leaping and tearing with aggressive fury through every vantage point created by their ceaseless and never-ending attacks. It is a place for the hermit and the saint; and mark you! O world-dreamer, and far-seer, the hermit and the saint must again resume their rightful places in the economy of new orders and systems! You cannot do without them. They symbolize the rest and the gracious peace which the world will ever stand in need of.

XLIV.

But here in this more fashionable place there is something more of the human element; and it makes things more interesting to a student of humanity, although they may not reach such sublimity in idea or feeling. And as it is this commingling of the human and divine that will form the great principle or organic constituent

of the commonwealth that is to be, it makes an apter subject for study than society where religion not only predominates, but is everything. For it is easy to solve the problem, Religion alone; and it is easy to solve the problem, Humanity alone! But to combine both in one great republic of reason, each fitting in and harmonizing with the other, with no repellent principles underlying the structure of either, but both coöperating to develop all that is best in nature, and to eliminate all that is evil—here is the great problem to be solved by some master-mind under the distinctly unfavorable circumstances of modern European life; or to be solved naturally from some such condition of society as that which we have described, and which seems to be the peculiar prerogative of this Catholic land of ours.

XLV.

I think all unbiased minds, anxious for this union of culture and religion, would choose this our country for the experiment. All conditions seem happily placed for the working-out of the gigantic problem. It would be no place certainly for a Voltairean scoffer; for the omniscient, yet agnostic scientist, or for a modern Ibsenite, who would pin his faith to the prophets of naturalism. I am quite sure that if I were to place this book of Tolstoi's in the hands of any young girl who is now sitting on these crags that overhang the Atlantic, she would fling it into the sea before she had read a dozen pages. I am quite sure, if I told any of these ecclesiastics who mingle so freely amongst their people here, the story of Parson Brand, he would at once say that the stoning and subsequent interment of that idealist in an avalanche was richly deserved. For, somehow, eccentricities of any kind are laughed out of court here; and for a sentimental people, it is wonderful how they have caught and retained the sense of that *juste milieu* that lies at the bottom of all reason and all order.

XLVI.

The two things that seem to have preserved the buoyancy of this people hitherto are the total absence of the habit of introspection, and their ignorance of the neurotic literature of the age. It is quite true that their feelings, with surprising and painful quickness, leap from depression to exaltation, and *vice versa*; but

this swift succession of feeling is emotional, and not intellectual. Except on the occasion of confession, in which they are strongly advised to be brief and definite, they never look inwards to scrutinize motives or impulses. They know nothing of psychological analysis of themselves and they are content to measure others by what they see, without desiring to unveil and pry into the hidden sanctuary where rests that Holy of Holies—the human soul! And hence there can be no morbidity here. They look, like children, at the surfaces of things, and as these surfaces are mostly smooth, and it is only beneath there is the ruffling of tempests, they are content to take life even so, and say, All is revealed, and all is well!

XLVII.

It is a negative constituent of happiness, too, that hitherto they have never heard of the strange modern literature that, commencing with this morbid analysis of human thoughts and motives, ends in revolting realism and dreary pessimism. They know nothing of the *Weltschmerz*, have never heard of Parson Manders or Rosmer Solness with his dreary verdict on his life: "As I look backwards, I have really built nothing, and sacrificed nothing to be able to build." Oswald Alving is as yet a stranger; and happily the sculptor Rubek with his Irene and Maia are unknown names. They would not class the creator of such types with Shakspeare, even if they knew them. In fact, they are a healthy people, and just as they never will be taught to appreciate high venison or rotten Stilton, so, too, they have not reached as yet that intellectual status where nerves seem to be everything, and healthy thought is not only unrefined but morbid. In fact, some one has called it:

Mundus mundulus in mundo immundo.

XLVIII.

Will all this last? Ah, there is the problem I am trying to solve here on this rock-shelf above the immaculate sea. Will not the *Zeitgeist* come along and seize these island people, as it has seized the world without? How can we stop the process of the suns, or turn back the hand on the dial of time? And if edu-

cation has to advance, as it is advancing by leaps and bounds, must not the literature of introspection and bad nerves and pessimism creep in gradually, and affect the whole mental and moral life of the country? And then, what becomes of your physical and spiritual health, and the beautiful happy balance and poise of faculties, neither enervated by disease nor warped by intellectual misdirection? It is a big problem; and push it as far back as we like, it will loom up suddenly some day, and demand a solution; or an unmolested influence, such as we see unhappily bearing bitter fruit in other and less favored lands.

XLIX.

It is hard to imagine such a revolution in a nation's ideas as this supposes; and as I study this strange people, here in their humid climate and surrounded by a misty and melancholy ocean; as I see them watching dreamily the sunsets over the western ocean, as only a poetic people may; dancing in ball-rooms to-night until twelve o'clock; reverently worshipping at the morning Mass; returning to their hotels, dripping brine from dress and hair; spending the day in excursions and amusements, but always ending it in the parish church; and, as I think you cannot move in any circle of society here, or change your location, or stir hand or foot without coming bolt upright against God; I conclude that a genius so varied and exalted will never long suffer itself to be linked with the spirit of the age or any other spirit of darkness, but will always rise above mere materialism on the wings of the poetic idea, and always keep within touch of reality through its moral and religious instinct. I doubt if Ireland will ever produce an Amiel, or a Senancour, or a Rousseau.

L.

But the Man of Letters will come; and the Man of Letters will always set himself in opposition to what he is pleased to designate sacerdotalism. Literature and dogma have never yet been taught to go hand in hand. For literature has a dogmatic influence of its own; and believes its highest form to be the didactic. Unlike Art, whose central principle is "art for its own sake alone," Literature assumes and has assumed in all ages, but more especially in mod-

ern times, the privilege of "guide, philosopher, and friend" to the world. Hence, we find that the worst forms of literature are excused on the ground that they teach a lesson. "Anna Karénina," "Resurrection," "Ghosts," "Lourdes," "Rome," "Paris," are all sermons, told with all the emphasis, not of voice and accent, but of a horrible realism that affects one's nerves more terribly than the most torrential eloquence. And now that literature is pledged to preaching, it is doubtful if it ever will drop the rôle. And so the Man of Letters will come to Ireland, as he has come to France, to England, to Germany, and with him the seven other spirits, *Zeitgeist*, *Weltschmerz*, etc., to abide and take up their home, or to be exorcised and banished summarily and forever!

LI.

And all the spirits have one enemy, and but one—the spirit of religion. This was the *L'Infame* of Voltaire, who dreaded it so much that he would banish from his republic of atheism even the ancillary arts of poetry and music and painting. Everything that savored of idealism, and appealed to aught but the senses, was ruthlessly ostracized. The fight in that unhappy country of his between the man of letters and the priest, between literature and dogma, lasts to this day, with such lurid manifestations, as French Revolutions, Carmagnoles, etc. Then came the man of letters in the shape of the scientist, also banishing from human thought everything that savored of the ideal, everything that could not be peered at in a microscope, or examined in a test-tube. He has passed, too, but left his mark on the religious tone of England. Now comes the man of letters, with his religion of humanity, from the steppes of Russia to the Scandinavian mountains, and thence to the mud-dykes of Holland; and he, too, comes in the name of religion, with priests and ritual and ceremonies—above all, with dogma—the dogma that man is supreme, and there is no one like him in heaven or on earth.

LII.

And I can forecast the time when the people of destiny, here by the wild seas of the north, and right in the gangway of the modern world, will have to face and examine the dogma of

this modern literature. Nay, I can even see certain vacillations and soul-tremblings under the magic of the sweet and delicious music of language, attuned and attenuated in accordance with the canons of modern, perfect taste. But I know that the sturdy character of the people, stubborn after their eight hundred years of fight, and their religious instincts which nothing can uproot, and their power of adapting all that is best in life with all that is useful for eternity, and, above all, their sense of humor, will help them, after the first shock, to vibrate back towards their traditional and historical ideals, and finally settle down into the perfect poise of reason and religion combined. They never will accept literature as dogma; but they may turn the tables, and make their dogmatic beliefs expand into a world-wide literature.

LIII.

That is just the point. Can literature be made our ally, as it has hitherto been our enemy? Are literature and Catholic dogma irreconcilable? He would be a bold man who would assert it, with Calderon and Dante before his eyes. But we do not sufficiently realize and understand that poetry, romance, art—everything that idealizes, is on our side. If Voltaire banished from the republic of letters everything that savored of chivalry, enthusiasm, poetry, heroism, it is quite clear that these must have been recognized as the allies of religion. And when the inevitable reaction took place, one by one these ambassadors were recalled, and at length religion was accepted and enthroned in the very places where she had abdicated or been expelled. So, Walter Scott's Waverly Novels prepared the way for the Tractarian Movement, and became its initial impulse; and Tieck, Novalis, the Schlegels, who formed the romantic school in Germany, prepared men's minds for Catholicism by recalling the ancient glories that filled every city of Europe with churches and cathedrals, and the galleries of Italy with priceless and immortal art.

LIV.

Just as I scratched these words in pencil in a note-book, I became aware of a figure beneath me, standing in a hesitating way on a great shelf of rock that sloped down into a crystal pool of

sea-water. It was a young student, and I thought: "He wants to bathe, and no wonder. Yonder bath of crystalline purity, improvised by Mother Nature, would tempt a hydrophobic patient. He is shy about disrobing in my presence, so I will leave him alone with the luxury." No! he didn't want to bathe. He wanted a chat. Might he take the liberty, etc., etc.? By all means. He was very young, but I am not one of those who believe that to be a young man is a crime. If the ideas of youth have not an autumnal mellowness, at least they have all the freshness and elasticity of spring. It is good and wholesome to talk with the young, not for what they may learn, but for what they impart. It is good to see young hopes unfolding, and young ambitions ripening, and young eyes looking boldly and unflinchingly along the road which we have trodden, where we have leaped some pitfalls and fallen into others, and have now very little left of the weary journey but its dust, and sweat, and languor. And my young friend was buoyant. He wanted to know everything, and to try everything. The red light of the dawn was on his wings, as he tried to soar in the empyrean.

LV.

All was on his side—youth, enthusiasm, health, hope; he felt he lacked but one thing—knowledge. Not wisdom, mind! What youth ever deemed he lacked wisdom? But he felt there were certain things hidden from him, and but dimly revealed; and he wanted to tear away the veil and see them in all their naked truth. He intended leaving Ireland and going abroad. It did not matter where. He wanted work, and arduous work, and difficulties and trials. Otherwise he could never find his manhood. Missionary life in Ireland is merely running a knife through a cheese. You couldn't call that work—could you, now? But he felt—he was modest enough to admit it—that the difficulties he sought to confront and conquer were of an intricate nature, inasmuch as they sprang from souls; and he was reverent enough to say that man's soul, be it the soul of a poet or a hind, is a kind of Holy of Holies, only to be approached with a certain awe, and, above all, with the shoes off the feet, by which I think he meant purity of intention. And, furthermore, as it was not likely that he would go amongst savages to teach them to wear blankets and abstain from roast

baby-fingers, he thought that the souls he wished to conquer might need reasoning with, if one were ever to understand the crypts and labyrinths that wind their dark and devious ways through modern human thought.

LVI.

Would it not be well, then, to make a study of such souls; to try to understand them; above all, to get on to their standpoint and to see through their eyes? How do they regard us? How do they deal with all those complex situations in which men will find themselves, in spite of every effort to keep themselves free or disentangle themselves? And surely, if progress means passing out from the homogeneous to the heterogeneous, and if this is the most progressive of ages, the multitude of thoughts that vex, emotions that stir, principles that guide, passions that mislead, must be beyond counting. But these we can never understand, so utterly different are our own surroundings, unless we have the faculty of going out of ourselves and entering the minds of others. Experience alone can thoroughly teach this; but experience of this kind comes to one priest in a million. How, then, shall we know these secrets? Well, the literature of a world is the mind of the world placed articulately before us. Literature is the world's general confession, because it is the revelation of certain minds, which owe all their success to the fact that they have caught up the spirit of the age and rendered its voiceless agony articulate.

LVII.

Now, the malady of this age is Ennui—the eternal getting tired of, and wearying of monotony—in religion, art, science, and literature itself. Heresy is ennui of the sameness of rite, ceremonial, and prayer. Hence we see many who have entered the Church from emotional or æsthetic impulses very soon tire of such monotony and drift back to the “variety theatre” of their youth. Furthermore, infidelity is the delight of despair. There is a certain paroxysm of pride in defying or denying God. Milton has put it in the souls of the rebel angels. It is the ecstasy of the lost. Dante never understood it. Hence, amongst all his reprobate, there are no defiant souls. All are despairful, or ad-

mit the justice of their punishment. Why? Because infidelity did not exist in Dante's time; and to his great Catholic mind it was inconceivable. But if any Dante or Milton could arise now, he could impersonate another phase of the malady in the ennuyés and the defiant. Yes, the passion for change and the revolt of the intellect are amongst the many symptoms of this overwrought and frenzied age.

LVIII.

It is one of the reasons, my young student-friend, why theories and systems are always acceptable to the human mind; dogmas, never! The former place no shackles on the intellect. You can move easily to and fro beneath them, or cast them aside altogether. But dogma binds the intellect, and the intellect chafes beneath it. You must break the neck of *non serviam!* before the head bows beneath the keystone of the arch. And, strangely enough, this is just what modern science, nay, even what modern literature is doing, it may be unconsciously. The man of letters is the Samson of the New Revolution. He preaches man's perfectibility, and shouts liberty, fraternity, equality, whilst allowing his axe to fall on his unhappy victims. And the world will one day wake from the horrid dream, and demand a return to common sense, and a sane understanding of man's relations with the universe. The hermits in the deserts of science must be also visionaries; and the apparitions are for the most part diabolic.

LIX.

What, then, have we to teach the world, that is, if the world will condescend to listen? Simply a return to common sense and a little repose of the spirit. To this end, men must seek God and Nature a little more; self and society a little less. The great Master and Model, after His day's labor in the squalid towns, or along the dusty roads of Judea, went up at night into the mountains to pray. Even He sought solitude as a balm and sedative for tired brain and nerves. Hence I hold that monasticism sprang from a necessity of nature, as well as from the decree of God. The deserts of Nitria and Libya were little paradises of peace after the maddening whirl and excitement of Greek or Roman cities. But, even in the desert, even here, my young student-friend, be-

side the barren sea, we must keep away from analysis and introspection, and maintain our souls on the perfect poise which we witness everywhere in nature. Mark the swing of that sea, the return of that star. All is obedient to law. There is no liberty anywhere. The tides are chained to the moon; the star runs in its appointed groove. They do not ask the why or the wherefore. They are content with their equilibrium. Why should man's mind alone be lawless and untamed?

LX.

My young student didn't quite see the bearing of the parallel on the question he had originally propounded. But he will later on. He went his way, I am afraid, dissatisfied. And immediately beneath me, fifty feet or so, and on the shelf of rock where I had seen him, stood a youth and a young girl. They were conversing earnestly. And then the former knelt on the rock, and with some sharp instrument cut deep into the stone, his companion watching intently. They, too, went their ways; and I was curious enough to see what he had cut in the rock. It was a circle within which were the magic letters A and R. It was the first act in a little drama. Next morning we were horrified at breakfast to hear that a young law-student from Dublin had just been drowned in the bay. He had been an expert swimmer, had slept late, and essayed to swim across the neck of waters that connected the inner bay with the ocean. He had been seen to cross half way over, then to fling up his hands and sink. There was no help at hand. All the great swimmers had gone back to their hotels.

LXI.

There was great gloom all day over the little place. In the evening I was in my usual perch in the cliffs. The sun was setting amidst all the gorgeous magnificence of a clouded but not darkened sky. One solitary figure fifty feet beneath me watched it. Then I saw that infinitely pathetic human gesture, the secret wiping away of a tear. She turned, and bending down she traced with the sharp end of her parasol the letters on the rock, and then the round circle that clasped them, several times. There was no mistaking Act II in the little drama. "Here last evening

we stood, and here, etc., etc. And now I am alone, and he—." An hour later I entered the parish church to say my evening prayer. My student was making the Stations of the Cross; and the young bereaved one was kneeling at the feet of *Christus Consolator*. I did not hear a word. But I knew what she was saying. They were the words of Martha and Mary. "Lord, if Thou hadst been there! But now I know that whatever Thou askest of God, He will grant Thee." What did she want? His poor body was out at sea, half-eaten by the sharks. That she should never see more. What then? What these Irish, student or soul-friend, seem to be ever dreaming about—One Soul!

LXII.

Here was a direct exemplification of that saying of Novalis: "Absolute love, independent of the heart, and grounded upon faith, is religion. Love can pass through absolute will, into religion. We become worthy of the highest being only through death, atoning death." To a superficial mind it sounds sentimental. We must understand how deeply those mystics felt, as well as how serenely they thought, before we can see the occult meanings that lie deep down beneath their expressions of feeling, or the embodiments of their ideas. In all cases, they seem to have thought with the heart rather than with the brain. Their ideas came forth not cut, chiselled, and chilled by mere mental evolution, but rough and warm from the mould of the deep sympathy that lay between them and nature and God. Nor is this emotionalism by any means foreign to the spirit of religion. Nay, rather it is its spirit and its form. The absence of natural affection is considered by St. Paul one of the distinguishing characteristics of Paganism; and he who had earned that most illustrious of all titles, "the beloved disciple," and whose picture by Albrecht Dürer of Nürnberg is taken to be an exact portrait of Novalis, is also the apostle of love. There is something in it after all, and cold intellectualism might do well to study its effects and manifestations. How well it would be for us all if we could believe, in his own spirit of splendid optimism, with Novalis, that "love is the final end of the world's history, the Amen of the universe."



LUMEN IN COELO.

THOU Light in Heaven, beyond the rim
Of human ken still pinnaced
In loftiest ether dim,—
With voice indeed unskilled

To sing thy praise, we yet can pray :
Shine still on us from Heaven afar
With undiminished ray,
O “Ever-friendly Star” !

H. T. HENRY.

Overbrook Seminary, Pa.

Studies and Conferences.

EARLIEST EVIDENCE OF CHRISTIANITY IN CHINA.

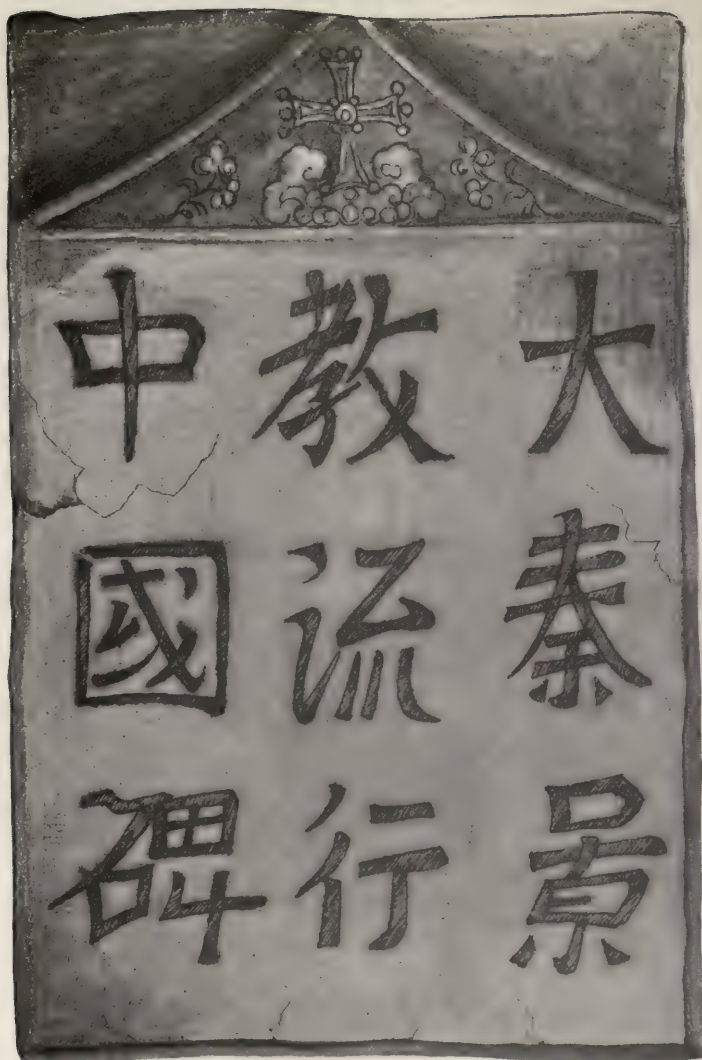
The current volume of the *Civiltà Cattolica* contains an interesting sketch¹ of an old monument unearthed in China during the seventeenth century, which shows that the Catholic religion had been introduced into that country long before the Saxons were converted to Christianity under the Carlovingian Emperors in Germany.

When, in 1517, Ferdinand Perez Andrada rediscovered, so to say, the Chinese continent, the Portuguese were allowed to found a colony upon the island of Sancian. Here, some thirty years later, St. Francis Xavier died, without being permitted actually to enter the land in which he had hoped to announce the glad tidings of the Gospel. Twice in the spring and autumn each year Portuguese merchants were allowed to pass the outer boundaries of the Celestial Empire for the purpose of trade. It was on one of these occasions that Nuñez Barreto, the Jesuit provincial—and shortly after him the Franciscan friar, Caspar a Cruce—gained entrance into the district of Canton. But these were not the first missionaries to China. Two hundred years before St. Ignatius had founded his magnificent army for the defence and propagation of the Kingdom of God, the sons of St. Francis of Assisi had been drawn to China in search of souls. Father John of Monte Corvino had entered Peking in 1292, where the Venetian traveller, Marco Polo, was at the same time enjoying the hospitality and confidence of the Emperor Cublai Khans, with full freedom to exercise and teach his religion. There are records also of those same times to show the existence of numerous flourishing Christian communities throughout the Chinese Empire which claimed their origin by tradition from the time of the Apostle St. Thomas. As a matter of fact, these Christians were tainted with the errors of Nestorianism, due probably to the preaching of missionaries sent to their

¹ "La Stela di Singan-Fu, monumento cristiano dell' VIII secolo in Cina." Serie XVIII, Vol. X, June 20, 1903.



CHRISTIAN MONUMENT OF THE EIGHTH CENTURY IN SINGAN FU (CHINA).



INSCRIPTION OF UPPER SECTION OF COLUMN.

(Enlarged. See over.)

country from Antioch, where that heresy was flourishing during the seventh century.²

At any rate it happened in 1625 that a Jesuit missionary, supervising some excavations near the city of Singan in the province of Schensi, discovered a large stone monument which contained a Chinese inscription indicating a Christian origin or relationship. At the head of the inscription was a cross prominently carved in relief. This might, of course, stand for some Buddhist epigram, frequent enough in the Chinese script of ancient date. Hence many of those who had attempted to decipher the legend in stone, believed that this was simply a Buddhist inscription. A portion of the slab was covered with Syriac characters, and these were supposed to be Sanscrit letters or figures which for a time no one attempted to interpret. Later on the inscription was more closely examined by two Jesuit scholars familiar with both Syriac and the old literature of China; and these (Fathers Frigault and Smedo) established its Christian origin, a fact now universally admitted.³

What directs our special attention at this time to so interesting a relic of the early introduction of Christianity in China, is the fact that the evangelization of China is about to receive new impulses from our own country. The recent massacre of twenty thousand Christians through the uprising of the "Boxers," with the connivance of the Imperial Government, has, as appears, brought about a reaction, which is likely to force the "open door" not only for commerce and civilizing influences generally, but especially for Christianity. It will be remembered also, that our Philippine possessions not only border very closely on China, but contain a considerable Chinese population. Our missionaries, therefore, who formerly made their preparation for entry

² The chief error of Nestorianism was the assertion of a dual personality in Christ. It implied that the divinity was entirely separated from the humanity of Christ; that He represented two distinct persons; and that Mary was the Mother of the Man, Christ, only. Catholic faith teaches, on the other hand, that, since the Second Person of the Godhead assumed our human nature, there are indeed *two natures* in Christ, but these two are united in *one person*; and that thus Mary, being the Mother of Christ, is justly called the Mother of God made Man.

³ P. I. E. Heller, of the University of Innsbruck, Tyrol, has published the history, text and translation of the monument, under the title *Il monumento nestoriano di Singan-fu*.

into China almost exclusively from Macao, will probably find it more convenient hereafter to acquire familiarity with Chinese customs and language, upon the American territory of the eastern islands, and thence cross the famous wall of Tschin-Ki-Hoang. And may it not be an aid toward gaining access to the strongly prejudiced mind of the yellow race, if our Christian missionaries can appeal—similarly to St. Paul when he pointed to the altar of the unknown God of the Athenians—to the faith of their Mongol ancestors of fifteen hundred years ago?

The monument of Singan-fu is a monolith slightly tapering toward the top, about ten feet high, three feet wide, and a foot and a half thick. It consists of three parts, the base supported by the rude form of a turtle, a figure which in the Eastern conception represents the slowly moving foundations of the earth. Upon this base rises a rectangular shaft or trunk, about six feet by three in dimension, and containing the main body of the inscription. The shaft is capped by a semicircular stone which contains a curiously carved relief representing two dragons, strangely entwined, and upholding in their left claws a round object, presumably a pearl, which forms the centre of the stone. It is well known that the dragon is the symbol of Chinese rule, and the figure of the dragon is often pictured in the attitude of lifting a pearl toward the clouds. This image corresponds with the Chinese expression, "The dragon is in love with the clouds and the pearl;" and perhaps expresses the idea that noble aspirations toward things celestial are characteristic of the imperial dignity of the Chinese dynasty. The pearl itself forms the apex of a triangle which rests upon a square tablet containing nine ideographic signs in the old Chinese script. These are to be read, beginning at the right hand, downward. The triangular space itself contains the figure of a Latin cross, with ornamented corners, and rising out of the clouds. On each side of the clouds, at the lower ends of the triangle, are branches in flower, all roughly chiselled in the stone.

Without attempting any detailed interpretation of the symbolic meaning of this part of the monument, the thought suggests itself that as an expression of Christian doctrine the figures adopting the native forms of imagery are intended through the latter to lead the mind toward the higher Christian ideal. Thus

the priceless pearl guarded by the imperial power which is symbolized in the double dragon, is the faith of Christ supported by and attained through the Cross. The Cross itself, expressive of the religion of Christ, springs from a heavenly source, symbolized by the clouds. The flowers are emblems of life, beauty, and goodness, emanating from, and encompassing the religion of the Cross. This thought is in harmony with what must be regarded as the most important feature of the monument, namely, the inscription.

THE INSCRIPTION.

The inscription consists of thirty-two lines in old Chinese script, reading from the right downward, and covering about two-thirds of the frontal surface of the stone. The lower third is taken up with twenty-five lines of Syriac script, to be read from left to right. Here and there Chinese forms are introduced into the Syriac writing.

Down the sides of the column, in long lines, broken in various places, there are lists of proper names, making in all about 2,000 Chinese characters distributed in different parts of the monument.

The inscription in front is a brief summary of Christian doctrine and the principal rules of Christian life. It states the existence of one only God, Creator of heaven and earth, the placing of man in Paradise, the fall of Adam and the sad consequences of sin for the entire race. Next follows an exposition of the mystery of the Trinity, and of the Incarnation which was to atone for sin and restore man to his first innocence. It is here that the interpreters of the inscription generally have recognized the Nestorian view of the Messianic coming, although there are others who, like Father Prémara, maintain that the passage is perfectly compatible with the true Catholic interpretation of the dogma of the Incarnation. After this there is a brief recounting of the institution of the Sacraments of Baptism, Confirmation, Penance, the duty of the Sunday observance, and other liturgical precepts, notably the obligation of praying for the dead. To this is added an enumeration of the writings of the Old and the New Law, under two titles of the "Twenty-four Holy Ones," and the "Twenty-seven Books of Our Lord's Testament."

The next part is historical, and relates how the Christian faith came to be established in the region. This is clearly suggestive of the Nestorian propaganda which gained a strong foothold throughout the entire East during that early period. The writer of the inscription states how in 635 a priest by the name of Alapen (Olupen) came to Singan (then called Tschanggan, or Khumdan by the Syrian and Arab historians), the capital of the region over which Thaitsung of the Thang dynasty ruled at the time. The emperor kindly received the stranger, who brought a message from the land of Tatsin (a name which was generally given to the Roman Empire and included the Syrian provinces). The missionary was favored by the fact that the Thaitsung belonged to a race that traced relationship to Laotse, a famous philosopher and religious reformer of the sixth century before Christ, of whom a legend relates that, having instructed his people in heavenly wisdom, he left them and went to the land of the Tats, to the west, whence he never returned. Thus the faith of Christ grew, except under the reign of the cruel queen Wuhen, to the present day (*i. e.* the year 781 in which the monument was erected). The narrative ends with a poetic recapitulation of the story and adds two sets of dates, one of the Chinese chronology, the other of the Syrian (Seleucid), both of which coincide with the above mentioned year.⁴

The lower part of the front contains a list (in Syriac, with frequent corresponding transliterations of Chinese appellatives) of names of persons instrumental in the erection of the monument, among which are Jazedbod di Khumdan, and Adamo (Kingsing) as chief. The sides of the monument are likewise covered with names of some seventy persons, presumably ecclesiastics, in Syriac and Chinese script.

⁴ The passage referring to the date reads as follows: "Under the reign of the great dynasty of Thang, in the second year of the reign of Hiüenthung (Kihn-Kong), on the seventh day of the autumn month, this stone was erected, under the presidency of the Papaschi Adamo Kingsing in the Church of China. A mandarin, by name Lien-si-Kijen of the title of Keao-ykun, wrote this inscription with his own hand."—On the margin is inscribed the following: "In the days of the patriarch of the fathers, Mar Hananischo," and at the foot, likewise in Syriac: "In the Seleucid year 1092, Mar Jazedbod, priest and *chorepiscopus* of the royal city of Khumdan, Singan-fu, son of Millesios, of blessed memory, a priest from Balkh in Tochoristan, erected this tablet of stone, upon which the laws of our Lord, and the instructions of our Fathers have been written down by command of the Emperors of China."

Originally the monument stood within the city of Singan, near the Christian (Nestorian) church; at present it rests against the wall of an old Buddhist temple at some distance from the city. Singan was at one time the capital of China and carries its glory back to the days when Moses led the Israelites from the Egyptian captivity. For two thousand years it remained queen of the far East, and the commercial centre whither caravans moved continually from south and west, so that the traditions of the establishment of Christianity going back to Apostolic times are not wholly imaginary. Thus Alapen may not have been the first to sow the seeds of the Gospel in the "Celestial Empire," though his influence in spreading the Nestorian heresy is sufficiently evident.

Some writers have contested the genuineness of the monument and credited the early Jesuit missionaries with an attempt to deceive. But authorities like Mosheim and Kist have learnedly discussed the value of the inscription as an historical document and decided without hesitation in favor of its authenticity. Mr. Alexander Williamson, a Protestant, acting under instructions from the Scotch Bible Society, went to Singan in 1866 to inspect the monument, and returned fully convinced of its genuine origin. The form and spelling of both the Chinese and Syriac expressions unmistakably point to a stage in the development of both languages, which takes the reader back over a thousand years. Furthermore there are collateral records which indicate the existence of the monument at the early date claimed for it. The Japanese scholar Takakusu discovered an old Chinese MS. written at the end of the eighth century wherein it is stated that an Indian Buddhist had come to Singan bringing with him a priest of the religion of the Tatsin, and that this priest named Kingsing wrote an inscription upon a stone in which he set forth the doctrine of Mischiha (the Chinese transcription for the Syrian Mashia or our Messiah). Other Chinese writings show traces of a like tradition, as has been indicated by the eminent Sinologist St. Julien, cited by Renan and others as thoroughly trustworthy in such matters.

One of the leading objections, which gave coloring to the distrust with which the monument was for a time received by European scholars, arose from the fact that the patriarch (Nestorian) Hananishcho (Ananjeso), whose name is recorded on the side of

the monument, died in 778; at least so it is stated by the learned Orientalist and bibliographer Assemani. Under this supposition he could hardly have been mentioned as incumbent of the patriarchal see of Seleucia at the time of the writing of the tablet, which is dated three years later, even if we allow for the long distance between Syria and the Chinese capital. But since Assemani, conclusive evidence has come to light that his date was conjectural, and that Mar Hananisho died in 780, which, considering the difficulty of conveying the message of the patriarch's death from Bagdad to Singan-fu, in less than a few months, sufficiently explains the discrepancy.

COLLEGE NOTES.

(Communicated.)

Bishop Spalding, of Peoria, on a recent occasion, preached a certain divine discontent to Catholic teachers assembled in conference. Speaking specially to those of the household of Faith, he did not withhold words of criticism. And it was well; unless we would uphold the dreadful absurdity which sentimental wanderers urge upon converts to common-sense and Catholicity, that you cannot love your friends, unless you refrain from condemning or even criticising their actions.

Do not let us forever be *laudatores temporis acti*, says the Bishop. And the Catholic Church has no need to be harking back to any past. That is not her mission. As indeed she shows. Only too little do her children care for the beauty of her past. And yet, in that very ugliness of her modern dresses, in her buildings with the hand of the housepainter and decorator thereon, the sore trial of the artist, the constant penance on his nerves, we learn at least this lesson, how independent this living Church is of primitive times, now unknown to anybody; of the discussions of Councils; of the past of the practical Middle Age; or of present dilettantism: she, *hic et nunc*, lives her own life, is her own witness, "has no absolute need," as Dr. Martineau puts it, "to make its title good by links of testimony running back to far-off sources of prerogative. . . . It speaks to you, not as the repeater of an old message, but as the bearer of a living inspiration; not as the archæological rebuilders of a vanished scene, but as an apostolic age prolonged with unabated powers. It

tells you, indeed, *whence it comes*; but, for the evidence even of this, it chiefly asks you to look at *what it is*. . . . It carries its supernatural character within it; it has brought its authority down with it through time; it is the living organism of the Holy Spirit, the Pentecostal dispensation among us still; and if you ask about its evidence, it offers the spectacle of itself."¹

In that spirit, the Church is active, alive to present interests and needs; she is willing to apply principles and to vary details, is indifferent to forms of government in themselves, accepting liberty for her religious action however offered, so it be without dishonor; ready to change her institutions, to develop new methods of treating a new social state, to accept all truths, all discoveries; to be beforehand in investigation, in learning, in confidence, in hope; the encourager of men, the consoler; the guide in life, the messenger in death, of faith, of humility, of trust, in the midst of all that is uncertain and terrible.

And in that spirit such shall her children be. We must help her to be so. "God mend all:" "Aye; but we must help him to mend it." Or, as the Saint said: "Pray, as if all depended on God; but work as if all depended on yourself." It is ever, then, confidence in a great present, which we can make great, confidence in great things in the future, without vain general talk, noting just what is better or worse, with knowledge of the past; of the horrors the Church has gone through, for instance, by wickedness or madness without, by folly or wickedness within; that is the wise spirit.

But to be content with mean things in the present; yet to call them great: that is the most slavish spirit of all. Better not pretending to have a message for those questioning in the language of the present, or for those attacking, in the guise of modern false belief, anti-social theory, or infidelity—than pretending we truly represent the past, in learning, in holiness, in self-denial, in great heroisms, in art, in architecture, in music, in benign social action, in care for the poor, in reverence for the living, in piety for the dead, in fear of judgment to come; in these four distinguishing marks of the Catholic spirit,—loving devotion to the Saints, deference to theologians, suspicion of novelty, distrust of self. And is our life anything but a pretence, if we are worldly Catholics, that mockery of God and men; if we are liberal Catholics, halting between two opinions, trying to serve two masters; if we cannot guide men, our brethren, in

¹ *Seats of Authority in Religion*, Ch. II.

principles of life and conduct ; if we shock even the world, awaking now and then to watch its own fearful course ; by showing that we, too, are without supernatural fears, hopes, imaginings, longings, affections ; if our art is worthless, and an effect and a cause of irreverence and weak-kneed life and thought ; if in education we follow, and do not lead—and at best without earnestness of mind—if we tell of the Church founding universities—but in the past ; of her sons discoverers of new worlds, and voyaging through huge seas of thought—but not now, not in times to come ; if we make no provision for what we look not to, nor hope for ; because then, indeed, we are but flouting the Church, while we wantonly deceive ourselves ; then we listen not to the cry for help, of her who cannot face the world without her sons : we are degenerate Catholics.

Bishop Spalding simply meant, no doubt, to show us one side, and to urge us to defend it well, and to throw out our outposts far and firm. He spoke of the Catholic University ; as in his recent books, *Opportunity*, and *Religion, Agnosticism and Education*, he has spoken of 'Education and the Future of Religion,' 'Education and Progress,' and 'The University.' It is this last which embodies ideas on these subjects, and suggests them. And we soon get to first principles, to the relation of natural and supernatural, of body, mind and soul, of society and the individual, of ethical standards, of the worth of life.

Leaving aside for the moment the questions of how the world regards the Church, and of what is the highest vocation in life, let us take our colleges specially. We find we have not prestige in the world. The fact that even Catholics looking for worldly advantages, legitimate in themselves, do not always frequent Catholic colleges, is the subject of anxiety amongst our spiritual guides. Father McSorley has dealt with the subject in the late number of *THE DOLPHIN* and thrown strong light upon our position in regard to it. The scholar Bishop says a University is above all a place of great teachers. How is a teacher known to be great, by those outside ? The world has confidence in him, because of his writings, perhaps because of long association with a famous institution, and of his personality known to a long list of generations of students ; because of the respect shown his name by others who are occupied as he is. These things attract. No one will or can say that the feeling of attraction is all unreasonable. But if the teacher does not make certain matters the occupation of his life ; if he moves from place to place ; if he does not make

his little or great investigations known ; if he has other things to occupy him rather than his books, the attitude toward him will be different. It is natural and inevitable. I suppose that every one who is interested in his " subject " adds notes daily to his books, if he lives among them. What his attitude towards these creatures would be, if he did not know whether next year he might have to abandon them, I cannot exactly imagine. That he would make them the centre of his little life is, I should think, doubtful. That his students would be as likely to make their little act of faith in their books, with hopes to make little shrines of their own, seems doubtful also.

There is no doubt, anyway, that the " general post " among the teachers of Catholic colleges at the beginning of the collegiate year is a fact without its parallel elsewhere. Is it for good ? Is it necessary ? Is it a cause of anything we complain of ?

How completely we stand on one side, and the rest of the country on the other, is seen, too, in the fact that nearly every non-Catholic college has some system, or lack of system, of ' elective studies ' ; while nearly every Catholic college insists on uniform courses. This again suggests mighty questions of youth and age, reverence and independence, reality and sham, and many more. But taking our growing men as they are, we find, says their *episcopus*, their overseer, that they do not have, so often as might be, an interest in their studies for themselves. We know how in Europe, as Mr. Corbin's *American at Oxford*² reminds us, the chief examinations are at the end of the long vacation ; the lecturing terms of the whole year cover only three or four months ; and in them you gather matter, or find suggestions, for your own private work. No one pretends to teach you just for an examination. Under such customs there is no denying that many men grow up with much interest in books and with some knowledge. It is worth thinking about.

" Because we can draw up symmetrical schemes," for instance, of education, we are apt to despise or to ignore the rough and ready incompleteness of non-Catholic systems, which are in truth objectively inferior, but, as worked by men of power and education, are in fact producing " the expansion of mind and finish of faculty " which the better systems worse worked cannot achieve.

It is just this incapacity to give vitality to one's nobler ideals which the Bishop says we must get from contact, guarded yet real,

² Houghton, Mifflin & Co. 1902.

with the greater world outside. He points to the subtle power of making themselves felt possessed by the Oxford and Cambridge converts. They were fond of deploring, quite sincerely, their want of training in the Catholic schools, and, no doubt, the loss was real ; but there was a degree of compensation, and the gain in "knowing the language of the great world, in having mixed with men who knew what excellence was, in having been taught to use their English tongue, in having grasped their faith as the profound and supreme philosophy," more than outweighed, at least for the general interests of Catholicism in this country, their technical deficiencies.³

But even here in America, graduates from the lesser colleges, non-Catholic, oftentimes go to Harvard or other larger institutions for further study ; and not only to professional schools. They have gone through the arts' course in their first college ; into which they enter, be it remembered, only at matriculation. The preparatory or matriculation classes have no existence, I think, except with us. Is there any notable contrast here ? And what is the cause ? Sometimes, at least, the existence of the contrast, the fact that all students of a class enter with the object of the B. A. degree, and the further fact that they continue their literary or scientific studies in higher schools of learning, are not present as facts to the mind of some of our educators. And therefore I lay stress upon them.

Then, sometimes, our newspapers, in a way the late Dr. Hogan declared to me was "nonsense," compare one or other of our colleges with some large university. That does no good. Because it hides facts from us ; it discourages students who find out ; and it prepares the way for ruin, seeing that we shall have refused to give what is demanded, while we were not even properly conscious of the demand.

And now, on the other side, some may not unwisely murmur : in quietness and confidence shall be your strength. It all depends. "Nothing is good without *respect*." And a lazy-bones, a hard worker, and a saint may all say—but with a difference—"They also serve who only stand and wait."

If, indeed, we imply that Catholic education as we have it gives more solidity, there ought to be much truth in that. Still we must judge by results. And if, so often, it is not completed, and therefore falls short of its results ; why, that, too, must be considered.

³ *The Monthly Register*, London, October, 1902, apropos of Bishop Hedley, of Newport, on a Catholic Press.

Half a loaf *is* sometimes better. Or rather, a whole set of French dainties might be preferred, by even the sturdiest John Bull, to the mere beginning mouthfuls of his solid beef.

There is no question that bubble reputations do marvellously enforce attention. And even when a man has really something better to recommend him, he will, though a leading personage of letters and of many books, write *hoc liber* or *librum*; and presidents of colleges will think Erasmus was a Protestant. It is also well known that non-Catholic teachers whose systems have been trying to make something of scraps of educational methods and means have come back to their Latin grammar, and talk of simplicity and of training.

The Antigonish (Nova Scotia) *Casket*, wrote, on July 24, 1902, about 'Educators, Lay or Clerical.' It alluded to the strange injustice of a recent book on Ireland, which seems to forget that if the clergy were not our teachers, often we could not be taught at all: it is a very vain imagination of the author who writes that only for self-aggrandizement, or something, did the priests become masters and professors.

This priest critic in the *Casket* is quiet and open-minded, and willing to meet his public more than half way. "Teachers may be inefficient either through indifference or incompetence. Indifference is not very likely to be found in a clerical teacher. There was a Judas among the twelve Apostles; but we are perfectly sure that the percentage of priests and nuns who play traitor to the duty assigned them is not so high as that. Incompetence is a more dangerous enemy. It may exist where it is not suspected, and may not exist where suspicion is strongest. The clerical teachers have a way to answer this charge, which it would be highly desirable should be adopted everywhere. If Catholic education is admittedly so efficient in certain dioceses, it is because the priests and nuns engaged in the work hold government certificates to testify that they are competent to perform it. It is said that certain religious orders refuse to submit to the examination for these certificates; their action cannot but arouse the suspicion of enemies, if not of friends, that some of them are incompetent for the work of teaching."

There are others again who refuse to invite government inspection of their work. "The State pays us nothing," they say, "and it has no business to examine us." Much better would it be to say, as the head of a large Catholic school said to us some time ago, "I welcome a visit of inspection from the Superintendent of Education, for it keeps our teachers up to the mark."

The ideal is wise inspection, is it not? Generous, systematic, it may be, but not rigid in system; considering excellence, rather than the following of some method; leaving freedom for teacher, and for individual pupil; happy in accepting variety in text-book, in answer, in manner of expression; a friend to reality, whether in the dull or in the brilliant, rather than to uniformity and its accompanying mediocrity.

A well-known Jesuit author writes, that though so and so "is mad; yet we want a whole chorus of madmen to wake us up to the existence of an external world." Did not the learned Pope Benedict XIV say that "Ignorance is the mother of all evils"? And serious workers in education have much to learn from one another. Nor should any of us be ashamed to learn. Catholics have much to be proud of, in America, that their colleges can never have been full of the sullen suspicions, the rudeness, the brutality, not to say insolent uncharitableness and beastly wickedness characteristic of certain sets in other colleges of a generation or so back; they do not suffer from the present savage "manliness," resulting, off and on, in deaths of students, in places more renowned in the world.

But, as Bishop Spalding suggests, do they cultivate, as much as they might, another manliness, a higher; the right self-confidence of the student, the modesty and independence combined? Do they open libraries to him? Do they leave him with the sense that his education is finished, or that it has only begun?

We like to be exacting in a good cause. Do our results equal what the world outside looks at as our astonishing advantages, namely teachers and pupils with fair mutual confidence, the former without family cares, the latter living under a rule not too unwillingly borne? Why, what ought your results *not* be? they say to us.

W. F. P. S.

THE FIFTIETH ANNIVERSARY OF THE DOGMATIC DEFINITION OF THE IMMACULATE CONCEPTION.

The 8th of December of the coming year, 1904, will mark the fiftieth anniversary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin. The Holy Father, wishing to make the occasion memorable, invites the Catholic world to renew by public celebrations its devotion to the august Mother of Christ, in the following Letter addressed to the Cardinals

appointed as a special commission to commemorate the event with due pomp and honor. Herewith follows an English translation of the original Italian version of the Holy Father's Letter on the subject.

"To our Beloved Sons, VINCENZO Cardinal VANNUTELLI, MARIANO Cardinal RAMPOLLA DEL TINARDO, DOMENICO Cardinal FERRATA, GIUSEPPE CALASANZIO Cardinal VIVES :

Lord Cardinals :

From many sides evidence has been manifested to Us of an earnest desire on the part of the Faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Definition of the Dogma of the Immaculate Conception of the Blessed Virgin. How dear to Our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from our tender years among our most cherished affections, but it is for us one of the most potent means of defence granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary and in her has ever found solace and protection. And now that the days in which we live are so stormy and so fraught with menace for the Church herself, We are rejoiced and encouraged when We see the Faithful, seizing the auspicious opportunity presented by this fiftieth anniversary, turn with a unanimous impulse of love and confidence to Her who is invoked as the Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to Us, too, by the fact that we are the only survivors of all the Cardinals and Bishops who gathered around Our predecessor at the promulgation of the dogmatic decree. But as it is Our wish that the coming celebration shall have the stamp of greatness befitting this Rome of Ours and be of a nature to serve as a stimulus and as a guide to the devotion of Catholics throughout the world, We have determined to form a Cardinalitial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, We nominate as members of this Commission. And with the certainty that through your wise solicitude Our own wishes and those of all will be fully gratified, We impart to you, as a pledge of heavenly favors, the Apostolic Benediction.

LEO XIII, POPE.

May 26, 1903."

The aforementioned Cardinals, in compliance with the expressed wishes of the Sovereign Pontiff, on the 31st of May last outlined the following programme of exercises as the general plan of the solemn festivities for the anniversary:

1. *Special Solemn Services* will be held in the Patriarchal Basilica of St. Peter's, in Rome, where the definition of the Dogma of the Immaculate Conception was proclaimed, and in the Patriarchal Basilica of St. Mary Major. At these services Commissions will attend from every part of the world.

2. *A Universal Marian Congress* will be held in Rome.

3. *Establishment of a Marian Library in Rome*, composed of works on our Blessed Lady. These volumes will be offered to the Holy Father as a token of our love of the Mother of God, and will form an enduring monument of Mary's glory.

4. *Missions* are to be given during the year 1904 to prepare the Faithful for the solemnities of the occasion.

5. *First Communions* are to be marked with especial devotion and honor.

6. *Spiritual Exercises* are proposed to the members of Catholic Associations in preparation for the Feast.

7. *Pilgrimages*, numerous and frequent, to the various shrines of Our Lady throughout the world.

8. *Special services on the eighth day of every month*, beginning December 8, 1903, are to be held in certain churches to be selected by the Ordinary of each Diocese.

9. *Special Prayers* in honor of the Blessed Virgin are to be offered for the life of Pope Leo XIII, the sole survivor of the Bishops and Cardinals who were present at the Definition of the Dogma of the Immaculate Conception.

10. *Special Works of Christian Charity* are urged according to the nature and needs of each locality; and *Prayers for the Holy Souls*, especially for those who were most devout to the Blessed Virgin.

11. *Solemn Office and Mass of the Dead* at the Church of St. Lawrence outside the walls of Rome, for the soul of Pius IX, who defined the dogma of the Immaculate Conception.

12. Particular marks of honor are to be paid, under the auspices of the *Collegium Cultorum Martyrum*, to the first early

images of the Blessed Virgin, venerated in the Roman Catacombs.

13. Religious Communities of men and of women and devout Confraternities are especially requested to take part in the various movements undertaken with a view of honoring the Blessed Mother of God.

14. Besides the acts of homage suggested in this general programme, other pious exercises and festivities may be adopted, with the sanction and approval of the Cardinal Commissioners.

ST. NOTKER'S HYMN, "MEDIA VITA."

To the Editor of THE DOLPHIN:

On reading over the current issue of THE DOLPHIN I find a query as to the beautiful "Media Vita," the answer to which does not fully cover the ground. This exquisite *Responsorium* has been transcribed in modern notation in my forthcoming *History of Irish Music*. Its inclusion is due to the fact that St. Notker owed his musical education to his Irish master Moengal (whose name is Latinized Marcellus), head professor of the great school of St. Gall (St. Cellach, an Irish monk) from 870 to 890. The successor of Moengal was another Irishman, Tuathal (O'Toole) or Tutilo. The *Responsorium* was composed by St. Notker, and was generally known as the "Antiphon for the Dead." During the eleventh century it became so popular that it was sung as a protection against death, and also as a means of "rhyming to death." Hence a Council of Cologne in the twelfth century forbade the singing of the "Media Vita" without the express permission of the Ordinary. The German translation did not appear till the fourteenth century.

The *Liber Ymnorum Notkeri* is one of the literary treasures of St. Gall's, and was illuminated by an Irish scribe. St. Notker was the inventor of *Sequences*, and elucidated the Romanian signs of the *neums*.

WM. H. GRATTAN-FLOOD,
Organist of Enniscorthy Cathedral.

CALENDAR FOR AUGUST.

- Saturday 1.*—**St. Peter in Chains. Double Major.** *Mass*—White ; Gloria, Second Prayer of St. Paul, Third Prayer of Seven Macabees, Mart., Credo, Pref. of Apostles.
- Sunday 2.*—Ninth Sunday after Pentecost. **St. Alphonsus Lig., B. Doctor. Double.** *Mass*—White ; Gloria, Second Prayer of the Sunday, Third Prayer of St. Stephen, Pope M., Credo, Pref. of H. Trinity, Last Gospel of the Sunday for which Missal is transferred. (In Pittsburg Diocese, Fourth Prayer for Bishop, anniv. of consecrat.) *Roman Order*—**ST. STEPHEN I, Pope, M. Double.** *Mass*—Red ; Gloria, Second Prayer of the Sunday, Credo, Pref. of Holy Trinity, Last Gospel of the Sunday.
- Monday 3.*—**Finding of Relics of St. Stephen, Protomartyr. Semidouble.** *Mass*—Red ; Gloria, Second Prayer, “A Cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses.
- Tuesday 4.*—**St. Dominic. Double Major.** *Mass*—White ; Gloria.
- Wednesday 5.*—**Our Lady of the Snow. Double Major.** *Mass*—White ; Gloria, Credo, Preface of the B. V. M.
- Thursday 6.*—**Transfiguration of Our Lord. Double Major.** *Mass*—White ; Gloria, Second Prayer of St. Xystus and Companion Martyrs, Credo, Pref. of Nativity.
- Friday 7.*—**St. Cajetan. Double.** *Mass*—White ; Gloria, Second Prayer of St. Donatus, M.
- Saturday 8.*—**SS. Cyriac, Largus and Smaragd. Mart. Semidouble.** (Vigil of St. Laurence M.) *Mass*—Red ; Gloria, Second Prayer of the Vigil, Third Prayer “A Cunctis” and Last Gospel of the Vigil, for which Missal is transferred. Black or any other color for votive Masses.
- Sunday 9.*—Tenth Sunday after Pentecost. **Semidouble.** *Mass*—Green ; Gloria, Second Prayer of St. Romanus M., Third Prayer “A Cunctis,” Credo, Pref. of H. Trinity. *Roman Order*—**S. EMYGDIUS, B.M. Double.** *Mass*—Red ; Gloria, Second Prayer of the Sunday, Third Prayer of St. Romanus, Pref. of H. Trinity, Last Gospel of the Sunday, for which Missal is transferred.
- Monday 10.*—**St. Laurence, M. Double II Class** with Octave. *Mass*—Red ; Gloria.
- Tuesday 11.*—**Of the Octave. Semidouble.** *Mass*—Red ; Gloria, Second Prayer of SS. Tiburtius and Susanna, Third Prayer

"Concede." Black or any other color for votive Masses. *Roman Order*—S. XYSTUS II, P. M. **Double.** *Mass*—Red; Gloria, Second Prayer of SS. Tiburtius and Susanna.

Wednesday 12.—**St. Clara, V. Double.** *Mass*—White; Gloria.

Thursday 13.—**Of the Octave. Semidouble.** *Mass*—Red; Gloria, Second Prayer of SS. Hippolyte and Cassian, Mart., Third Prayer "Concede." Black or any other color for votive Masses. *Roman Order*—ST. VINCENT OF PAUL. **Double** (transferred from July 19). *Mass*—White; Gloria, Second Prayer of SS. Hippolyte and Cassian, Mart.

Friday 14.—**Vigil of the Assumption B. V. M. Day of Fast and Abstinence. Of the Octave. Semidouble.** *Mass*—Red; Gloria, Second Prayer of the Vigil, Third Prayer of St. Eusebius. *Where the Mass of the Vigil is said:* Violet; no Gloria, no Credo, Second Prayer of the Octave, Third Prayer of St. Eusebius, *Benedicamus Domino*, instead of *Ite Missa est*. Black or any other color for votive Masses. *Roman Order*—S. HORMISDAS, Pope. **Double.** *Mass*—White; Gloria, Second Prayer of the Vigil at the end of Mass, for which Missal is transferred.

Saturday 15.—**Assumption B. V. M. Double I Class** with Octave. Holiday of Obligation. *Mass*—White; Gloria, Credo, Pref. of B. V. M. *All votive and funeral Masses prohibited on this day.*

Sunday 16.—Eleventh Sunday after Pentecost. **St. Joachim**, father of B. V. M. **Double II Class.** *Mass*—White; Gloria, Second Prayer of St. Hyacinth, Third Prayer of the Sunday. (In Baltimore Diocese: Fourth Prayer for Archbishop, anniv. consecrat.), Credo, Pref. of B. V. M., Gospel of the Sunday at the end of the Mass, for which Missal is to be transferred. *Roman Order*—Second Prayer of St. Roche in place of St. Hyacinth.

Monday 17.—**Octave of St. Laurence, M. Double.** *Mass*—Red; Gloria, Second Prayer of the Octave of the Assumption, Credo, Pref. of B. V. M.

Tuesday 18.—**Of the Octave (Assumption). Semidouble.** *Mass*—White; Gloria, Second Prayer of St. Agapitus, Third Prayer of the Holy Ghost, Credo. Black or any other color for votive Masses. *Roman Order*—ST. HYACINTH (transferred from August 16). **Double.** *Mass*—White; Gloria, Second Prayer of the Octave, Third Prayer of St. Agapitus, Credo.

Wednesday 19.—**Of the Octave. Semidouble.** *Mass*—White; Glo-

- ria, Second Prayer of the H. Ghost, Third Prayer for the Church or the Pope, Credo. Black or any other color for votive Masses. *Roman Order*—ST. URBAN II, Pope. **Double. Mass**—White; Gloria, Second Prayer of the Octave, Credo.
- Thursday 20.*—St. Bernard, Doctor. **Double. Mass**—White; Gloria, Second Prayer of the Octave, Credo.
- Friday 21.*—St. Jane Frances de Chantal. **Double. Mass**—White; Gloria, Second Prayer of the Octave, Credo.
- Saturday 22.*—Octave of the Assumption B. V. M. **Double.** (Vigil of St. Bartholomew.) *Mass*—White; Gloria, Second Prayer of the Vigil, Third Prayer of SS. Timothy and Companion Martyrs. Credo, Gospel of the Vigil at the end of the Mass, for which Missal is to be transferred. *Roman Order*—OCTAVE OF THE ASSUMPTION B. V. M., etc., as above. Second Prayer (only) of SS. Timothy and Companion Martyrs.
- Sunday 23.*—Twelfth Sunday after Pentecost. St. Philip Benitius. **Double. Mass**—White; Gloria, Credo, Pref. of H. Trinity, Last Gospel of the Sunday, for which Missal is to be transferred. *Roman Order*—FEAST OF THE MOST PURE HEART OF B. V. M. **Double Major. Mass**—White; Gloria, Second Prayer of St. Philip Benitius, Third Prayer of the Sunday, Credo, Pref. B. V. M., Last Gospel of the Sunday.
- Monday 24.*—St. Bartholomew, Apostle. **Double II Class. Mass**—Red; Gloria, Credo, Pref. of Apostles. *Roman Order*—ST. ALPHONSUS LIGORI (transf. from Aug. 2d). **Double.** (Vigil of St. Bartholomew.) *Mass*—White; Gloria, Second Prayer of the Vigil, Credo, Last Gospel of the Vigil.
- Tuesday 25.*—St. Louis, King. **Semidouble. Mass**—White; Gloria, Second Prayer "A Cunctis," Third Prayer according to choice of celebrant (In Dubuque Dioc. Fourth Prayer for Bishop, anniv. consecrat.) Black or any other color for votive Masses. *Roman Order*—ST. BARTHOLOMEW, Ap. **Double II Class. Mass**—Red; Gloria, Credo, Pref. of Apostles.
- Wednesday 26.*—St. Zephyrinus, Pope, M. **Simple. Mass**—Red; Gloria, Second Prayer for the Dead, Third Prayer "A Cunctis." Black or any other color for votive Masses. (Votive Mass of St. Joseph has Gloria.) *Roman Order*—ST. ZEPHYRINUS, Pope, M. **Double. Mass**—Red; Gloria.
- Thursday 27.*—St. Joseph Calasanctius. **Double. Mass**—White; Gloria.

Friday 28.—**St. Augustine, Doctor. Double. Mass**—White; Gloria, Second Prayer of St. Hermes, M., Credo.

Saturday 29.—**Beheading of St. John Baptist. Double Major. Mass**—Red; Gloria, Second Prayer of St. Sabina.

Autumn Season of the Ecclesiastical Year begins to-day.

Sunday 30.—Thirteenth Sunday after Pentecost. **St. Rose of Lima, V. Double. Mass**—White; Gloria, Second Prayer of the Sunday, Third Prayer of SS. Felix and Adanctus, Mart., Credo, Pref. of H. Trinity, Gospel of the Sunday at the end of Mass, for which Missal is transferred.

Monday 31.—**St. Raymund Nonnatus. Double. Mass**—White; Gloria.

EXPLANATION OF TERMS.

1. In the foregoing, the words Double I Class, II Cl., Double Major, Double, Semidouble, Simple, Ferial—indicate the degree of solemnity with which the Church celebrates the feast to which the term is attached.

2. On *semidouble* feasts, Masses for the dead or any private votive purposes are permitted; hence, on days marked *semidouble* the color of the vestment may be changed to suit the Mass selected.

3. By special Indult the Holy See permits priests in missionary countries to say a private requiem Mass, not only on semidouble (or inferior) feasts, but also on *double* feasts which occur on Monday. If Monday be a Double Major or I or II Class, the privilege is transferred to Tuesday. But if Tuesday be similarly hindered, the privilege lapses for the week. These Monday (or Tuesday) Masses for the dead have the indulgence of the privileged altar attached.

As regards the days on which the Liturgy permits funeral Masses, anniversaries for the dead, Nuptial Masses, Votive Masses of the Sacred Heart for the First Friday of the month, etc., see under Notes.

The foregoing Calendar Order is used in most parts of the United States and in England. In some dioceses the *Roman* Order, which we add, whenever it differs from the American Order, is used by special privilege. The Archdiocese of St. Louis has a number of local feasts not celebrated elsewhere.

NOTES.

Solemn funeral Masses with the corpse present (unless for good cause it cannot be kept) are permitted on any day throughout the year, except—

(a) Easter Sunday, Whit Sunday, Christmas Day, Epiphany, Ascension, Assumption, All Saints, Immaculate Conception. For England, also Corpus Christi, and SS. Peter and Paul; for Scotland, also St. Andrew; for Ireland, St. Patrick, and the Annunciation.

(b) Sundays, in churches where there can be but one Mass; which must be the parochial Mass.

(c) Holy Thursday, Good Friday, and Holy Saturday.

(d) Solemn Patronal or Titulary Feasts.

(e) During Forty Hours' Devotion or public Exposition of the Blessed Sacrament.

(f) On the Vigil of Pentecost in parish churches, owing to the Blessing of the Font, and on the Rogation days where the procession is solemnly held.

Low requiem Masses on occasions of funerals, *i. e.*, with the corpse present, are permissible by special Indult (May 19, 1896), except on Doubles I Cl., or such days as exclude Doubles I Cl., and on holidays of obligation. When the death occurred at a distance and corpse cannot be present, a solemn requiem Mass is permitted on the first available day after receiving notice of the death, except Sundays, holidays of obligation, and Doubles I or II Class. A low Mass may be said where solemn service cannot be arranged owing to poverty.

Anniversary Masses for the dead are forbidden on Sundays, holidays of obligation, Doubles I and II Class, vigils of Christmas and Pentecost, within the octaves of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, Ash Wednesday, Holy Week, Forty Hours' Devotion, and in parish churches having only one Mass on Sundays. Anniversaries occurring on the above mentioned days may be anticipated or postponed to the nearest day not so impeded.

The regular Nuptial Mass given in the missal is permitted (outside the forbidden season, *i. e.*, from the first Sunday of Advent to the octave of the Epiphany included; and from Ash Wednesday to Low Sunday included) on all days except Doubles of I and II Class, Sundays and holidays of obligation, the octave of Pentecost, and other days that exclude Doubles of II Class. On the forbidden days the Mass of the day is said and the regular Nuptial Blessing added.

For privileges of Forty Hours' Devotion see *Manual* (published by AM. ECCLESIASTICAL REVIEW), which contains detailed instruction.

The Votive Mass of the Sacred Heart may be said on the first Friday of the month if there are special devotions performed in connection with the Mass—unless the first Friday occur on a—

(1) feast of our Lord;

(2) double of the I Class;

(3) during the octave of Easter, Pentecost, and Epiphany, on Good Friday, vigil of Epiphany, All Souls'.

This Mass (*Miserebitur*, found at the end of May feasts), whether it be solemn or low, always has Gloria, Credo, and one Prayer. The *Alleluia* at Introit, Offertory, Communion, is omitted outside Paschal time.

Criticisms and Notes.

CHRISTIANITY AND MODERN CIVILIZATION. Being some Chapters in European History. By William Samuel Lilly, Hon. Fellow of Peterhouse, Cambridge. London: Chapman and Hall. 1903. Pp. xx—374.

Without being very original, deep, or brilliant, Mr. Lilly contrives to say much that is thoughtful and suggestive on the philosophy of European history, regarded from a Catholic viewpoint. The bulk of his work appeared in a book published in 1886, now out of print, under the title of *Chapters in European History*. It has now been rewritten and considerably augmented. To this are added three articles, from the London *Nineteenth Century*, with various alterations, and a chapter on "The Age of the Martyrs," practically new. The additions are carefully made, with the result that otherwise disconnected chapters are woven into a literary unity. In a luminous introduction we are given the key to the purpose of the book. Admitting the evolutionary theory as regards man's unceasing striving after perfection, culminating in religious experience, Mr. Lilly will have none of the crude materialism that reduces the highest ethical impulses to movements of protoplasm as their primary source and regards the human species as differing only in degree from the reptile or the lowly polyps. The true term of evolutionary progress is spiritual and moral. The indubitable facts of psychical experience—truth, love, righteousness—are outside the ken of pure materialism. "When we say supreme truth, supreme love, supreme righteousness, we say God."

These ideals of the developed soul find their realization in Christianity, with its basal doctrine of the Incarnation whereby God enters into personal relations with His creatures. Thus the clue to the complex history of Christianity in the world lies in the religious philosophy with which it combated the rude weapons of Imperial Paganism, and, later, preserved its integrity when hydra-headed heresy threatened its very life. Mr. Lilly investigates the origins of Catholicism, tracing with singular clearness its slow development from a persecuted sect hiding itself in the catacombs from the light of day, through the period when it was patronized by emperors, up to the proud day when it sat as a queen above the nations of the earth, deposing monarchs from their thrones, invoking the aid of the civil

power to do its behests. He is particularly happy in the chapter entitled "The Turning-point of the Middle Ages," in sketching the reconstruction of modern Europe and the long-drawn battle between feudalism and Catholicism ending in the victory of Gregory VII (Hildebrand), who, in fighting for the Supremacy of Peter, was in reality maintaining the great principle of spiritual equality among those who were baptized fellow members of the One Body of Christ. That was the death-blow to the feudal system that seemed at one time to be about to vanquish the ecclesiastical polity. He lays himself open, however, in the same chapter to some hostile criticism, when he attributes freedom of worship and even of the press to the same great Pontiff, and he would have done better to have forestalled similar animadversions against his further statement that the Deposing Power, brought into requisition so unsparingly by Gregory VIII, was "the principal and most efficacious check upon monarchical violence and oppression," by giving historical illustrations in corroboration of its truth.

In another place, the author goes into the opposite extreme of painting the sins of the Papacy in the darkest colors. No Protestant historian could well have used stronger language than the following, in describing the scandals of the Roman Curia in the later Middle Ages: "Against a Stephen VII, guilty of the brutal indecency of dragging the dead body of his predecessor through the streets, may be set such a holy and humble man of heart as Leo VII. . . . Violence and impurity [he has just addressed John XII as guilty of "incest with his relatives and two sisters"] were not the only scandals which disgraced the Chair of Peter.

"Simony was no less conspicuous; and it passed into a proverb that everything in Rome had its price . . . John XIX, who had himself, when a mere layman, purchased the Popedom upon the death of Benedict VIII, offered to confer the title of Universal Bishop upon the Patriarch of Constantinople for a pecuniary consideration. His successor, Benedict IX, who is stated to have been ordained at the age of twelve, after a career of which, according to the chronicles, the chief incidents were 'many vile adulteries and murders perpetrated by his own hands,' resolved to wed his first cousin, and finding that public opinion would not tolerate a married Pontiff, sold the Papacy to John Gratian."

This wholesale condemnation of Papal corruption should make the Protestant reader prepared to receive with more favor than is usually the case the defence (somewhat disguised, it is true), of the Inquisition, to which a whole chapter is devoted. Mr. Lilly, while defending

the importation of the secular arm to preserve the purity of faith as necessary for the times, with its correlative that the principle of religious toleration would have been altogether premature in the Middle Ages, admits that its day is past and that the repression of freedom in belief would only result in "the intellectual torpor in which the Inquisition left Spain and Italy." He dwells deservedly on the "mildness and benignity" of the action of the Holy Office in suppressing heresy (p. 320); but he would have strengthened his case had he laid stress on the real principle that underlay the denial of toleration in religious matters—the pestilential nature of heresy as affecting the health of the body politic, and needing stern measures of repression, every whit as truly as disease in the human organism calls for the surgeon's knife if the other members are not to suffer.

The chapter on "Holy Matrimony" is also calculated to excite attention. The author's statement that "the proclamation of the spiritual equality of woman with man in the new order . . . brought about what may well appear the most wonderful part of the great change due to the influence of Christianity," will commend itself to the Catholic and non-Catholic reader alike, and his elaborate justification of the Church's unchanging defence of the indissolubility of the marriage bond as the one safeguard of the sanctity of family life, no less essential to the well-being of the State than the best interests of religion, would alone make the book worth possessing.

This chapter should be read in connection with an earlier one where the age of St. Augustine is outlined in some eloquent periods, and, in particular, the teaching of the great Doctor of the West on marriage and celibacy—the foundation of subsequent ecclesiastical legislation—is luminously dealt with.

Remaining chapters treat of "The Nascent Church," "The Age of the Martyrs," and "The Age of Faith," the last-named concerned with the growth of Western monasticism. They are marked by the thoughtfulness, argumentative power, clearness, and forcefulness of expression, that one looks for in work by Mr. Lilly. There are some clever controversial hits, *e. g.*, the reference to "a Church which is a mere multitude of individuals, for everyone of whom his own private judgment or inclination is the ultimate arbiter of faith and morals;" and independence of traditional belief is shown in a passage where the author agrees with Monsignor Duchesne in thinking that "the twenty-five years of the Roman Pontificate of St. Peter come into contact with rather serious difficulties." "No doubt," he says, "the tradition usually followed by Catholic writers, that St.

Peter arrived in [Rome] in the year 42, is ancient . . . But there is a strong case against it." And he proceeds to adduce the date of Herod Agrippa's persecution (A. D. 44), and the silence concerning St. Peter in the Epistle to the Romans (written, he considers, in A. D. 58), in support of his contention. Other statements open to criticism are—(1) that the assemblies of the early Church had "more in common with the modern Catholic Confraternity and the modern Methodist Class Meeting . . . than with the modern Church," (p. 82); (2) that in the first centuries of the Christian era "a weekly celebration had now taken the place of the daily celebration of the first Church in Jerusalem, *and it was held in the evening.*" Surely a confusion is made in the concluding part of the sentence with the Agapé or Love-feast.

We also notice a misquotation of Matthew Arnold's poem, "The Future," on page 296. In spite of such minor defects the book deserves attention for its studiously philosophical outlook on history in its relation to the development of Catholic organization, doctrine, and discipline. It ranks among the best that Mr. Lilly has yet given us.

MEMOIRS OF FRANCIS KERRIL AMHERST, D.D., Lord Bishop of Northampton. By Dame Mary Francis Roskell, O.S.B. Edited by Henry F. J. Vaughan, B.A., S.O.L., Oxon. New York, Cincinnati, Chicago: Benziger Brothers. MDCCCIII. Pp. 403.

The Life of Dr. Amherst, which is in large measure a portrait drawn by himself with that most faithful of pencils, the unconscious language of his own letters, makes interesting reading, not only because the Bishop possessed many fascinating traits of character, but also because his career lights up certain phases of public life in which he had a share. We get to know something of other men and women about whom the reader of contemporary history is curious, and with whom the Bishop of Northampton came in close contact.

He had a bright and genial disposition, which was supported by deep religious convictions on the one hand, and on the other by natural refinement and a broad culture. From his parents he inherited both Saxon and Breton blood, and the best Catholic traditions expressed in the words "piety, purity, patience," which seem to have been a parole of the family.

Born in London on March 21, 1819, he grew up amid the associations which a refined home and the culture of a large metropolis bear with them. Besides this he had early opportunities of travelling on

the Continent and enriching his youthful mind with a thousand impressions of nature and art that lent themselves to practical uses in later life. What sort of religious influences he received from his parents may be surmised from a letter which his father wrote to him and his younger brother at a time when several other members of the family were ill in the city with fever, which resulted in the death of two of the little ones at home. The father writes :

MY DEAREST BOYS :

Under the very severe affliction in which we are, I can hardly write to you ; but I think it right to entreat you both to pray with all the devotion you are able for God's protection and recovery of your two little dear sisters, Alethea and Anny, who are both ill ; the former is in great danger. Every time you go to the chapel do not forget, for my sake and your poor mother's, to implore the Almighty to spare their lives ; at the same time that His holy will may be done. Pray for us also, that we may be enabled to bear these most severe trials as we ought. Your three eldest sisters are sent to lodgings in George Street to avoid infection, and therefore you should also implore the God of Heaven, who alone can protect and preserve them to us, to keep them safe from the disease.

As you are now our only sons, I wish to impress upon your minds the necessity of being truly devout and good, that you may become the comfort and support of our declining years.

May God bless you both and preserve you. Be united and affectionate to each other. Your mother also gives you her blessing. Take care of your health.

Your most affectionate father,

WILLIAM K. AMHERST.

Later on at the age of eleven Francis was sent to Oscott, where he found himself very happy, "liking the masters and the and boys not being averse to study." That was in the old days when the college was at Maryvale, and "the president appeared in top boots, leather breeches, with an Oxford master's gown and cap." Here he remained eight years, and the records of this period, kept in a diary, are very interesting.

On leaving the college in 1838 he proposed to take up the study of engineering, for he had not yet determined to follow the clerical vocation, though there seems to have been a premonition in his heart of hearts that it was his ultimate duty to leave the world and labor in behalf of the conversion of England. For two years he stayed in Belgium studying the civil sciences ; and it was here, apparently through the instrumentality of an humble and pious maid-servant in the house of the Bodenham family, where he boarded, that his thoughts were directed into a higher channel. Margaret Hallahan (Peggy, as she was then called), about whose simple piety Francis Amherst had

frequently written to his mother as being the mark of some great grace, afterwards became a nun of the Third Order of St. Dominic, and went to England where she introduced the Institute, thus becoming the means of saving innumerable souls. In 1840 Francis Amherst had made up his mind to study for the Church. For this purpose he returned, in the following year, to Oscott where Dr. (afterwards Cardinal) Wiseman was at the time president. "I am getting on very well in theology," he writes to his mother, later; "I never studied anything so interesting, and have two excellent professors and a capital library." In 1842 he accompanied Dr. Wiseman on his way to Rome. His notes of this journey are full of spice and keen observations on men and things.

He returned to Oscott intending to consult the Bishop of Birmingham about embracing the religious life; but found Dr. Ullathorne in prison. The Bishop had been made responsible and sued for debts belonging to another person and of which he had not the slightest intimation; and the appeal for redress had to take the course of law. Francis Amherst had in the meantime determined to enter the Order of Friar Preachers. Lacordaire was reviving the Dominican Order in France. Fr. Jandel was restoring the ancient discipline of the Friars in Rome. The spirit of St. Dominic with its severe life had a special charm for youths of a courageous and self-sacrificing temper, and in 1853 we find young Amherst on his way to Woodchester to enter the novitiate there. Father Tom Burke, the great preacher, was master of novices at the time. The event proved that Francis was not called to this life, for his health grew steadily bad under the new régime, and he was obliged to leave the following year. He returned to Oscott where he remained for some time as professor. Subsequently Bishop Ullathorne appointed him to a mission in Stafford. Here Fr. Amherst became the model of a zealous and devoted pastor. "He made his daily round of visits to the sick, the gaol, the workhouse, etc.," bringing consolation to the afflicted and gaining their affection. Like most parish priests with a soul for music, the Rev. Francis Amherst had his trials with his choir. Perhaps he was somewhat over-fastidious in his demands upon vocal culture. "Last night there were children singing hymns," he writes in his diary under *November 1st*, "which they call 'All Hollering' (All Hallow e'en), one of the hymns ends, 'God grant rest to their souls.'"

In 1858, on May the 4th, he received a telegram from Mgr. George Talbot, then in Rome, which read: *Vous êtes nommé évêque de Northampton*. "My first impulse was to go instantly to Rome to

beg the Holy Father to reverse the decision." He sent a telegram in reply: *Si fieri potest transeat a me calix iste*. The operator so transformed the despatch that Mgr. Talbot could not make out what it meant. Being taken to Pope Pius, who was equally incapable of reading it, it merely elicited from the Pontiff the remark: "It does not matter; it no doubt means that he does not want to be a bishop."

On July 4, 1858, he was consecrated at Oscott by Cardinal Wiseman, and Bishops Ullathorne and Vaughan of Plymouth. The biographer says, "Much of Francis Amherst's earthly happiness ceased with his accession to a mitre, but he did his duty nobly and generously. The prospect of the diocese was not encouraging, and unless on visitations, the Bishop lived like a solitary amidst his poor and scattered flock. The following from a letter to one of his sisters, a Benedictine nun (another sister who had joined the Order of Providence had died shortly before), gives some idea of his position at Northampton, and at the same time of his sense of humor, as he reminds her that he is living in a town which is the industrial centre of the shoemaking trade.

"I shall be delighted to see Mr. MacDonell if he will take us as we are, isolated from the world. I feel rather like Simon Stylites, without his sanctity, in my little room here, but am very happy. . . . Even *we look down* upon the staple of Northampton commerce and irreverently *tread it under foot*. The professors of the *heeling* art are not all doctors here, and whatever may be said of the Northamptonians they remain true to the *last*, and the main body of the people is engaged in looking after the *soles* of others and their own to *boot*.

"What would you think of such a notice as this stuck up in a window: 'Ten good strong stabbing girls and a Prince of Wales finisher wanted'; or this: 'Wanted, four black hands, several skivers, clickers, and a rough-stuff-man'; or again: 'A good blocking-boy and Singer's hand may apply?' Such announcements are enough to frighten anyone who does not think that 'there is nothing like leather.'"

In 1869 he went in company with Dr. Errington (Bishop of Trebizond) and Dr. Clifford (of Clifton) to attend the Vatican Council. The account given in his letters of the ceremonies, the different meetings and personalities, are charmingly entertaining. He notes the sublime and the ridiculous without any apparent change of feeling. The intense heat of Rome obliged him to leave while the Council was still in sitting. He went north, tarrying for a while in Switzerland, where he witnessed the Passion Play at Oberammergau. He has left some verses in which he gives us his impressions of that journey; these end with a reference to the play:

And once in later days the bitter scene
 Of Christ's dear Passion we beheld portrayed,
 With voice and music sad, and reverent mien,
 By rural artisan and village maid,
 So that we wept, all wept. Could this have been,
 If from the faith that noble race had strayed?

On June 4, 1871, Dr. Amherst lost his mother. What she had been to her children may be gleaned from the record of her virtues made by those who had known her. "I do not think," says a Benedictine Father of Coventry, "I ever met anyone who more completely gave me the idea of loving God above all things and their neighbors as themselves." At her death she left a letter for each of her children to be opened after she had departed, in which she begged their forgiveness for all the *bad example* she had given them during her life, and to entreat them "never to forget to pray for her poor soul." She was buried in a church which she had built out of her private income.

The Bishop's brother, Father William Amherst, of the Society of Jesus, had been doing mission work and was greatly instrumental, as we are told, in removing from the people "all idea of difference between regular and secular as to the one great aim of missionary work." There was a general report abroad that Father William was to be made Bishop. Anent this his brother the Bishop writes to him: "I heard again that you were on the list for one of the new hierarchy. All the advice I can give you is what Punch gave to persons about to marry: 'Don't,' if you can help it and if it depends on you. You would make a capital bishop, but must be prepared to say good-by to peace and quiet of mind for the rest of your life if you get a Scotch mitre."

In the summer of 1877 he repairs to Oscott, for the election of a new president. He tells how there in the afternoon he played a game of billiards with the boys at their table, and saw several games. "Was extremely pleased by the manner and conduct of the boys—quiet, gentlemanlike, neither forward nor shy, nor showing off—true Oscotians, whom I cannot help contrasting favorably, *very* favorably, with boys of other colleges."

In 1878 he began to show signs of permanent illness. He was anxious to resign his charge and wrote to that effect to Rome. In September of that year his petition was answered, and he felt relieved of the care of his diocese. Dr. Arthur Riddle was appointed his successor. His illness grew worse each day. "My head is very pain-

ful generally," he writes on November 14th, "and I am never a moment without pain. *Fiat Voluntas Dei.*" He had visited Knock in Ireland where, trusting to the report that Our Blessed Lady had appeared, he hoped to gain relief. His impressions of the place and of the persons connected with it were rather favorable, though he himself received no direct evidence there of anything miraculous. Some one spoke to him of the "Nun of Kenmare;" but he did not conceive a very good opinion of her. "The Nun of Kenmare, one Miss Cusack, seems to occupy her time in writing political letters, etc., which do not come well from the cell of a 'Poor Clare.' I do not like it, and it appears to me that such religious bring discredit on the state."

Toward the end of 1882 he lost his sight, which was a severe trial, for he loved the sight of nature and was also fond of reading. After that he made up his mind that the only favor he had to look for from Heaven was the grace of a happy death. On August 21st of the following year, his soul, fortified by the Sacraments of the Church, was taken into the presence of Almighty God. R.I.P. He was buried in Northampton Cathedral, though once he had expressed a desire to be placed in a public cemetery beside the poor who are taken from the work-house of Northampton. One of his last wishes was that there be no funeral sermon for him.

Such are the outlines of this modern English Bishop's life. We are sure the volume will be read with pleasure and edification by all who cherish priestly virtue and those natural qualities of manly grace and cordiality that attract us as expressions of God's beautiful likeness.

THE CITY OF PEACE. By those who have entered it. Published for the Catholic Truth Society of Ireland. Dublin: Sealy, Bryers and Walker; New York: Benziger Brothers. Pp. 149.

Interesting narratives of conversion like these are the most generally effective literature that can be put into the hands of sincere seekers after truth outside the Church. The persons who write here are, if not all well-known, still living, so that their statements leave the impression of an object-lesson which any one who is inclined to do so might test and verify for himself. The accounts, although rightly styled narratives of conversion, are not altogether replies to the question, "How I became a Catholic," but rather a series of chapters embodying certain experiences that either explain or illustrate conversion to the Catholic religion. The "Memoirs of

a Benedictine Monk," by Dom Bede Camm, whose name in the Catholic literature of recent day is familiar enough, form the first and larger portion of the seven chapters. Fathers Browne and Darlington, both Jesuits and Oxford men, give brief accounts of their gradual emerging from the meshes of Anglicanism into the full freedom and peace of the Catholic Church; Mrs. Bartle Teeling tells in a charming way of her conversion as a child and how her mother, deeply impressed with the rites of the Church, and finding the Holy Mass in her Bible, followed her soon after. Alice Wilmot Chetwode, the translator of Pastor's *Lives of the Popes*, has a chapter which gives the title to the little volume. But the most interesting sketch, in some respects certainly, is the story of a Dominican nun who describes the singular experiences which led her from the position of a Brigadier Organizer of the "Salvation Army" in the United States to the quiet cell of the cloister as the true battle-field of brave hearts that seek the conquest of souls for heaven.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude towards faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Andy Barr: Willis B. Hawkins.
Lothrop. \$1.00 net.

A civil war romance, showing the methods by which a Mexican war veteran educated his boy friends, and also showing what a boy can do in the way of reforming and improving himself. It abounds in common sense and

judicious teaching, and if pruned of a few cant words in its narrative passages would be entirely commendable.

Anne Carmel: Gwendolen Overton. *Macmillan.* \$1.50.

A priest and his sister living in a French Canadian village are

the chief characters. She is wooed by an Englishman and the parishioners impute evil conduct to her. He is attracted by a young woman, and meditates unnecessarily on the celibacy of the clergy. In the end the brother and sister save one another from actual ruin, but the author's theories as to the level of priestly morality in Canada are disgusting, and the more mischievous because of the praise which she lavishes on her hero's good qualities.

Autobiography of a Thief:

Hutchins Hapgood. *Fox*.

\$1.25 net.

A plain story, necessarily ugly, inasmuch as the hero has no morals of any sort, but valuable because perfectly truthful. It is useful to the sociologist, although of no worth to the pleasure seeker, and is unfit for young eyes.

Count Zarka: Sir William Mag-nay. *Page*. \$1.50.

A Russian agent provided by his employer with a vast and mysterious castle, kidnaps a Magyar prince, and while holding him in custody manages to throw suspicion on an innocent woman, hoping to frighten her into marriage with him. His plots are frustrated by the hero, the agent of an imaginary kingdom. The story is anti-Russian rather than pro-Hungarian.

Dowager Countess and the American Girl: Lilian Bell. *Harper*. \$1.25.

The heroine of "Sir John

and the American Girl" is shown in her contest with her hostile mother-in-law, whose hatred is very nearly fatal to her. Comparison of British and American manners and conversation make the story lively, and the plain statement of Southern reasons for refusing to admit the black man to society, and for sometimes treating him as a brute, give it value to ignorant Northern readers, but neither of these topics furnish agreeable reading. The book is an antidote for ignorant sentiment rather than single-hearted fiction.

Gentleman of the South: William Garrott Brown. *Macmillan*. \$1.50.

The author has added one to the growing list of stories showing the Southerner of the best class as he really was in the days when he was misrepresented in abolitionist novels. The delicately chivalric treatment of women, and the influence which they exercised by qualities purely feminine, are also exhibited, and although the story is simple it is so compactly constructed that it leaves a powerful impression. Its standard of conduct is high.

Great Scoop: Molly Elliot Seawell. *Page*. \$1.25.

The hero, an ignorant but energetic orphan, obtains the place of "boy" in a newspaper office, and between cleverness and application earns the position of reporter, and later obtains still further promotion by his behavior in a difficult exigency. The book

is written with much spirit, especially in the early chapters.

Interference of Patricia : Lilian Bell. *Page.* \$1.25.

The daughter of a Denver capitalist outwits her father, circumventing his efforts to swindle an Englishman of noble family to whom she has given her affections. The hero is related to the English characters in "The Dowager Countess," but each story is independent of the other, and this deals with American politics and finance.

Letters to M. G. and H. G. : John Ruskin. *Harper.* \$1.25.

The sole value of these letters is that they bear witness to Ruskin's kindness and gentleness in small matters, and to the great gratitude with which he received little kindnesses. The introduction, by the Right Hon. George Wyndham, tells something of the relations between Ruskin and Mr. Gladstone.

Love Letters of Margaret Fuller: *Appleton.* \$1.35.

These letters were prepared for publication nearly thirty years ago by the Hebrew gentleman to whom they were addressed, and his prefatory note and an introduction by Mrs. Julia Ward Howe precede them. They are interesting because of their unlikeness to the author's other published letters, and her character appears in a new light in the illumination of her anger when the correspondence was closed.

Mara : "Pansy" (Mrs. W. K. Alden). *Lothrop.* \$1.50.

While travelling in Europe, one of the four classmates whose lives the author describes meets an attractive man, and after a reasonably long acquaintance marries him, discovering later that the "Church of Jesus Christ," of which he has called himself a member, is really the Mormon body, and that he has many wives and thirteen children. The manner in which the "Saints" are said to conceal the polygamy declared to persist in spite of United States law, is elaborately described, and women are exhorted to oppose Mormons and all their works.

Mettle of the Pasture : James Lane Allen. *Macmillan.* \$1.50.

This novel is the history of two families linked by the love of a son of one for the daughter of the other, a love long blighted by an early sin of his and early quenched in death. Incidentally a leopard-like old woman, and a wise judge whom she has deprived of happiness, and a model matron are described, and a little group of mildly absurd folk is drawn. The book is finely written and teaches the impossibility of evading the workings of cause and effect, and also the weight of man's responsibility.

On Special Assignment : S. T. Clover. *Lothrop.* \$1.00 net.

Paul Travers, a boy who circumnavigated the globe in order to gain some of the experience

necessary in journalism, is shown practising his knowledge among the Moquis and Navajos and Sioux, and also among the Wyoming cattle-owners when they administered Jeddart justice to the "rustlers." The descriptions of Indian rites are curious, but the author has no conscience in his treatment of the English language.

Partnership in Magic: Charles Battell Loomis. *Lothrop*. \$1.00 net.

A fantastic story of a boy who, for a week, possessed the power of picking any fruit that he desired from any tree that came in his way. It is cleverly told and is made to convey many small hints and maxims on morality and manliness.

Rejected of Men: Howard Pyle. *Harper*. \$1.50.

Whatsoever the author's intentions may be, this book teaches socialism and scepticism. Ostensibly, it is meant to give the reader some conception of the spirit in which the Scribes, Pharisees, Sadducees, and Levites received our Lord, and also to prove that the virtuous, the learned, the rich, and the patriotic would again crucify Him if He came again. The author has evaded the necessity of study by telling the tremendous story as if it happened yesterday, adding railways, electric lights, popular elections, poker, and other modern improvements, and has vulgarized it incredibly. The effect is both painful and irritating.

Sinful Peck: Morgan Robertson. *Harper*. \$1.50.

The story of a prolonged practical joke which, beginning with the drugging and kidnapping of ten or twelve men, ends with the death of more than one. The incidents are arranged with some ingenuity, but the horrors are unsurpassed by any possible nightmare, although the book is meant to be humorous. It is unlike any of its author's other work.

Sir William Johnson: Augustus C. Buell. *Appleton*. \$1.00 net.

This biography corrects certain statements made by Mr. Parkman, whom the author regards as prejudiced in favor of Massachusetts. He is enthusiastic in praise of Johnson's energy and ability. Portraits of Sir William, of his early friend and patron Sir Peter Warren, of Joseph Brant, and "King" Hendrick illustrate the book.

Triumph: Arthur Stanley Pier. *McClure*. \$1.25.

The hero, a promising young physician, gives up the certain success awaiting him in the city in order to take his father's country practice and thus to smooth his way to the grave. His self-denial proves to be the only way by which he could have won the woman whom he loves.

'Twixt God and Mammon: William Edwards Tirebuck. *Appleton*. \$1.50.

A Ritualist clergyman of the Church of England hesitates

between the high-minded and finely spiritual daughter of a poor Welsh farmer, and a rich but worldly woman, permits the latter to marry him, loses all happiness, and in despair commits suicide.

The author's chief aim was to exhibit the purely Welsh beauties of Welsh character, and he gave especial attention to a portrait of a modern bard. He died before finally revising the book.

Literary Chat.

Mr. Brander-Matthews protests vigorously against the "pedantry" of using the native plural form of foreign words introduced into English. Where these words are really accepted as English words and have become an integral part of our vocabulary, it seems proper enough to give them the English grammatical inflections as well as an English pronunciation. But as our language continually adopts foreign words as expressions, not of precisely English thought but of foreign manner, an educated person, it would seem to us, is quite justified in retaining the foreign form. The words adopted in such a case are the same as the phrases which we adopt from the French or Italian. To pronounce or adapt these according to English fashion (as we do in the case of technical, law, or medical terms) would argue ignorance on the part of the speaker. As long as the language is still in its formative period there ought to be a certain allowance of liberty in these things as there is in dialects and in pronunciation of certain vowels which it seems pedantry to insist upon when usage is fairly divided. There is, however, some merit in the plea for uniformity, and in so far Mr. Matthews has a case that claims the attention of teachers of English. He says:

"Is *cherub* an English word? If so, its plural is *cherubs*, and not the Hebrew *cherubim*. Is *lexicon* an English word, and *criterion* also? If so, their plurals are *lexicons* and *criterions*, not the Greek *lexica* and *criteria*. Is *appendix* an English word, and *index* and *vortex*? If so, the plurals are *appendixes* and *indexes* and *vortexes*, and not the Greek *appendices*, *indices*, and *vortices*. Is *memorandum* an English word, and *curriculum*, *gymnasium*, *medium*, and *sanatorium*? If so, their plurals are *memorandums*, and *curriculums*, *gymnasiums*, *mediums*, and *sanatoriums*, and not the Latin *memoranda*, *curricula*, *gymnasia*, *media*, and *sanatoria*. Is *formula* an English word, and *nebula* also? If so, the plural is *formulas* and *nebulas*, and not the Latin *formulæ* and *nebulae*. Is *beau* an English word, and *bureau*? If so, the plural is *beaus* and *bureaus*, and not the French *beaux* and *bureaux*. Is *libretto* an English word? If so, its plural is *librettos*, and not the Italian *libretti*. *Crisis* is thoroughly acclimated in the English language, and so is *thesis*; and yet there are those who prefer *crises* and *theses* to the normal and regular *crisises* and *thesises*. Perhaps they are seeking to avoid the unpleasant hissing of the English plural; but none the less they are falling into pedantry."

Father Dowling, S.J., publishes a compact volume of nearly three hundred pages, which gives the history of Creighton University since its foundation, twenty-five

years ago. The book is in some respects a unique production. It contains not only the experiences of the different contributors who were asked to furnish reminiscences of their connection with the College, but the editor has seized the opportunity of publishing an historical record as an occasion for obtaining suggestions which might fruitfully operate for the growth and efficiency of the institution. Among the questions proposed to the contributors were such as these: "What ought to be, in your estimation, the scope and aim of Creighton? In what respect does it actually differ from other Jesuit colleges? What phases of inside or outside work interested you or left an impression? What made your stay at this place pleasant or distasteful? Why do our students not more generally persevere to graduation? Comment upon the relations of the University with the clergy and citizens of Omaha." Nothing indicates more clearly than do such methods of inquiry the power of adaptation inherent in the Jesuit system of education, and they augur well for the future efficiency of Creighton University, which, from all accounts, is already an influential factor in the moulding of public judgment on all matters of moral, scientific, and educational interest in its native State.

To the "Temple Classics" (New York: The Macmillan Company) have just added three handy volumes containing St. Augustine's *City of God*. The translation is by Mr. Healy.

Mr. J. Foster, author of *The Stuarts*, has written a *History of Miniature Painting*, which is in course of publication by Dutton & Co.

Father Thurston, S.J., who is engaged in the British Museum looking up specimens of early religious printing, such as have appeared from time to time in THE DOLPHIN, recently came upon a colored drawing which represents the famous tiara of Julius II, mentioned by archaeologists of the Renaissance period as the most gorgeous piece of jeweller's work that was ever put together. Mr. Eugene Müntz, probably the first authority now living on such subjects, states in his monograph on the Papal Tiara that there is no representation of this magnificent crown in existence, except an engraving of George Vertue which he claims credit for having unearthed. This line picture, itself extremely scarce, does not of course convey any adequate idea of the splendid effect produced by a mass of brilliant jewels, the rarest in kind and size, and so numerous that their combination into a single piece would seem rather a fabulous conception of Oriental imagination than a reality. The authorities of the British Museum were, it appears, quite unaware of the existence of this large and complete colored sketch, which is absolutely unique. A copy of it was at once ordered to be made by a special artist, with the permission of the Curator of the Museum, and will be reproduced in THE DOLPHIN.

Among the different national writers of contemporary history as well as of fiction whose works will presumably be regarded some day as representative literature of our day, many appear to have been attracted by the unique personality of Leo XIII. The literary editor of the *New York Times* singles out, among other expressions of a classical nature, Mrs. Humphry Ward's picture (in *Eleanor*) of the aged and feeble Pontiff attending Mass in St. Peter's, and the effect of his presence on the crowd; and Paul Bourget's beautiful portrait, in which the writer of *Cosmopolis* contrasts with

tender pathos the great High-Priest and Vicar of Christ on earth with the gentle and frail figure of the white-robed old man as he is carried through St. Peter's in the *sedes gestatoria*. But as a character sketch, original in form and rich in true coloring, few pictures of the venerable Pontiff seem to us more charmingly suggestive of the personal attraction which the great Pope exercised upon his immediate surroundings than that given by Mr. James Creelman in his volume *On the Great Highway*. (Lothrop Publishing Co., Boston.) He gives there his impressions of notable figures with whom his position as representative of an influential journal brought him into personal contact, including Tolstoy, Kossuth, King George of Greece, Li Hsi, king of Korea, and other equally well-known figures in the recent history of America, Europe, and Asia. The leading chapter is entitled "The White Shepherd of Rome." We should like to reprint it all here, but want of space forbids it. "As we retired we looked back at the slender white figure standing alone in the shadowy room—and I knew that I had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world-wanderings since that day—statesmen, monarchs, philosophers, philanthropists—I have seen no other man who seemed to have such a universal point of view."

We quite sympathize with Miss Devereux Blake, who, in *Harper's Weekly*, pleads for the abolition of "the huge institutions that are like enormous educational mills" and which "should give place to smaller and more home-like school communities." The modern tendency is to elevate the common school to the level of a university where children learn by a sort of lecture system, with periodical recitations to test their power of attention. Good results are possible under such a system, but they only affect the mental growth and cannot benefit the development of character. In other words, the system of large classes may facilitate instruction; it does not educate. In order to do the latter the teacher must reach the pupil individually and elicit a personal love prompting respect, obedience, and imitation.

Scriptores Ecclesiastici de Musica Sacra, printed in 1784 in three folio volumes by the Benedictine Fathers of the monastery of St. Blasius (Black Forest), and of which only rare copies could be obtained at high prices during the last few years, is to be republished (U. Moser, Graz, Austria). The work contains copies of numerous Italian, French, and German musical manuscripts not otherwise accessible.

Brown and Nolan, of Dublin, are to bring out a beautifully illustrated *History of Irish Music* by Mr. Grattan-Flood, who has devoted himself to researches in this field for the last twenty-five years.

Books Received.

THEOLOGY AND ASCETICA.

DER TAUFRITUS IN DER GRIECHISCH-RUSSISCHEN KIRCHE, sein Apostolischer Ursprung und seine Entwicklung. Von Dom Antonius Staerk, O.S.B. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xv—194.

DAS APOSTOLISCHE SPEISEGESETZ in den ersten fünf Jahrhunderten. Ein Beitrag zum Verständniss der quasi-levitischen Satzungen in älteren kirchlichen Rechtsquellen, von Dr. Karl Böckenhoff, Privatdozent an der Universität Münster. Mit kirchlicher Druckerlaubnis. Paderborn. Druck und Verlag von Ferdinand Schöningh. 1903. Pp. vii—142. Price, 4 Marks.

LES INDULGENCES. Leur Origine, Leur Nature, Leur Développement. Par le R. P. Alexis—M. Lépicié de l'Ordre des Servites de Marie. Traduit de l'Italien, sous le Contrôle de l'Auteur. Seule édition française autorisée. Publiée avec l'Imprimatur du Maître du Sacré Palais. Tome Deuxième. Paris: P. Lethielleux, Libraire, Editeur. 10, Rue Cassette. Pp. 306.

ON THE PRIESTHOOD. A Treatise in Six Books. By Saint John Chrysostom. Translated by the Rev. Patrick Boyle, C.M. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xxiv—145. Price, \$0.85 net.

LES SACREMENTS DE L'ÉGLISE CATHOLIQUE. Exposés Dogmatiquement à l'Usage des Prêtres dans le Ministère. Par le Dr. Nicolaus Gehr, Vice-Recteur de l'Université de Fribourg-en-Brisgau. Traduit de l'Allemand par l'Abbé Ph. Mazoyer, du Clergé de Paris. Tome Deuxième: Les Sacrements en Particulier, l'Eucharistie; Tome Troisième: Les Sacrements en Particulier, La Pénitence; Tome Quatrième: Les Sacrements en Particulier, l'Extrême Onction, l'Ordre, le Mariage. Paris: P. Lethielleux. Pp. 380—318—348. Prix: Un volume, 5 fr.; Quatre volumes en 8° carré, brochés 20 fr. Chaque volume peut se vendre séparément.

THE STORY OF JESUS CHRIST. By Ambrose Adams. Boston: Marlier & Co., Ltd. 1903. Pp. 271. Price, \$0.50.

SALVAGE FROM THE WRECK. A Few Memories of Friends Departed Preserved in Funeral Discourses. By Father Gallwey, S.J. New edition, enlarged. London: Art Book Co., 22 Paternoster Row. MDCCCIII. Pp. xxvi—427. Price, \$1.00 net.

THE SERVER'S MANUAL. A Compendium (Prepared for Lay Servers) of the Rites and Ceremonies to be Observed in the Services of the Church. By John Loughlin, Master of Ceremonies, St. Anne's Priory, Liverpool. London: Burns and Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 72. Price, \$0.60 net.

UNDER THE CROSS. Selections from *The Foot of the Cross*. By Father Faber. Edited by J. B. Dublin: M. H. Gill & Son. 1903. Pp. 166. Price, \$0.60 net.

THE CITY OF PEACE. By Those Who Have Entered It. Published for the Catholic Truth Society of Ireland, by Sealy, Bryers and Walker; Dublin, New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. viii—149. Price, \$0.90 net.

NE OBLIVISCARIS. A Daily Reminder of our Dead. Compiled by Florence Ratcliff. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. viii—190. Price, \$0.75, net.

A SHORT CATECHISM OF CATHOLIC TEACHING IN REFERENCE TO THE RELIGIOUS LIFE, for the Use of Nuns, Novices and Postulants. By His Eminence Cardinal Svampa, Archbishop of Bologna. Translated from the Italian. (Second Edition, revised and enlarged by the Author.) By a Priest of the Diocese of Dublin. Pp. 45.

BACK TO ROME! Being a Series of Private Letters, etc., addressed to an Anglican Clergyman, by "Scrutator." St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 224. Price, \$1.00 net.

CHRISTIAN ASPECT OF THE LABOR QUESTION. By the Right Rev. Abbot Snow, O.S.B. Catholic Truth Society. Pp. 32.

PHILOSOPHY AND EDUCATION.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. Paris: P. Lethielleux. 1903. Pp. 330. Prix, 3.50 francs.

PRINCIPLES OF JUSTICE IN TAXATION. Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University.

VOLUME XVII. Number 2. By Stephen F. Weston, Ph.D., President of Antioch College, sometime University Fellow in Finance. New York: The Columbia University Press (The Macmillan Company, Agents); London: P. S. King & Son. 1903. Pp. 299.

A DREAM OF REALMS BEYOND US. By Adair Welcker. Sixth Separate American Edition. San Francisco: Cubery & Co. 1903. Pp. 30.

JESUIT EDUCATION. Its History and Principles Viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J., Woodstock College, Md. St. Louis, Mo.: B. Herder. 1903. Pp. xv—687. Price, \$1.75 net.

CREIGHTON UNIVERSITY. Reminiscences of the First Twenty-five Years. M. P. Dowling, S.J. Omaha: Press of Burkley Printing Company. 1903. Pp. 251. Price, \$1.25.

HAVE WE THE LIKENESS OF CHRIST? By Franklin Johnson, Professor of Church History and Homiletics. (The Decennial Publications of the University of Chicago, founded by John D. Rockefeller.) Printed from Volume II. Chicago: The University of Chicago Press. 1902. Pp. 23. Price, \$0.50 net.

THE ELEMENTS OF CHRYSOSTOM'S POWER as a Preacher. By Galusha Anderson, Professor and Head of the Department of Homiletics. Printed from Volume III. Chicago: The University of Chicago Press. 1903. Pp. 16. Price, \$0.25 net.

PRACTICAL THEOLOGY: A neglected field in theological education. By Gerald Birney Smith, Instructor in Systematic Theology. Printed from Volume III. Chicago: The University of Chicago Press. 1903. Pp. 21. Price, \$0.25 net.

THE VIRGIN BIRTH. Historical and Linguistic Studies in Literature related to the New Testament. Issued under the direction of the Department of Biblical and Patristic Greek. Second Series: Linguistic and Exegetical Studies. By Allan Hoben, Ph.D. Chicago: The University of Chicago Press. 1903. Pp. 87.

VERITATEM QUÆRIMUS. Annual Calendar of Notre Dame of Maryland College for Women and Preparatory School for Girls, corner Charles Street and Homeland Avenue Baltimore, Md. 1903. Pp. 75.

EDUCATIONAL BRIEFS. Elementary Schools and Religious Education of the People. Johannes Janssen, Philadelphia, Broad and Vine Streets. 1903. Pp. 58.

CATALOGUE OF ST. CHARLES' COLLEGE, near Ellicott City, Maryland, for the Scholastic Year, 1902-1903. Baltimore: John Murphy Company. 1903. Pp. 44.

INTERNATIONAL CATHOLIC TRUTH SOCIETY. List of Members, I.C.T.S. July, 1903. Arbuckle Building, Brooklyn, New York. Pp. 29.

BELLES-LETTRES.

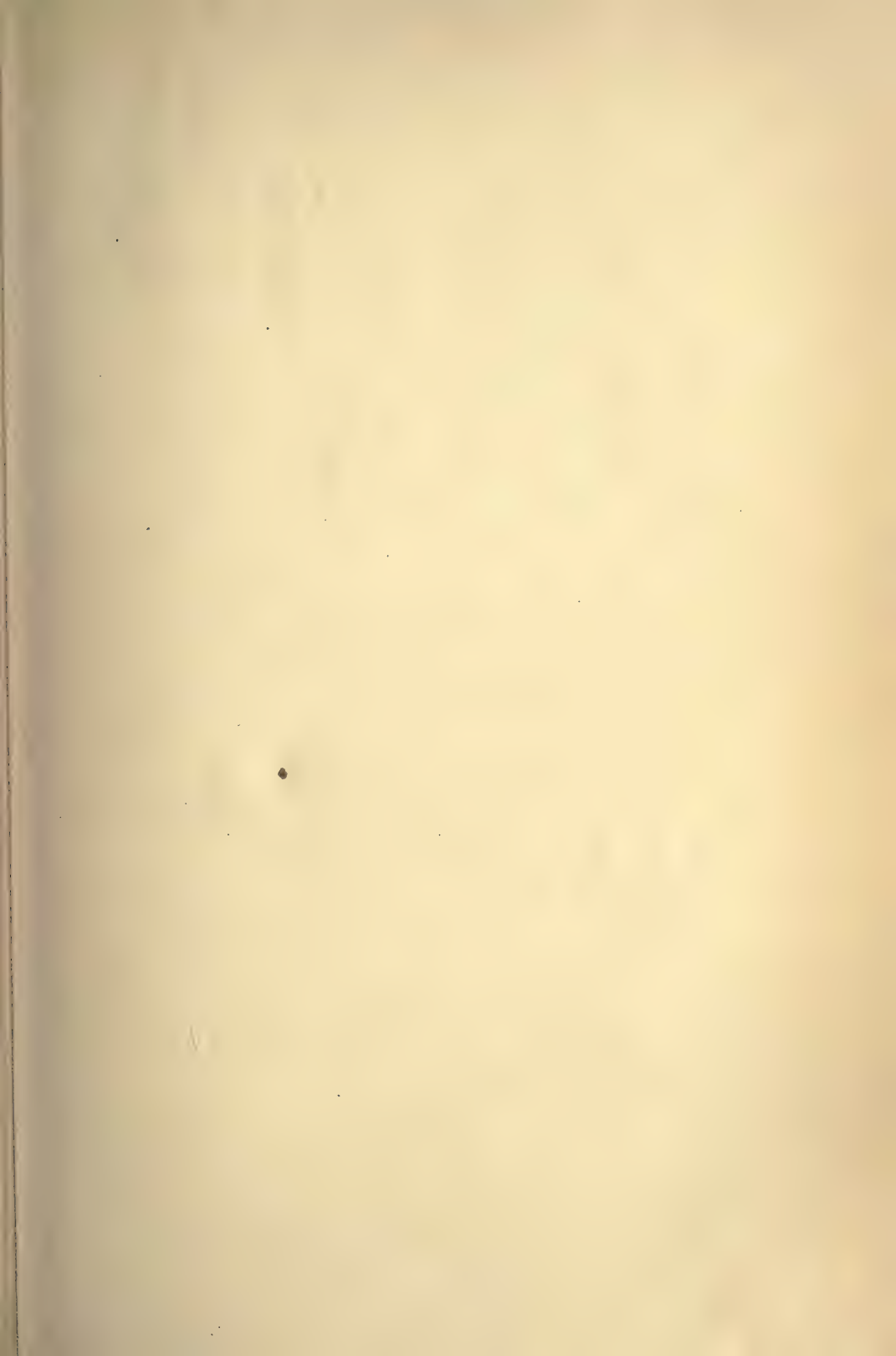
ENGLISH LITERATURE. An Illustrated Record in four volumes. Volume I: From the Beginnings to the Age of Henry VIII, by Richard Garnett, C.B., LL.D.; Volume III: From Milton to Johnson, by Edmund Gosse, Hon. M.A. of Trinity College, Cambridge, Hon. LL.D. of St. Andrew's University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1903. Pp. Vol. I, xv—368; Vol. III, xii—381. Price, \$6.00 per volume.

HISTORY.

THE ACADIANS OF MADAWASKA, Maine. New England Catholic Historical Society Publications, No. 3. By Rev. Charles W. Collins, Chancellor of the Diocese of Portland, Me. Boston: Press of Thomas A. Whalen & Co., 234-236 Congress Street. 1902. Pp. 66.

ENGLAND'S CARDINALS. With an Appendix showing the reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster. By Dudley Baxter. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. ii—98. Price, \$0.70 net.

MEMOIRS OF FRANCIS KERRIL AMHERST, D.D., Lord Bishop of Northampton. By Dame Mary Francis Roskell, O.S.B. Semper paratus in bona causa. Edited by Henry F. J. Vaughan, B.A., S.C.L., Oxon. New York, Cincinnati, Chicago: Benziger Brothers. MDCCCIII. Pp. xiv—403. Price, \$2.00 net.





TIARA OF POPE JULIUS II

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No. 3.

AN HEIRLOOM OF THE PROTESTANT REFORMATION.

IV.

FIRST-FRUIITS OF THE LUTHERAN GOSPEL.

LUTHER himself, when he discovered his grand *arcanum*, had been far from perceiving the various issues which it was bound to raise. Having grasped it on one side only, for a time it seemed to him to offer nothing but the fairest fruits of humility, gratitude, and love; and it was only gradually, and as the defence of one point after another became forced on him, that he began in some degree to realize the price at which its advantages had to be bought.

The Reformer, as his devoted admirer K stlin justly observes, was a man who at no time of his life bestowed much care in calculating the consequences of the work "to which he felt himself called by God." For the successful prosecution of this work, it had, in the first instance, appeared before all things necessary, that the people should be disabused of their belief in the Church; and Luther accordingly proceeded, without misgiving, to strip the Church of her prerogatives, only, as it then seemed, to bestow them on the people; all of whom, as he told them, were now at liberty to interpret the Word of God for themselves, each according to his own "believing and understanding."

Circumstances for a time kept him blinded to the danger of such a concession. During the period which intervened between the publication of the Ninety-five Theses, and that of the Edict of Worms, he had enjoyed the easy privilege, so far as his own following was concerned, of wielding absolute power in the name of absolute liberty. The novelties he so rapidly unfolded before

the eyes of his converts, gave them quite enough to think of; and left them neither leisure nor inclination for independent research; while the unanimity with which his *dicta* were received, seemed to him both a guarantee of his inspiration, and a pledge that the largest license as to private judgment could lead to no conclusions but his own.

But as is always the case when first principles are defied, Nemesis was not far off. So long as Luther himself had remained present among them, his immense personal influence over his disciples had been sufficient to keep them within bounds. But the taste for religious novelty had been awakened; and no sooner was the Moses of the Reformation withdrawn out of sight upon his mountain, than some fresh sensation by way of a "calf" began to be clamored for. Demand created supply; Luther's old master in theology, Carlstadt, a man of more zeal than discretion, threw himself into the breach, and, not to let the good cause suffer from inaction, mounted the Gospel chariot and proceeded to drive it across country with complete disregard of consequences.

The activity of another novelty-monger, Thomas Münzer, began at about the same time to supply an additional element of ferment. Professing to be in receipt of a fresh instalment of revelation, Münzer had opened a reforming campaign of his own at Zwickau—forbidding Infant Baptism, and preaching Communism and Socialism to the working classes—and when, owing to the subversive nature of their tenets, he and his followers had got themselves turned out of town, three of their number, proceeding to Wittenberg, greatly increased the confusion already created by Carlstadt. Melancthon, who was there also at the time, found himself unable to cope with them, and sent such alarming accounts to the Wartburg, that Luther resolved to abandon once for all the shelter of his Patmos, and look after his wandering sheep.

His reappearance, and the rough and ready methods of argument he lost no time in applying, so far as this particular occasion was concerned, quickly restored his prestige. Carlstadt, he told the Wittenbergers, had been moved only by pride, and was possessed by a thousand devils. The prophets of Zwickau could do no miracles, so no one but a fool would believe them; and as for

the "discussion" they had had the impudence to propose, the only discussion that such fellows were fit for, "was the discussion of a pot or two of beer."

But though the credit of the innovators for the time being was thus broken, the spell which Luther had hitherto exercised was, as the event proved, to a great extent broken also; and his cause never again became the uninterrupted triumph it had hitherto been. The Spirit, which, like the Arabian fisherman, he had let out of its prison, began to take its own way, and from this time forward his worst enemies were those who fought against him with weapons he had himself placed in their hands.

Foremost among these were the Anabaptists, the *enfants terribles* of the Lutheran Gospel.

Although the harbingers of this sect had been defeated at Wittenberg, the sect itself grew and flourished elsewhere, attracting by its dreams and promises the crowds who had nothing to lose, and whom it did but incite to seize by force upon privileges, which in the name of the Gospel they had already been assured were their own. Principles which Luther had blindly laid down, Münzer unsparingly applied, and for the terrible "Revolt of the Peasants," in 1525, this application was mainly responsible. The object-lesson thus administered as to the results likely to follow, should the "Gospel Liberty" thus laid claim to ever become fully established, went further than anything else had yet done, to render such liberty an object of suspicion; and that Luther realized, at least in some degree, the justice of the accusations which on this account were brought against him, is shown by the almost incredible fury of his onslaught against the "robbing and murdering peasants," who, to use his own expression, had "raised such a stench" against his doctrine.

Modern champions of the Reformer do their best to clear him of blame in this matter, by contending that in his personal conduct and sympathies he was law-abiding, and that he never, as a matter of fact, encouraged measures which he recognized as subversive of public order. The proverb according to which "actions speak louder than words" might, however, in this instance, be fitly reversed; for the torrents of inflammatory invective which he habitually launched against authorities spiritual and

temporal, whenever these stood in his way, were much better calculated to excite revolt than any mere example of good citizenship could be to allay it. The man who deliberately sets fire to a house may be more blameworthy than one who only smokes in a powder magazine, but in one case no more than in the other can he be held clear of consequences.

Among the diversities of opinion which during Luther's lifetime supervened in the Reforming camp, by far the most important in its effects was that respecting the Real Presence of Christ in the Eucharist—a doctrine which Luther, under a peculiar form devised by himself, persisted in retaining, while the Swiss reformers, mainly under the leadership of Zwingli, as persistently denied it. The attitude taken up by Luther in the matter was a singular one, and, like many others of his arbitrary dogmatisms, had its origin probably in some psychologic peculiarity of his own. The view which he himself had chosen to adopt was one which he professed to be holding on compulsion, and to be altogether contrary to what he would himself have chosen. Could anyone have shown him the way to recant, he said, he should have been delighted to do so, as it would have been such a "good slap" for the Papists; but the words of Scripture, he maintained, were altogether too precise;—he had tried every way to get out of them, but could not.

To give him credit for full sincerity here, however, is impossible. His assertion that he is maintaining a special theory as to the character of Christ's Sacramental Presence, against his own will, might, it is likely enough, seem to himself to furnish a sort of cover for his adherence to it; but, considering what a "nose of wax"—to use Blessed John Fisher's phrase—Scripture always proved in his hands whenever he considered the interests of his Gospel at stake, nothing more unlikely could be imagined than that the literal meaning of one particular text should have forced him to retain anything he really desired to get rid of; and, moreover, another and much more probable explanation suggests itself. No one who has seriously studied Luther's reforming career as a whole, can doubt that the one aim which he never really lost sight of, was that of providing consolation for those "timid and troubled" souls, as he called them, whose needs he saw reflected in his own;

and seeing that the main function of the "Lord's Supper," according to his view of it, was to stimulate the faith which assured the sinner of safety, it is perfectly natural that he should have regarded the supposition of a Divine Presence inhering in the consecrated symbols, as rendering its action in this respect more effective. Scepticism at any rate had never been among his faults—no belief had ever been dismissed by him simply on the score of its improbability; and harassed as he remained throughout his life, sometimes almost to madness, by what he characterized as "temptations" to doubt the truth of his own doctrine of salvation, the likelihood that he may himself have derived a certain sense of solace from his self-elaborated theory of "Impanation," becomes a strong one; and would of itself be enough to account for his violence and determination in defending it.

At any rate, whatever the reason may have been, he remained on this point inflexible; and at a time when union among the reformers was of all things the most important, turned the whole force of the artillery ordinarily reserved for the Papists, upon those who should naturally have been his allies.

The happy indifference to consistency, which distinguished Luther's controversial methods, is never better instanced than in this particular struggle. No weapon, whether of attack or defence, comes amiss to him. He picks up arguments as one might pick up sticks, to throw them away when done with; and, however fatal a particular one might be if applied to himself, he wields it with perfect confidence against his adversaries.

He himself thus had disposed summarily of the inconvenient *Tu es Petrus* by saying, that in speaking of the "Rock," Christ, had indicated not Peter, but Himself; but when Carlstadt, who had adopted Zwinglian tenets, attempted to apply the same method to the words of institution of the Eucharist, he turns on him with a perfect fury of contempt.

"What," he exclaims, "I am to hand a man an old jacket, am I, and to say, 'Take it and put it on,' for—(fingering in turn my own garment)—'This is my velvet fur-lined cloak,'—that would be a pretty thing, wouldn't it?"

The Fathers, whenever their testimony could be useful, were respectfully called into court; though formerly it had been "as

foolish to expect truth from their pages, as to strain milk through a coal-sack";—the Scriptures which at one time had been so clear that nobody could mistake their meaning, under pressure of adverse criticism became so difficult that nobody but St. Paul or Dr. Martin Luther could depend on finding it out;—such persons as ventured to exercise their private judgment in this matter, being accordingly taunted with supposing that because they had learned a thing or two about the Bible, they had already become teachers, and had "swallowed the Holy Ghost, feathers and all."

On one occasion, and on one occasion only—that of the dispute on Free Will, which was forced upon him by Erasmus—did Luther ever find himself absolutely, as we might say, "cornered." For, yielding reluctantly to solicitations which could not longer be disregarded, Erasmus had at last consented to enter the theological arena; and having done so, took the opportunity of dealing a mortal blow at the cause with which his own early imprudence had allowed his name to become associated.

With malicious precision he now placed his finger on the exact point in the Gospel edifice which would least bear handling; and Luther, whether he would or no, found himself compelled either to frankly deny his own premises, or to frankly admit their conclusions. No evasion would here serve; no middle course was open to him; and gathering resolution from necessity, we find him in this instance choosing deliberately what he esteemed the lesser evil, and going the whole lengths, damaging as they were, to which his antagonist had desired to drive him.

The much-boasted "Message of Salvation" is to be seen on this occasion, stripped by the two disputants of its pretensions, with a cynical thoroughness.

"Who," Erasmus thus inquired, "if the will of man is not free, will endeavor to lead a good life?"

To this Luther roundly answers, "No one;—whether a man is good and goes to heaven, or bad and goes to hell, depends, not on his own will at all, but on a previous election or non-election, with which he himself has nothing to do. If thus," he continues, "a door is apparently open to impiety, we must console ourselves with reflecting that thus also are the doors of heaven opened to the elect." "If the will of man," Erasmus again demands, "is

not free to obey or disobey, what is the meaning of God's law? Is it not a mockery?" "No, not at all," Luther answers; "God's Law has been given, not that men may obey it, but that men may learn, on the contrary, that obedience to it is impossible." "How," Erasmus continues, "can God be said to punish or reward, if a man's actions are not within his own choice?" "Properly speaking, He neither can nor does," Luther makes reply; "between a man's actions and his future fate there is a connection, not of cause and effect, but of sequence merely—heaven is, as a matter of fact, ready for the just, and hell for the wicked, and thither they are sent accordingly; not, however, as their own works, but as a previous election of God shall have placed them on one or other of the two categories." "In what way," Erasmus says, "if a man has no choice, are we to understand the declaration of Scripture, according to which 'God wills not the death of a sinner,'—if the Divine Will, as a matter of fact, is to be viewed as the sole determining cause in the matter?" "In one way only," Luther replies, "by assuming, namely, that God has *two wills*—the one revealed, the other hidden; according to the former, of which the text alone speaks, all men are destined to be saved; while, according to the latter, a certain number are, on the contrary, predestined to be damned."

So far as candor goes, the treatise *De Servo Arbitrio*, in which the above theories are advanced, leaves nothing to be desired; but it was candor under compulsion, and too little to Luther's taste to be persisted in, after its immediate occasion had subsided. Towards Erasmus, who had forced on him a defence so damaging, he thenceforth entertained a fierce hatred, assigning to him a foremost place among the enemies and blasphemers of Christ; but the lesson was in so far not without effect that it led to his using somewhat more caution in future, and to his endeavoring, also, as well as he could, to repair the effect of his admissions;—in part, as K^östlin piously observes, by advising his followers "to abstain from discussing such divine mysteries," and in part by taking from them, whenever he could, with one hand the liberties he was still obliged to yield them with the other.

But neither external attack nor internal disunion proved itself the worst enemy with which Luther had to contend.

More fatal than either of these to the repute of the Reformed Gospel was the trail of corruption which everywhere marked its course. Whether as palliated by friends, or pointed to in triumph by enemies, the fact that during the life-time of its founder it proved no moral regenerator, is there; and no competent historian has ever ventured to deny it. Luther's own complaints on this head are among the loudest; and even if we knew nothing more than he himself has chosen to tell us, we should have ample evidence that the "Seed of the Word," which was to have made the wilderness blossom like a rose, had sent up as its first growth little but thorns and briars.

"The Evangelicals," the Reformer thus says, "are worse than as Papists they had ever been—for one devil that has gone out of them seven wickedder ones have entered. In proportion to the spread of the Gospel has been the spread of every corruption among its followers." The Gospel is unable to rule such "Gomorrhah people"—"they are swine which tread its pearls underfoot; who, having the Bread of Life set before them, do but upset it with their snouts, trample on, and wallow in it." "Men used to do good works to get to heaven; but now they are freed from this bondage, they give themselves up to all sin. Having cast off the fetters of the Pope, they want to get rid of the Gospel also, and of all the laws of God." Not the Gospel only, but its ministers were to Luther's indignation, treated with indifference and contempt. "In old times," he says, "when people served the devil under the Papacy, men were kind and merciful, and gave with both hands in order to keep up a false worship; but now places that used to support whole convents that they might offend God by offering up Masses, will not even give the little that is needed to support one Minister of the Word." "What do we want with Pastors," the people may now be heard to exclaim, "the Spirit will teach us." "All right, dear Mr. Pastor," they say, when invited to listen to the Word of God, "only put a barrel of beer in the church and ask us in, and we will come fast enough then." "Hogs they are and hogs they will be. They believe like hogs, and they die like hogs."

For these phenomena, as Luther elects to consider them, he exhausts himself in giving every explanation but the true one.

He lays the blame on the devil, on his followers, everywhere but on his own fatal teaching, and only at last is driven to seek a forlorn refuge in the conclusion that it always has been and always will be thus; and that where faith is preached, the greater number will understand it in the sense of the flesh. St. Paul's ministry, he declares, had been followed with the same results as his own; and it was owing to the moral disorder which had then followed the Gospel of Grace, that this had been so soon superseded as a practical remedy, by the Gospel of Works. Had God not shut His eyes, he declares,—if he had ever foreseen such scandals as had come to pass, he would never have preached at all;—and towards the end of his life he says, that were he to begin over again, he would act quite differently; leaving the multitude under the dominion of the Papacy, and retaining his own gospel, as a sort of inner doctrine, for those tenderer consciences which might profit by it.

The mischief, however, was of a sort that talking could not mend. That the overthrown "tyranny of the law" should be reërected in some shape, had become imperative; but there was no sort of spiritual leverage by which such a thing could be brought about. To Luther, and also to the Landgrave Philip of Hesse, an idea had presented itself of establishing a sort of self-governing Evangelical club, or committee, which might form a kind of centre for improvement; but in both cases it had to be abandoned, because no fit members for such an institution could be found; and the expedient to which Luther in the end found himself compelled to resort, was that of handing over the guardianship both of faith and morals to the civil power.

Considering, he said in explanation of this project, that just dealing and morality—the works of the law—had nothing to do with man's welfare in the next world, but a great deal with his welfare in this, it should be manifestly the province of the temporal rather than of the spiritual authorities, to enforce them;—and Luther's own sovereign, the Elector John of Saxony, falling in with these views, a number of lay commissioners were appointed throughout his dominions, whose duty it was to provide pastors, enforce attendance at church, unearth scandals, and generally resume control of the various privileges of which the rank and file of believers had proved themselves unworthy.

But even with the executive part of his burden thus lightened, Luther did not find himself in any danger of becoming idle. Plenty of employment remained, in which he allowed no sort of interference. In composing catechisms, drawing up directions for preachers, and patching together a theological substratum for his gospel, he worked assiduously in order to supply the code which the secular arm was to administer; while on him, too, fell the entire responsibility of deciding to what degree practical lapses on the part of the faithful might and might not be tolerated.

To persons who have imbibed the common error according to which the Lutheran gospel figures as the offspring of an exceptionally lofty moral standard, the latitude of the Reformer's views on this last point may prove surprising.

"The Law," he says, "is what we have to do—the Gospel what God is willing to give." The former we cannot fulfil, the latter we receive and apprehend through faith. That the Law should have been abolished so that it can no longer condemn the faithful, is just as necessary as that it should have been given. The Decalogue has no right to accuse and terrify the conscience in which Christ reigns through grace, for through Christ these laws have become antiquated. No greater insult can be offered to Christ than to suppose He has come to give commands. Christ's work consists in fulfilling the Law for us, not in giving laws to us. "I will put aside piety, Moses and the Law, and attach myself to another preacher, who says, 'Come to Me all you that are heavy laden and I will refresh you.' . . . This Preacher does not teach that thou canst love God, nor what thou oughtest to do in order to act and live well; but He teaches thee how though thou canst not do this, thou shalt nevertheless yet become holy and be saved. This is another kind of preaching from that of the Law of Moses, which had regard only to works. The Law says, 'Thou shalt not sin—go and sin not. Do this—do that.' Jesus Christ says, 'Come, thou art neither just nor pious, but I have done for thee what thou art not able to do. Thy sins are forgiven.'" "See," the Reformer says, "if we do but let Christ reign alone, how our consciences will sleep in peace, unheeding of the Law, Sin, or Death;" while on the other hand he maintained that where the Law is allowed to reign over the conscience, it becomes at once a cesspool of blasphemies and heresies.

A doctrine so very accommodating as this, however, was bound to raise a further question, more easily asked than answered;—for, if the believer was thus not bound to keep the Law, the inference became an immediate one, that he must also be free to break it.

The reply which Luther desired might suffice, and therefore put forward by preference, amounted simply to an evasion; such inquiries being, he said, needless, because the occasion to which they referred could not actually arise; for, though it remained a paramount necessity to hold that a man, so long as he possesses by faith the Imputed Righteousness of Christ, *may* safely disregard both the commands and prohibitions of the Law, yet he will not *wish*, nay will not *be able*, to do so;—having become through Justification—to use a favorite illustration of the Reformers—a *good apple tree which bears good fruit, not because it is commanded to do so, but because it cannot help it.*

Had the Gospel “apple trees” proved accommodating, there would have been an end of the matter; but as it was, one or another out of the three following solutions had to be adopted, for cases in which the rule failed to work.

Thus, it might either be said: (1) that the “tree” in question, though it seemed good was really bad; (2) that the “fruit” though it seemed bad was really good; or, (3) that “tree and fruit” were both bad together;—human nature, or the “Old Adam,” as Luther called it, retaining as a matter of fact, both in the justified and in the unjustified, the same automatic activity as well as automatic disposition for evil—the sins, which for this reason both were constantly committing, differing from one another only in the fact, that where those of the “justified” were concerned, God would not take account of them.¹

¹ The language of the Reformer on this point is exceedingly clear; indeed, he accords for the convenience of believers in general a privilege much resembling that often supposed by Protestants to have been attached to the purchase of an indulgence. “The Schoolmen,” he says, “are in error, who distinguish sins according to what they are in themselves, and not according to the faith or incredulity of the person who commits them. He who has faith commits as great sins as he who has not faith, but to him they are pardoned, they are not imputed, whilst to the unbeliever they are retained and imputed; thus, that which for the unbeliever is a mortal (or unpardoned) sin, becomes for the believer a venial (or pardoned) sin only; and this, not because

In cases, therefore, where profession and practice manifestly did not tally, it was by one or other of these methods that the seeming phenomenon was explained; the two latter being available where the "consolation" of the believer happened to be the primary object in view, while by the former a loophole was provided, through which, when necessary, the ægis of the gospel could be withdrawn from open and scandalous evildoers; the offences of such being thus made to figure, as *tokens* merely, of a previous loss of grace.

The direct and immediate results of the Lutheran denial of free will, the one principle on which the Reformer's grasp never really slackened, have been now briefly traced. Through its action, the distinctive Catholic idea of *Sin as a cause of Sinfulness* had become replaced by the equally distinctive Protestant idea of *Sinfulness as the cause of Sin*; and through its action also, whatever in the Catholic sacramental system testified to the capacity of the human will for choice, or of human nature for objective sanctification, had been done away with.

there is any difference between the nature of the sins, or that the sin of the believer is less, or less grievous, than the sin of the unbeliever, but because there is a difference between the persons. For the believer holds for certain that his sins are remitted to him for the love of Jesus Christ, because Jesus Christ has offered Himself for the sins of man. Thus, though a sinner, he none the less remains pious, whilst the unbeliever continues in his impiety. This is the true wisdom, the true consolation of believers, to know that though they commit sins, these are not imputed to them, by reason of their faith in Jesus Christ." (L. C., VIII, 2730.)

It is in the light of this theory, also, that the advice given by Luther to persons who are "tempted" or troubled with scruples of conscience has to be read. Such scruples, the believer is told, are nothing but suggestions of Satan, who, by forcing upon him the memory of his sins, is trying, through the weapon of the Law, to wrest from him that assurance of God's favor, in the possession of which his safety lies.

When thus attacked, therefore, he is directed to banish from his mind everything relating to his own conduct. He must fortify himself with the utmost energy in the confidence that whatever his actions may be, he has nothing to fear, because Christ has already satisfied for all. He must flaunt in the devil's face his liberty from the Law through the Gospel; he should even boast of his sinfulness, and so take the weapon out of his enemy's hands. (Wittenb., V, 281, B; 303, B.) To the reproaches of conscience he should reply: "I do not hear; thou talkest to a deaf man; I am dead to thee." (Ib., 315, B.)

From "temptation," in the above sense, Luther himself had had much to suffer. His soul, he complains, had been so poisoned by the Catholic doctrine in which he had been brought up, as to the personal guilt incurred through sin (Com. in Galat.:

The growth of Protestant theology up to this point was a quick one, and had been at the same time a genuine process of development; but at this point, owing to the practical inconveniences thus occasioned, its character underwent a change; and a kind of "overgrowth" set in, which resulted in concealing to some extent its underlying determinism, beneath a "*simulacrum* of moral stringency."

Into this second phase we shall by and by have to follow it; but before doing so, an element remains to be reckoned with, whose presence, though connected indirectly only with Luther's fundamental doctrine, has exercised a most powerful influence both in creating the *animus*, and moulding the features, of reformed Christianity. The character of the relationship, therefore, which obtains between the Protestantism of the Reformation, and the pre-Reformation sectaries by whom certain of its watchwords were anticipated, will be the subject which we shall next have to consider.

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Francof. 1543, p. 155), that he could never, with all his efforts, shake himself entirely free from it, and so obtain the firm conviction he desired—of his freedom from the law through Christ; a weakness of which the devil, as he said, took constant advantage, by suggesting to him doubts as to the reality of his mission and the genuineness of the doctrine on which he had staked his hopes. As the result of his own experience in repelling such attacks, he desires others who may also suffer from them, if unable to silence their enemy by faith and in prayer to Christ (which is the best way), at least to seek safety in flight; to drink, play, and laugh all the more—nay, even to commit some sin, to show defiance of and contempt for Satan; to seek to chase such thoughts away by others of a different kind, as of wine, women, or money, or even by putting themselves in a violent passion. (L. C., IV, iii.)

This last recommendation no doubt explains in some degree the excessive violence of Luther's style of controversy; but the mere *stimulus* of anger seems to have been one for which the craving grew upon him. "I cannot write poetry or prose," he says of himself—"I cannot preach or pray—if I am not angry." (Tischr., I, p. 464.) "When I pray, 'Hallowed be Thy Name,' I curse Erasmus and all heretics." (*Ib.*, p. 486.) Again, in another passage: "I cannot pray without cursing; if I have to say 'Hallowed be Thy Name,' I must add, Cursed, damned, dishonored be the name of the Papists. . . . If I have to say 'Thy kingdom come,' I must add, Cursed, damned, dishonored be the thoughts and plots of the Papists." (Walch. XVI, 2085.) One of his latest works, *Against Popery Founded by Satan* (written 1545, about a year before his death), is such a compound of filth and fury, that—to quote Dr. Döllinger—if produced, not under the influence of drink, it indicates a state of mind bordering on insanity.

CATHOLICISM AND NATIONAL PROSPERITY.

IS worldly prosperity a sign of true religion? The affirmative answer admits of no doubt to the world. Those who disclaim the world's view of things do not so much give a different answer as no answer at all. With all respect to the world, the question cannot be answered off-hand. Every thinking man, whatever his beliefs or prepossessions, recognizes that there are defeats which are nobler than victories; and, on the other hand, successes which an honest man would rather be without. Yet with all this he feels that prosperity, which is a natural good; and true faith and morals, which are a supernatural, ought not to be at permanent dislocation, since they come from the same God. It was nobler to die with Paul than reign with Nero; but it was Paul, not Nero, who triumphed in the end.

The difficulty which natural reasoning feels seems even intensified by revelation. Tradition throws little light on the subject; and if we turn to the Bible we see that it is one of those cases in which we may quote texts on different sides. There are passages which speak of the dangers of success and the blessings of adversity, and others which promise the most explicit rewards even in this life to God's faithful service.

The problem is a deep one, far deeper than any merely polemical discussions between Catholics and Protestants, but the form it often takes in polemics is this: "Those nations which in the sixteenth century threw off the Catholic religion are more prosperous than those which retained it. Therefore the Catholic religion is not a blessing to mankind and cannot be true." Catholics are quite ready to answer this reasoning, but their answers are not always free from some confusion of thought. They generally begin by saying what is most true—that mere earthly prosperity is an insufficient test of the welfare of man, whom all Christians admit to be a spiritual being, destined to a future life. Sometimes they go so far as to imply that prosperity is rather a sign of wickedness than otherwise, and then in the same breath they say that, after all, the Catholic nations are as prosperous as their neighbors.

All this shows there is a difficulty. The point is to see the

answer. First let us put our opponents' case fairly. They do not say crudely that because a man has a fortune he must be virtuous, for he may have stolen it, or inherited it from a good ancestor whom he does not resemble; but they say that religion affects individual character, and that the character of individuals forms the character of the nation, and that races with the best national character will be the foremost in the world. Then they say that the foremost nations in the world are those that profess the Protestant religion. They draw a flattering comparison between the British Empire, let us say, and some very small Catholic power—of course, very much to the advantage of the British Empire. Some have even referred to the state of material prosperity in Ireland; but since Mr. Lecky wrote, that argument has had the grace to become scarce. While the chief argument in Protestant Saxony against the Divinity of the Catholic religion seems to be the unsupported and, I believe, quite unfounded, statement that their neighbors, the Bohemians, do not wash.

Omitting the washing or non-washing, even if true, as being a wholly insufficient premise to support so momentous a conclusion, what are we to say on the whole issue? There is a question of law and a question of fact. First there is the principle: "Is national prosperity a test of the true religion?" Then there is the harder point to determine: "What nations are in a true and real sense prosperous?" First, what are we to say to the principle? Are we to admit, as the book of Deuteronomy seems to teach, that true religion will bring temporal prosperity both to individuals and nations? Or are we to say that this was abrogated by the Gospel; that true followers of our Lord must, like their Master and His Saints, suffer in this world, and seek their reward only in the next? In which case will not religion seem too great a burden to the great mass of men who as a matter of fact do not rise to heroic sanctity?

Perhaps the answer may be found, partly at any rate, in drawing a distinction between the individual and the community. The individual is destined for eternal life. For him the present life is only a probation, a school or preparation for the next. Some suffer a good deal at school through no fault of their own: it may be from misunderstanding, it may be from the sheer malice of companions.

But with that mysterious entity called a nation the case is different. It is an entity, a real being, something more than the mere sum of its members, and with a life of its own distinct from the life of its members. Yet though it has a life of its own it is in one sense inferior to the humblest of its members, for its work is for this world only ; it has no immortal soul. There is only one human society which is immortal and will live beyond the grave, and that is the Church, the Bride of Christ.

The virtues of a nation, then, if they are to receive a reward at all, must receive it in this world, and therefore we may perhaps admit that in the long run, other things being equal, the most virtuous nations and those which profess and practise the true religion, will be the most prosperous. Nor does this militate against the evangelical counsels. It is possible for a community to be great and honored and even rich, while its individuals remain humble and self-denying. It is possible, but it is not easy.

It seems then a mistake to advance the proposition that worldly success is rather a sign of wickedness than otherwise. It is a natural good, the reward of natural virtue. In isolated cases a man or a nation may succeed through a crime, but a course of such actions must fail at last. If bad permanently triumphed, good would not be good.

But it is another and more difficult question to say of what true national prosperity consists. All that can be said here is that it does not consist of mere wealth, particularly if that wealth be very unequally distributed.

There remains the question of fact. What are we to say to the actual state of the world? Are the Catholic nations hopelessly inferior in true prosperity to the Protestant, and even if there be any inferiority, are the other conditions such as to make it a sign of an inferior religion?

Now the statements constantly made on this subject are full of fallacies. Let us take two or three of them. The first is that of incommensurate comparison, the common fallacy of drawing contrasts between things which are not on the same plane. It would be a very remarkable thing indeed if all nations were exactly the same size ; and if they are unequal, one must be the biggest. It is idle for a member of a great Protestant State to compare it in

material resources with the smallest Catholic power he can find, and then affect to be surprised at the result. Smaller States should be compared with smaller and large with large. In the former case Belgium has nothing to fear in comparison with Holland (though even Holland has a large and increasing Catholic population); nor need we consider Portugal behind Denmark. In the latter case we find that of the seven so-called great powers of Europe only two are Protestant at all—for though Russia is schismatic, she is the very antithesis of Protestant—and of these two, half of Germany belongs to the household of the faith; while the Empire of Britain is permeated with Irish Catholicism through and through.

If it be said that there is much open infidelity among the Latin nations, that is quite true. The Catholic Church, being a reality, makes men take sides. The law of Confession and Communion once a year would not allow even the minimum of conformity to include the vague deism of the Anglican laity. Then when men strike against a granite rock, they get angry; but no one could be angry with a feather bed, which has no shape of its own, but accommodates itself to the incumbent. Whether it is in any way the fault of Catholics that there is not more faith in Southern and Western Europe is beside the point. The Catholic religion is still that of the bulk of the populations in those lands; and if it were not, if what was the Roman Empire of the West is to be counted as Catholic no longer, let us at any rate hear the end of the wearisome refrain that the Latin decadence of priest-ridden populations is a sign of the demoralizing influence of the Church. If an impressive black and white contrast is to be established between Catholic and Protestant peoples, the picture-drawer must really make up his mind as to whether the sable members of the comparison are Catholic at all.

The next fallacy in the argument from results is the old one of taking antecedent for cause—*post hoc ergo propter hoc*. Not every event which precedes another event is the cause of it, still less the whole cause. It is a very unscientific induction where two things agree or differ in many factors to ascribe all the agreement or all the difference to the factor which interests us. Protestant England and Germany have advanced; Catholic Spain has

declined. Is there nothing common to the Northern States except Protestantism; no difference except Catholicism between them and their Southern neighbor? Have economic and political causes had nothing to do with the retrogression in the Peninsula? Has so prosaic a thing as coal had nothing to do with British prosperity? If there was such a thing as chance, it seemed at one time but the throw of a die whether Protestant England or Catholic France built up an empire in India, and across the Atlantic.

Even the *post hoc* of Reformation prosperity is a very much deferred *post*. The position which Catholic England was beginning to take in Europe in the early days of Henry VIII it took two centuries to make good. Under Henry VIII's immediate successor the nation sank to the lowest ebb. Even the Spanish marriage of Mary failed to arrest the political decline, and it was under her that the loss of Calais took the last shred of meaning from her empty title of Queen of France. A revival of strength began indeed under her schismatic sister, chiefly shown by acts of piracy in the Caribbean Sea; but even Elizabeth lived nearly all her reign under the nightmare of a Spanish invasion, a nightmare which only Philip's vacillating character prevented from being a very real, a very unpleasant fact. Nor were things improved by the accession of the unfortunate Stuart House. He would be a very bold man who ventured to compare the age of James I and his ministers and generals with that of Henry IV and Richelieu, or the reign of Charles II with that of Louis XIV. To the great names in literature across the Channel, St. Francis of Sales, Bossuet, Fénelon, Pascal, Corneille, Racine, Molière, English parallels might be quoted, while Shakespeare, of course—it is uncertain whether he was a Catholic, but if he was, probably not a good one—towers above them all. But we are speaking of national position, which even the greatest poet is unable to establish by himself; and looking at national position it must be admitted that, during a large part of the seventeenth century, Protestant Britain was little more than the pensioner of France.

We are indeed often told of the height to which Cromwell raised his country in the eyes of Europe, but this is mostly fiction. We are not now occupied with the private character of that ill-omened man; but in his public capacity, whatever his successes

in the field, there can be little doubt that he was no statesman. He was incapable of founding a dynasty, and Mazarin was far too clever to stand in any real fear of a government which he knew to be tottering to its fall. The Restoration did little for the State, and still less, in spite of the good intentions of both Charles and James, for the Church. The Orange glories of William are rather imaginative than real; the chief of them, the infamy of the persecuting statutes, measures which stamped out Catholicism in one kingdom, and by their very iniquity secured its continuance in the other, should perhaps rather be ascribed to the Whig ministry than to the King. But when these are taken away, there is not much left. William's foreign policy was to use the men and money of his new dominions in foreign wars in which they had no real concern, and his chief achievement in English history is the creation of the national debt. It was not until the beginning of the eighteenth century, when William's policy was taken up by the greatest soldier of the age, that a new era really opened. But it will hardly be contended that Marlborough won Blenheim because he was a Protestant. It was genius which made him a great captain; if he had been a Catholic, as such he would have been a better man. So far then from the truth is it that the Reformation in England brought great national prosperity, as is shown by foreign prestige, the latter only began when Protestantism itself was beginning to fall into indifference and decay. What the Reformation did for Germany was to give it a hundred years of internecine strife, ending in a fatal Thirty Years' War which deprived the nation of all unity and all influence (outside the military despotism of Prussia), almost down to our own day.

The last fallacy is that of hasty generalization. Great wealth, a great activity, *may* be a sign of permanent national well-being; but what if the activity be feverish and the wealth produced at suicidal cost? There is such a thing as living on capital in the moral as in the material order. It may be with the expenditure of physical energy as it is with the consumption of the sun's energy stored in coal. Long ages produced that mineral wealth which wisely husbanded might provide moderate riches for other long ages, but which recklessly squandered, as it is, points us to a bankrupt future. Thus too did long ages of Catholic training produce

a strong nation. At the moment of early manhood, when it first became conscious of its strength, it threw off the supernatural restraint of an unworldly religion, and devoted all its great energies to the service of this perishing earth. If it live only for the material, what wonder if materially it makes a great display? So a self-willed son of a provident father might withdraw his capital from wise investments, and convert it into buildings and gardens and unproductive wealth. No doubt he makes more show, but at what cost? *Respice finem*. Protestantism may have done something for the worldly energies of its votaries, and yet when we look at the Catholic energy of mediæval Florence or mediæval and modern Flanders, we hesitate to affirm even this. In truth, as has been said, so many other factors enter into the problem that it is too soon to found an argument on results.

One swallow does not make a summer. Man had been a long time on the earth, Christianity had had a long history, before Protestantism was heard of. Nor need we give offence by saying this. It is true that movements like men must begin sometime, but neither men nor movements should think that there was nothing worth knowing in the history of mankind before they themselves began to be.

There were great men and great nations even before St. Peter set up his chair in Rome, and far more before Luther set up his chair against him in Wittenberg. The two or three hundred years of post-Reformation history are, after all, but an episode in the development of mankind. The Catholic Church has a long history and a long memory. She saw with tears the birth of many an error, and she has looked sadly as she passed on in her perpetual youth on these same errors in their now forgotten graves. She claims to be judged not by the varying accidents of three centuries, however important these centuries may seem to those who live in them, but by the whole course of her history. For though she ceaselessly adapts herself, she is ever the same. Even her enemies admit this, though they make it the subject of reproach.

Now, whatever else the Church has done, she has made our present civilization. In those ages which are "dark" to us were laid the strong and enduring foundations of all that is good in

modern life. To go into this at length would be to give the history of European civilization. Let us content ourselves with naming ten things or events admired by modern thinkers which we owe to the Church or the Church's faithful sons.

The first is the Scholastic Philosophy so long decried, to which at length men are doing tardy justice. The second is the Canon Law. Whether men know it or not, whether they like it or not, these two things have entered into the very fibre of our thought and civilization. The third is the Parliament and legal system and local government of England, nearly all the work of Churchmen. The fourth is Gothic architecture. The fifth is Italian art. If we go into any of the great galleries of the world, there is only one religion which directly inspired three-fourths of what is there worth looking at. The sixth is classical French literature, which, down to a hundred years ago—if we except a small though undoubtedly brilliant band of infidel writers of an earlier date—was thoroughly Catholic. The seventh is the invention of printing; the eighth the maintaining of Latin and the revival of Greek. The ninth and tenth, to end with two political events, are the discovery of America by Columbus, and the saving of Europe by the Popes—first from the Saracens, and later from the Turks.

We might name many more things that the Church has done; how devotion to Our Lady raised the position of Christian womanhood; how slavery was changed to serfdom, and serfdom to free service; how hospitals for the sick, the aged, and orphans covered every land—but these things have no end.

What is the answer made to this? Are these services denied? They cannot be. But it is said that that was all very well for childhood. The Church was a good nurse to semi-barbarous peoples. Now times have changed, and we have outgrown leading-strings. This is partly true and partly false, and wholly misleading. It is untrue that human nature in its essential features changes to any great extent. The great facts of life and death, heaven and hell, are always with us. But in so far as accidental surroundings and requirements change, cannot the Church adapt herself to them? She can and does. What more stupendous change in the world than the break-up of the Roman Empire,

when that granite commonwealth was hammered into little fragments, and men thought the end of the world had come? Is there not from the merely natural point of view a fathomless gulf between the life and surroundings of a St. Augustine and a Peter the Hermit? Yet the Church seemed to feel no shock at all. She gathered up her new wild children to her bosom and made them into statesmen, scholars, and saints. She is doing the same great work in America and Australia to-day. She is suiting herself, changeless though she be in essentials, to the changed surroundings of a New World, and it is not too much to say that the millions of her faithful children in those two great continents are the only organized religious bodies there worthy of the name.

It may be said that the doctrine that true religion tends to national prosperity is a low and worldly one, and leads to materialism. But this is not so. We must beware of false mysticism. We have bodies as well as souls, and are citizens as well as Catholics. Our religion which bids us love our Church bids us also love our country. God is the Author of nature and grace alike. Still we must take the proposition carefully and in all its terms. We say that religion and virtue tend to earthly prosperity, other things being equal. They tend to it, but it does not follow that they will always attain it. Other things may not be equal. Men may suffer precisely because of their religion, and then they will attain something far higher than earthly prosperity, the glory of being confessors and martyrs of the faith. Who would not rather have been among the Christian martyrs of the early centuries than have shared the lot of their persecutors in this world and in the next? And when the martyrdom extends to a whole nation, thrice happy is that nation, and thrice miserable are their persecutors, whatever their worldly success. As high as the heavens are above the earth, are those men or nations who suffer for God above those who act, however energetically, merely to please themselves. Such a nation suffering for its religion was Ireland in old time; such is Poland to-day. But suffering and affliction do not last forever. In the former case, at any rate, a brighter day is breaking, and we wish a gifted Catholic people God-speed in a new century and a new career.

Bishop Eton, England.

H. C. CASTLE, C.S.S.R.

OUR LABOR TROUBLES SETTLED IN UTOPIA.

BLESSED Thomas More had suggested freedom even in divorce, in suicide—among the Utopians. But these were “airy Burgomasters.” Besides, their panegyrist was not the author; he who, in his own person, notes, in conclusion, concerning Raphael Hythlodaye’s story, that “I cannot agree and consent to all things that he saide :” “he marked many fonde, and folisshe lawes in those newe founde landes.”

Therefore, the fact is, we must still look on Utopia as a vision, the vision of a humorist, a marvellous well-ordered state, hardly of this earth earthy, but suggestive of much that is to be desired among mortal men; four centuries since; and now.

Thus it is that the *Utopia* is always interesting. We must not rest only in its details, nor tell of its impossibility—with the author laughing at us; indeed openly mocking and nipping us for dullards. We must think of the spirit of the whole; of its pleading for justice, of its tenderness for the weak, of its anger against the wild and licentious; of its sad hopefulness; of its ready application to ourselves and our times. Even so it is that the great modern conservative Burke, whose voice seems daily louder in our century of revolution, pleads the ancient rights of the soul and of the individual against the tyranny of a faction; and we forget his neglect of such and such sufferers, it may be; since he chooses the greatest sufferers, high or low, rich or poor. And we are not born to pity the oppressor and the oppressed. It is these same oppressed ones, who under the State socialism of a Utopia, which even a Burke might gaze on and be calm, are here seen freed from the weight of their anxious cares, their affliction and neglect, their subjection to the fierce, the unscrupulous, the haughty, or the fanatical. The Jacobinism that Burke denounced, that product of cold hearts and muddy understandings, rages for humanity, while destroying all human things that cross it in its line. Utopianism will never thus batter at our peace. And then, it spoke when the clouds were but lowering: it was not the voice of the tempest, out of which Burke tries to save us—that fearful voice which tells us if we do not believe that its terrifying imaginations and promises are happiness, then the doom is decreed of

us useless obstacles in the whirlwind. The voice of the *Utopia* tells of individuals happy because they are just; really feeling happy—disembarrassed, indeed, of our mortal infirmities. Yet it is a happiness we wish for, and hope to have something of; nor will any Utopian come and guillotine us for our good.

What did More see of “faultes, enormities and errors,” in “these oure cities, nations, countries, and kingdoms”?

He saw some vicious and poor; given to drink, gambling and sensuality; the drifting of the wrecks of men; indolence, and then violence; disbanded soldiers and their wicked ideals; land going out of cultivation, wealth accumulating, men decaying: he saw landlords and rich men forming ‘rings’ or ‘trusts,’ making laws to protect their illegal so-called rights; and no satisfaction but revenge. That is not a common-weal.

“I prai you Syr (quod I) have you been in our country? Yea forsooth (quod he), and there I tarried for the space of IIII. or V. monthes together, not long after the insurrection,¹ that the westerne Englishmen made against their kyng, which by their owne miserable and pitiful slaughter was suppressed and ended.”

Such was Raphael Hythlodaye’s introduction to England. And their talk is of the sad side of things.

“A certaynelaye man cunnynge in the lawes of your realme . . . began diligently and earnestly to prayse that strayte and rygourous justice, which at that tyme was there executed upon fellows, who, as he sayde, were for the most parte X X. hanged together upon one gallows.² And, seying so fewe escaped punyshment, he sayde he coulede not chuse, but greatly wonder and marvel, howe and by what evil lucke it shold so come to passe, that theves nevertheless were in every place so ryffe and so rancke.

“Naye, Syr, quod I, (for I durst boldly speake my minde before the Cardinal)³ marvel nothings hereat; for this punishment of theves

¹ The Cornish Insurrection, against taxation, under Henry VII, in 1497.

² “A writer in Elizabeth’s reign says that in Henry VIII’s time (1509–1547), 72,000 thieves and vagabonds were hanged;” that is, some 2,000 a year. “The statement is set down on hearsay evidence only; but is sufficient to show that the number must have been very large.”

³ “Jhon Morton, Archbishop and Cardinal of Canterbury, and at that time also lorde Chancelloure of Englande.” “He had grete delite manye times with roughe

passeth the limites of justice, and is also very hurtefull to the weale publike. For it is to extreame and cruel a punishment for thefte, and yet not sufficient to refrayne and withhold men from thefte. For simple thefte is not so great an offense, that it ought to be punished with death. Neither ther is any punishment so horrible, that it can kepe them from stealyng, which have no other craft, whereby to get their living. Therefore in this poynte, not you onely, but also the most part of the world, be like evyll scholemaisters, which be readyer to beate then to teache their scholers."

Here then is a shameful thing, in the author's eyes, as is plain to see, that punishments take no thought of those often more sinned against than sinning: if, indeed, they sin at all, when it is by enforced idleness that they steal. Such thieves are the followers of gentlemen, at whose death mayhap they are thrust out of doors. These gentlemen, when living, have driven others to despair, their tenants, whom they poll and shave to the quick by raising their rents. And as to the warlike men cast off, they "either starve for honger, or manfullye playe the theves. For what would you have them to do?" He asks that question; the one so often on the lips of all who consider the weak and the fallen around them. "When they have wandred abroad so longe, untill they have worne thredbare their apparell, and also appaired their helth, then gentlemen, because of their pale and sickely faces, and patched cotes, will not take them into service."

Even as a German proverb had it: that every great war leaves a country with three armies—one of invalids, one of mourners, and one of idle persons ready to commit crime.

Why are there so many thieves? Must there be so much hopeless poverty? Can things be better; if not wholly well? Who are the rich; and what their ideals? And how do they use the poor; and for what?

speache to his sewters, to prove, but without harme, what prompt witte and what bolde spirite were in every man. In the which, as in a virtue much agreinge with his nature, so that therewith were not joynd impudency, he toke greate delectation." The boy More was brought up in the Cardinal's household, and himself could by nature ill bear "those who are so soure, so crabbed, and so unpleasaunte, that they can awaye with no myrthe nor sporte." And in his "witt and towardnesse the Cardinal much delightinge, would often say of him unto the nobles that divers tymes dyned with him, 'This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man.'"

"Truly howe so ever the case standeth, thys me thinketh is nothing avayleable to the weale publike, for warre sake, which you never have, but when you wyl your selves, to kepe and mainteyn an unnumerable flocke of that sort of men, that be so troublesome and noyous in *peace*, whereof you ought to have a thowsand times more regard than of *warre*.

"But yet this is not only the necessary cause of stealing. There is an other, whych, as I suppose, is proper and peculiar to you Englishmen alone. What is that, quod the Cardinal? Forsothe my lorde (quod I) your shepe that were wont to be so meke and tame, and so smal eaters, now, as I heare saye, be become so great devowerers and so wylde, that they eate up, and swallow downe the very men them selves. They consume, destroye, and devoure whole fieldes, howses, and cities. For looke in what partes of the realme doth growe the fynest and therfore dearest woll, there noblemen and gentlemen, yea and certeyn abbottes,⁴ holy men no doubt, not contenting them selves with the yearely revenues and profytes,

⁴ It is true that "the monasteries were neither better nor worse than they had been at any time in the two previous centuries; the reason of their dissolution was independent of anything that could be brought to light about them. No one, for two centuries, had looked upon the monks as saints; no one at the time of the dissolution looked upon them as monsters of vice. They were, on the whole, excellent members of society, kindly landlords, resident on their estates, employing labor, leading very respectable lives. . . . Doubtless the monks were the butts of many a mediæval joke. . . . But neither the quips of the mediæval jest-books nor the rhetoric of ecclesiastical reformers can be accepted as setting forth actual facts." (Bp. Creighton: *Essays and Reviews*, p. 354.)

Everyone is agreed that "Churchmen" then, as now, were, to say the least, not so merciless as the rest of men; and the following is doubtless typical: "The house was also a great landlord, and in its dealings with its tenantry offered a happy contrast to the more exacting rule of secular lords." (*Athenæum*, September, 1902, on "The Act Book of the Ecclesiastical Court of Whalley [Abbey]"; published by the Cheetham Society.) And Rome at its weakest was looked on as a champion for liberty and justice in the bad world. A Jeanne d'Arc felt that, when she appealed; and so did Queen Katharine.

"Pope Clement VII" (who refused to declare the marriage null of Henry VIII and Katharine of Aragon) "issued an edict against the great evil of turning the fruitful lands of the dominions of the Holy See into grazing farms. . . . He decreed that where rich lands were unduly given over to pasturage by proprietors, whether lay or ecclesiastical, peasants with poor lands, or no land to till, should be authorized to demand that one-third of each estate should be let to them for tillage." . . . Against this edict the landlords and graziers protested; and one, Battisto Casille, was put forward to remonstrate with the Pope on his misguided legislation

that were wont to grow to theyr forefathers and predecessours of their landes, nor beyng content that they live in rest and pleasure nothing profiting, yea much noyinge the weale publique, leave no ground for tillage, thei inclose al into pastures; thei throw downe houses; they pluck downe townes, and leave nothing standynge, but only the church to be made a shepewhse. And as thoughe you loste no small quantity of grounde by forestes, chases, laundes, and parkes, those good holy men turne all dwelling places and all glebe land into desolation and wildernes."

Ousting men, and taking on more sheep. "English shepe devourers of men," says the marginal note. Of what applies so lamentably to Ireland, in his day and since, Goldsmith wrote, more than half way on to our own time:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay

for the peasants. . . . One of his arguments was that the graziers and landlords might, by such extreme measures, be driven into the arms of—Martin Luther! . . .

"May I," continues Mr. Michael Davitt, "invite all who wish to read the story of the most enlightened and progressive land legislation ever framed against the evils of substituting pasturage for tillage, and who desire to study the spirit of the Papal laws of rent as against that of the pagan Civil Code of Rome, to obtain *Papes et Paysans* (Gaume et Cie., 1891). . . . The author obtained from his Holiness, Pope Leo, the original edicts of at least half-a-dozen Popes dealing with the same evils which are inherent in the law that permits the richest Irish land to be divorced from labor. The book has a brief introduction by Cardinal Rampolla, and is expressly lauded by Pope Leo." [Mr. Davitt's words (1902) are not, I think, disputed, whatever may be thought of the tone and temper in which they were said.]

"The year 1549 [third of Edward VI] was remarkable for the insurrections of the common people in many countries . . . partly from opposition to the Reformed doctrines, but mainly from discontent at the proceedings of the land-owners who . . . made large enclosures of the common lands, and . . . converted arable land into pasture. This strictly commercial mode of dealing with their estates was especially adopted by the newly-made nobles and gentry who had acquired a large share of the confiscated abbey lands; and both they and the Reformed religion which they professed became objects of hatred to the thousands of agricultural laborers." (Taswell Langmead: *English Constitutional History*, p. 411, fourth ed., 1890.)

"The new landlords, who had succeeded the monks, looked upon landholding as a business, and rackrented their tenants to get a high interest on their investments." (*History of England*, p. 429. The new book by Professor York-Powell, of Oxford, and Professor Tout, of Victoria University—writing of Ket's rebellion in 1549.)

A time there was, ere England's grief began,
 When every rood of ground maintained its man . . .
 But times are altered ; trade's unfeeling train
 Usurp the land and dispossess the swain."

Whatever be the present greed, if it means selfish wealth for the few, then many must go :

" Even now the devastation is begun,
 And half the business of destruction done ;
 Even now, methinks, as pondering here I stand,
 I see the rural virtues leave the land.
 Down where yon anchoring vessel spreads the sail,
 That idly waiting flaps with every gale,
 Downward they move a melancholy band,
 Pass from the shore, and darken all the strand.
 Contented toil, and hospitable care,
 And kind connubial tenderness are there ;
 And piety with wishes placed above,
 And steady loyalty, and faithful love."

However, it is also obviously true that these evils which the Reformation intensified were working before that catastrophe ; even as in Ireland to-day the land difficulty is partly inherent in the times.

It appears that in the opening years of the sixteenth century a landlord, by turning his open arable land into enclosed pasture land, might increase his income by more than 120 per cent. It is no wonder, therefore, that the Italian, Polydore Virgil, could then write of English wool and English sheep in the terms that follow : " This fleece " [from English sheep] " may justly be alluded to as the *Golden Fleece*, wherein the chief riches of the English people doth consist : for great plenty of gold and silver is yearly brought into the realm. . . . So that I suppose there is in no other nation greater riches ; for besides the exceeding great sums of money which everywhere passeth through the hands of buyers and sellers, and the plate dedicated to their churches (whereof the value is incredible), there is almost no man so needy but for the daily service of his table he hath his spoons and cups and saltsellers of silver."

Land going out of cultivation brought quite other results. In some counties eighty ploughs—*i. e.*, ploughland, the ordinary holding of a yeoman—"decayed" in less than fifty years ; and in the kingdom some 20,000 men were thrown out of work. By the time the anti-monastic legislation had added to such difficulties, Latimer writes to Edward VI :

" Oh, what a lamentable thing it is to consider, that there are not at this day ten plows whereas were wont to be forty or fifty. Whereas your Majesty's progenitors had an hundred men to serve them in time of peace and in time of wars

Still, to-day, the author of *Luke Delmege* makes us feel for the cruelty and insult of a heartless eviction. Still, for many a day since *Utopia* was dreamed, Raphael Hythlodaye might mourn and cry out: "That on covetous and unsatiable cormaraunte and very plage of his natyve contrey maye compasse aboute and inclose many thousand akers of grounde together within one pale or hedge, the husbandmen be thrust owte of their owne, or els by coveyne and fraude, or by violent oppression they be put besydes it, or by wronges and injuries thei be so weried, that they be compelled to sell all: by one meanes therfore or by other, either by hooke or crooke they muste needes departe awaye, poore, selye, wretched soules, men, women, husbands, wives, fatherlesse children, widowes, wofull mothers, with their yonge babes, and their whole household smal in substance and mucche in numbere, as husbandrye requireth manye handes. Awaye thei trudge, I say, out of their knowen and accustomed houses, fyndyng no

. . . your Majesty now has scant half so many. And yet [*i. e.*, moreover] a great number of them are so pined and famished by the reason of the great scarcity and dearth of all kinds of victuals that the grete shepemaisters have brought into this noble realm, that they are become more like the slavery and peasantry of France than the ancient and goodly yeomanry of England."

It is, finally, true that on the whole the religious revolution in England gave a triumph to the rich and the strong; a victory to Cæsarism, and the bad pagan spirit of contempt for the poor and the weak. "Whereby is it come to pass that, where before there dwelt many a good yeoman able to do the king and the realm good service, there is nobody now dwelling but a shepherd with his dog, but by the suppression of the abbeys? Whereby is it that whereas men were wont to eat sheep, now sheep eat up houses, whole towns, yea men and all, but by the suppression of the abbeys? What is the decay of tillage but the suppression of the abbeys? What is the decay of woods and the cause of the excessive price of wood, but the suppression of the said abbeys, which did carefully nourish, supply, and husband the same?" (Nicholas Harpsfield: *The Pretended Divorce*. Edited by N. Pocock. Pp. 299. Quoted by Lee: *The Church Under Queen Elizabeth*. Pp. 300. Compare: "After this suicide of the aristocracy" [in the Wars of the Roses], "the Crown became all-powerful, and created a new nobility on the ruins of the Church. By causes wholly different from those which ruled before, the mass of the people were losers by the Reformation. They recovered themselves slightly in the seventeenth century, and had a golden age during the first half of the eighteenth. But within the time of our fathers they have been depressed again, and the peasantry has again become a serf, and the yeoman has disappeared in the absorption of nearly all the land of England by a small number of great proprietors." (Thorold Rogers: *History of Agriculture and Prices in England*, Vol. I, ch. I, p. 10.)

place to reste in.⁵ All their household stuffe, whiche is verye little woorth, though it myght well abide the sale: yet beeynge sodainely thruste oute, they be constraind to sell if for a thing of nought. And when they have wandred abroad tyll that be spent, what can they then else doo but steale, and then justly pardy be hanged, or els go about a beggyng. And yet then also they be caste in prisons as vagaboundes, because they go aboute and worke not: whom no man wyl set a worke, though thei never so willingly proffre themselves thereto. For one shepheard or heardman is ynoughe to eate up that ground with cattel, to the occupying whereof aboute husbandrye many handes were requisite."

Be pitiful, then, he seems to say. Let mercy season justice. "For this justice is more beautiful in apperance, and more florishynge to the shewe, then either juste or profitable. For by suffering your youthe wantonlie and viciously to be brought up, and to be infected, even frome theyr tender age, by little and little with vice: then a Goddes name to be punished, when they commit the same faultes after being come to mans state, which from their youthe they were ever like to do." Men more sinned against than sinning. The thought of that, not echoed in violence or in cynicism, or in sentimental unreality, but with sympathy, pity and terror, must, I think, be a passion of the greatest souls.

"How would you be
If He, which is the top of judgment, should
But judge you as you are? Think on that:
And mercy then will breathe within your lips."

Sinning; yet, it may be, sinned against. There are books without number, good, bad, and indifferent, which remind us of this to-day. Some of them are more interesting, I should think, and more prof-

⁵ Sir Thomas More to his wife: ". . . if ye think it good that we keep the ground still in our hands. And whether ye think it good that we so shall do or not, yet I think it were not best suddenly thus to leave it all up, and to put away our folk off our farm, till we have somewhat advised us thereon. Howbeit, if we have more now than ye shall need, and which can get them other masters, ye may then discharge us of them. But I would not that any man were suddenly sent away, he wot not whither."

"Oh! n'exilez personne; oh, l'exil est impie."

itable, than the melodrama of novels worked up by Mr. Hall Caine or Miss Corelli, and read of the unthinking multitude.

During this last winter, in Canada, we have had a boy-murderer of 15, under sentence of death. Wild and wicked boys his set were, with sometimes silly, irresponsible parents.

Mr. Riis, in Chapter V of *A Ten Year's War* [with the Slum], (1890-1900) called "The Genesis of the Gang," describes Jacob Beresheim, another murderer of 15: "He was born in a tenement, in that section where the Tenement House Committee found 324,000 persons living out of sight and reach of a green spot of any kind, and where sometimes the buildings, front, middle, and rear, took up ninety per cent. of all the space on the block. . . . Very early the tenement gave him up to the street. . . ."

Of another, hanged for murder at 19:—"Mike was a tough; but with a better chance he might have been a hero. The thought came to him, too, when it was all over and the end in sight. He put it all in one sober, retrospective sigh . . . 'I never had no bringin' up.'" (P. 153.)

One such crossed to Canada some time ago, ready, if not for murder, yet for arson. He declared he had never in his life slept in a bed, never had had a home—in New York. It is even below the bringing up of the children whom we read of as never taking a meal in the house: the food is rolled up, and given or thrown from door or window; and the children eat it in their haunts or in the gutter. Within the house, there is no room, no peace, perhaps—can we wonder?—no affection.

"Uptown or downtown, as the tenements grow taller, the thing that is rarest to find is the home of the olden days, even as it was in the shanty on the rocks. 'No home, no morality, no manhood, no patriotism!' said an old Frenchman." (P. 65.)

Nor is it surprising to read from a year book of a State Reformatory (Elmira, 1897) that of the prisoners—"71 per cent. with no moral sense"—bad homes sent half; and bad company was a cause of 92 per cent. Only 12 per cent. came from good homes: only one in a hundred had kept good company. (P. 158.)

If there is warning in such a report, there is encouragement. When the children are given air, and when the street is not their

dwelling and their play and mischief-ground, fewer of them turn into jail birds. "The Committee [on Small Parks] took the point of view of the children from the first. It had a large map [of New York] prepared, showing where in the city there was room to play, and where there was none. Then it called in the police, and asked them to point out where there was trouble with the boys; and in every instance the policeman put his finger upon a treeless slum." (P. 185.)

The author tells of a Polish family in back rooms, whence was seen just a glimpse of sky: "It is hard to make a home here. We would so like to live in the front, but we can't pay the rent." The young girl of twelve knew the few days, the hour, when the sun came into their dwelling. "Warsaw was their old home. Oh, it was a fine city, with parks and squares, and bridges over the beautiful river,—and grass and flowers and birds and soldiers," put in the girl breathlessly. "She remembered,"—six years before. "The home, the family, are the rallying points of civilization. But long since, the tenements of New York earned for it the ominous name of 'the homeless city.' In its 40,000 tenements its workers, more than half of the city's population, are housed. (Chap. II: 'The Tenement House Blight,' pp. 31-33.)

In the tenth ward is "the most crowded district in all this world," says the writer. In 1880, 432 to the acre; in 1890, 643; in 1895, 1526 (p. 34). So, in 1880 the average number of persons to each dwelling in New York was 16.37; in 1890, 18.52; in 1895, according to the police census, 21.2. (*Ib.*) Out of some 28,000 tenants canvassed in New York, more than 5,500—one in five—slept in unventilated rooms, with no windows.

The Medical Authority report for 1899, condemned, in London, 141,000 houses as insanitary—from 4 to 12 persons and more in single rooms.⁵ In one room, the late Mr. Hugh Price-Hughes found 17 people living; some women sleeping under beds.

⁵ So, from Berlin, as another city out of Utopia, we read this year, just when such an increase comes in the already so great Socialist return to the Reichstag:

The want of suitable dwellings for the poor of Berlin is becoming a serious evil, especially as the scarcity of work among the laboring classes happens to coincide with a general demand on the part of landlords for increased rents. There are 4,086 "dwellings" at the present time in Berlin consisting only of a kitchen. In many of these eight and nine persons are herded together. There are still hundreds of

The Commonwealth, August, 1902, describes London houses with hardly any light in entries or courts. "There is always sickness in that entry; . . . unwholesome and insanitary they will always be. The children are unhealthy, wizened, and shrivelled. In one tenement room there were two beds, a few dirty chairs, a table, and some very unclean rubbish. The bed-clothes were black and ragged. In one bed were the mother and two children—one of them deaf and dumb. . . . By the bedside a girl of 11 or 12 stood in ragged wretchedness. There was a little fire in the grate, but no place to wash, no tap for water, nothing but dirt."

Last year's report of the Anglican rector of St. George the Martyr, Southwark, gives such a description of that part of London of to-day as no Canterbury pilgrims could well have imagined. About one in fourteen of the population is born, lives, works and often dies within the four walls of a one-room tenement. And you have 212 people to the acre. "There can be no question that in Southwark the [Anglican] Church has lost its hold upon the people; if indeed it ever had a hold at all. Thousands are living lives of practical heathenism, never entering a place of worship, never thinking of the necessity of training their children in the fear and love of God, never thinking of anything higher than

dwellings of one room without a kitchen, in which similar overcrowding exists. In these rooms it is not even possible to light a fire, and the sanitary conditions are so scandalous that they are more like dens than dwellings fit for human beings. Of dwellings with one room without a kitchen which may be heated, there are 32,812. These are not furnished rooms, but independent dwellings. In several cases these confined spaces are inhabited by ten, eleven, twelve, and even thirteen persons. In hundreds of cases the number is over five.

The well-known professor of national economy, Dr. Bücher, says that the State must cease to regard the letting of dwellings in towns as ordinary business. Landlords, he contends, are in a position to exercise influence over the entire moral existence of their tenants. If they are permitted, for example, to let a room without a kitchen to entire families, family life is destroyed. Landlords who do this, or offer dwellings damp or otherwise unsuitable, should be proceeded against just as the man who sells unripe fruit or adulterated butter.

Perhaps the worst state of affairs exists in dwellings with one room and a kitchen, of which there are nearly two hundred thousand in Berlin. There are thousands of cases, in which, in addition to the family, there are lodgers sharing this little space; and in numerous cases these lodgers are of both sexes.

Cf. among recent books, *The Battle of the Slums*, by Jacob A. Riis, 1902.

the dull round of monotonous toil, varied with evenings spent at the public house."

So, in November, 1902, the Bishop of London, Dr. Winnington Ingram, after alluding to the "white slave traffic," and the drink traffic, went on to say that what he must call the paganism of London lay upon his soul very often. He had arrived at the conclusion that only about one person in eighty in London among the working classes went either to church or chapel: and people were apparently content to leave this great population to grow up without religion.⁶

Mr. Booth's conclusion is that the London poor, as far as religion—or indeed anything intellectual—goes, simply "want to be let alone." He quotes hopeless words from various ministers; and if he has greatest praise for self-denying priests, yet he could hear from even these Catholic clergy, of how but one-third of their flocks go to Mass; a third can't go; and another third won't.

The modern bishop must sigh for Utopia, where all keep holy their days of worship, where "their churches be verye gorgious and not onelye of fine and curious workemanship, but also . . . very wide and large, and hable to receave a great company of

⁶ A High Church clergyman—the Rev. C. E. Osborne, author of the life of "Father Dolling," that devoted worker, condemner of English "civilization," writes to me lately from England:

"The English masses are so apathetic and indifferent to definite religion that neither Kensit's side nor mine nor yours can excite any interest. They have still a lingering dislike to 'the Pope,' more traditional than keenly active: hence our mission priests can reach them better than yours. The only side of religion by which they can really be touched is that which deals with family life and the social question generally; the side which such men as Dolling or as your Fr. Cuthbert or the Methodist Hugh Price-Hughes would naturally present in dealing with them. But the sixteenth century controversies don't interest them: they don't know any history on the one hand, and have no party spirit on the other. The secularists find the people just as hard to reach as the churches do. They are not interested in God and Church either *pro* or *con*. Without being generally depraved, the desire for definite religion seems to have died out of their lives. But they have a great deal of the 'anima naturaliter Christiana': in many cases more than their so-called betters."

"And do you really think," said a priest to me one day in Birmingham, when I asked if there were converts in this home of Cardinal Newman, "do you think there is a living being here who bothers enough about religion to change?"

Last February, the Catholic Bishop of Liverpool gave not only 62 per cent. of non-Catholics as non-churchgoers there, but about 30 per cent. of Catholics. And only about 30 per cent. of the Catholics there make their Easter duty.

people." There assembled, in "a religious and devoute feare towards God," wise, and free in obedience to truth, "when the priest first commeth out of the vestry thus appparelled, they fall downe incontinent everye one reverentlye to the ground, with so still silence on everye part, that the very fassion of the thinge striketh into them a certayne feare of God, as though he were there personally presente. When they have lien a litle space on the ground, the priest geveth them a signe for to ryse. Then they sing prayes unto God." Of simple reverence, too, what a holy vision, for that which is now darkest London, when "they burne franckensence and other sweet savours, and light also a greate number of waxe candelles and tapers"—even, indeed, as in More's Catholic England; called "the land of light"—"not supposinge this geare to be any thing avaylable to the divine nature, as neither the prayers of men. But this unhurtful and harmeles kind of worship pleaseth them. And by thies sweet savoures and lightes, and other such ceremonies men feeles themselves secretlye lifted up and encouraged to devotion with more willynge and fervent hartes." Further, among these folk who have forgotten neither gaiety, nor reverence, nor artistic sense: their churches "be al sumwhat darke. Howbeit that was not donne through ignoraunce in buildings, but, as they say, by the counsel of the priestes. Bicause they thought that over much light doth disperse mens cogitations, whereas in dimme and doubtful lighte they be gathered together, and more earnestly fixed upon religion and devotion." And—oh! their heavenly wisdom—"in one thinge doubtles they goo exceeding farre beyonde us. For all their musike bothe that they playe upon instrumentes, and that they singe with mannes voyce dothe so resemble and expresse naturall affections, the sound and tune is so applied and made agreeable to the thinge, that whether it bee a prayer, or els a dytty of gladness, of patience, of trouble, of mournynge, or of anger; the fassion of the melodye dothe so represente the meaning of the thing, that^vit dothe wonderfully move, stirre, pearce, and enflame the hearers myndes."

After "solempne prayers," this people, neither Puritan nor brutalized, "fal donne to the ground again and a lytle after they ryse up and go to dinner. And the resydewe of the daye they passe over in playes and exercise of chevalrye."

Our free chaos looks dreary, in our cities with their homeless disorganized crowds, when Amaurote, the chief city of Utopia, is seen, a vision of delight, wherein is no liberty to be miserable. More, these times, would see a London Thames, of late so black and foul, not as in his day when he could compare it with Anyder, the river that in Utopia "runneth foreby the citie freshe and pleasaunt," to "the Ocean Sea." And there "they set great store by their gardeins. In them they have vineyards, all maner of fruite, herbes and flowers, so pleasaunt, so well furnished and so fynely kepte, that I never sawe thyng more frutefull, nor better trimmed in anye place." These are not for the few; nor again are they only public gardens, here and there. They are for each man's house. "And verelye you shall not lightelye finde in all the citie anye thinge, that is more commodious, eyther for the profite of the citizens or for pleasure." "The houses," too, "be curiouslye buylded after a gorgious and gallante sorte."

"But our cities, built in black air which, by its accumulated foulness, first renders all ornament invisible in distance, and then chokes its interstices with soot; cities which are mere crowded masses of store and warehouse, and counter, and are therefore to the rest of the world what the larder and cellar are to the private house; cities in which the object of men is not life but labor; and in which all chief magnitude of edifice is to enclose machinery; cities in which the streets are not the avenues for the passing and procession of a happy people, but the drains for the discharge of a tormented mob, in which the only object in reaching any spot is to be transferred to another; in which existence becomes mere transition, and every creature is only one atom in a drift of human dust and current of interchanging particles, circulating here, by tunnels underground, and there by tubes in the air; for a city or cities, such as this, no architecture is possible—nay, no desire of it is possible to their inhabitants." ⁶ "If ever," said Canon Rawnsley, at the unveiling of the Ruskin Memorial, Friar's Crag, Keswick, "our sulphurous, smoke-smothered cities of the plain see blue sky above their heads, if ever our factory-plagued-and-poisoned rivers run clear, if ever plant life and tree life and bird

⁶ Ruskin: *On the Old Road*. Cf. Pugin: *Contrasts in Architecture*—between the Middle Ages and the nineteenth century—with its never-to-be-forgotten illustrations of the "Contrasts."

life return to cheer the toiler in the towns, we shall owe it largely to the spirit of the man who perceived and taught that all good work might be worship, and was meant for joy, and that no good work was possible until a man had ceased to be a hand, a mere machine, a cog in an iron wheel, and had been allowed to bring his mind and soul to the task, under conditions that admitted of happiness and health."

So, in *A Picturesque History of Yorkshire*, by J. S. Fletcher (Dent & Co.), the author contrasts past and present, and has much to say of the fascination of York, crowded with relics of rich antiquity thrust away into forgotten nooks, where one has but to pass down some dark alley suddenly to issue into a venerable close or stately courtyard, long since fallen into dishonor or neglect, but sacred with the halo of beauty and the grey mystery of old.

"Such a story as that which breathes itself among the aisles of York Minster can never be written. Just as there are thoughts which lie too deep for tears, so there is life which is beyond all language. In such sanctuaries as this, man feels rather than thinks—dreams rather than speaks. Such is the great charm which the Minster shares with the city that lies at its feet, the charm of that wondrous beauty which is too deep for any mortal to comprehend. Nowhere in England is there any spot so full of that charm as York is full—York, old and time-worn, when the Normans came across the neighboring wapen-takes to inaugurate the new era of 800 years ago; old and time-worn to-day, when modern thought and progress is at its door and in its very heart, but young still, and new with the newness that clings to the beautiful." There can be no sharper contrast, a critic adds, than between the impressive past of York and the unsympathetic present of those towns in which the wealth and industry of modern Yorkshire is concentrated—Sheffield, alternately dingy and lurid, the sombre Leeds, and the snugly prosperous Bradford. "Under smoke and rain, Sheffield is suggestive of nothing so much as of the popular conception of the infernal regions. From the chimneys great volumes of smoke pour forth their listless way towards a forbidding sky; out of the furnaces shoot forth great tongues of flame, which relieve the sombreness of the scene and illuminate it at the same time; in the streets there is a thick substratum of

dust and mud; in the atmosphere a choking something that appears to take a firm grip of one's throat. The aspect of the northern fringe of Sheffield on such a day is terrifying; the black heaps of refuse, the rows of cheerless-looking houses, the thousand and one signs of grinding industrial life, the inky waters of river and canal, the general darkness and dirt of the whole scene serve but to create feelings of repugnance and even of horror."

And what more, concerning those who live in such un-Utopian cities; that is, for thousands, in slums? What of the little children? "Do you hear the children weeping?"

In those dwellings, men, women and children eat, drink and sleep; and the children learn vice, sin, and degradation.⁷ Sometimes children sleep under the beds, which are let. Other times beds are let for a certain number of hours; and then Box turns out for Cox.

But the children. "Let a boy of this class come to school. He has the 'slum look.' Teachers will describe how when they go round to look at the work, he shrinks away, almost puts up his hands to his head and face; this is the natural desire to protect himself from the blow which his home training has taught him to expect. He has done nothing wrong; but the blow, he is sure, will come." Grown to manhood, these boys are undersized, and often semi-deformed. As we read of our slate pickers nearer home, in Pennsylvania.

In 1899 Sir John Gorst spoke, on the Education Estimates, concerning the 'scholar-slaves' of England—a "painful" matter, as he said. A boy of six delivers milk for 28 hours a week, for 2*s*. Another, of six, peels onions for 20 hours a week for 8*d*. Another of the same age works thus for 6*d*. A girl under six carries milk for 35 hours a week for her parents. Another, engaged in seaming hose for 15 hours, gets 1*d*.

As to the hours of employment: nearly 10,000 children worked from 30 to 40 hours a week out of school. Nearly 800

⁷ The president of the Society for the Prevention of Cruelty to Children [in New York] says that children's crime is increasing, and he ought to know. Mr. Riis adds: "Children are growing up in certain districts 'entirely neglected;' and the number of such children 'increases beyond the power of philanthropic and religious bodies to cope properly with their needs.'"

worked over 50 hours; of whom 75 over 70 hours. One boy of twelve, in Standard IV is returned as a farm laborer also, working 87 hours a week, for 2s. 6d. Some get up at 3 A.M. or earlier, and work till they go to school.⁸

"Elsewhere [says Mr. Sherard] I saw single bellows worked—at 3d a day to the worker, and 6d to the employer—by very old men and women or by little boys and girls. A particular and pitiful sight was that of a sweet little lass—such as Sir John Millais would have liked to paint—dancing on a pair of bellows for 3d a day to supply 'blast' to the chainmaker at the forge, and to put 3d a day into the pocket of her employer. . . .

"The vision is of another girl . . . She was fourteen by the Factory Act; by paternity she was ten. I never saw such little arms, and her hands were made to cradle dolls. She was making links for chain harrows; and as she worked the heavy Oliver, she sang a song. And I also saw her owner approach with a clenched fist, and heard him say: 'I'll give you "Some golden hair was hanging down her back!" Why don't you get on with your work?' (p. 229 *seq.* 'The Chainmakers')."

Compare, not so long since, the girls chained themselves, with weights; as told of in Gibbins' *English Industrial Reformers*;

⁸ "A far larger number of children form the habit of drinking from exhaustion. They work out of all proportion to their strength, endure the same extremes of heat and cold, noise, dirt, discomfort, and exhaustion as the men among whom they work, and feel the need of something—they do not know what. The most accessible and instantaneous means of comfort is a drink, and the habit is easily and quickly formed. Even where boys are restrained from drinking by the fortunate habit of carrying home all their earnings, a practice widespread and beneficent, the exhaustion of the long working day, heavy and indigestible luncheon, and long journey to and from work in all weathers, ultimately bring a craving for stimulants. And when a rise in wages comes, when the lad is fifteen or sixteen, it often happens that the old wages is carried home and the difference spent in drink. The example of the older men counts for much in this, but physical exhaustion counts for more.

"How shall the evil be reached? There is only one honest, effective way to reach all the evils that afflict wage-earning children. That is to take the children bodily out of the stores and factories, the workshops, glassworks, sweatshops and all other places in which growing children are stunted in body, mind and character, and keep them in school." (From the *New York Tribune*, 1902—which may be accepted for the existence of the evils, if not for the sure remedy for them all.)

Compare Sir Walter Besant's last book on London, and the first ideal of the London wage-earning boy, drink; the second, more or less disgraceful early marriage.

which book does not fail to note the contrast between the happy ideals of Sir Thomas More, the true Reformer, and the reality so many centuries later.

And to those not at school, some over school age, take examples from London in 1898, as published in the *Daily Chronicle*.

For grocers, young men and boys; some very young boys: Instances of 7 A.M. to 10, 11 or 12 P.M.; 93 hours a week; besides cleaning-up time. Drapers—closing at 9.30, 10.00, or 10.30; and 11.30 to 12.30 on Saturdays.

"A worn-out girl in the hospital told me that when work was over in her shop, one girl would throw herself on her bed and cry with weariness. To mend clothes, to write letters, or get any amusement, was out of the question. 'It was quite enough to put oneself to bed.' Her hours were 13 on five days, and 15 on Saturdays."

I have heard an old Englishman recall that when as a young fellow he worked at St. John, shipbuilding, half a century ago, they were supposed to work "all day." He remembered the fight in common for fixed hours, and notes the fierceness then against the non-union men. But his words suggest the cause. On a farm, as a boy, also in New Brunswick, he was at work from daylight until 10 or 11 at night.

But, even last year, a cotton mill in the same province of Canada gives these results: Nearly a hundred children, from 8 to 15, working twelve hours a day for 25 to 40 cents; about one in ten had ever been to school; about one in thirty had some knowledge of reading and writing.⁹

As stated in a recent number of the *Independent*, child factory labor has increased in the United States 39.5 during the last decade. We are told of a mill in Columbia, S. C., wherein children "who did not know their own ages" toiled from 6 at night till 6 in the morning,¹⁰ "without a moment for rest or food,

⁹ *St. John Globe*, June 12, 1902.

¹⁰ The report of the U. S. Industrial Commission last year names twenty States and Territories which make no provision whatever limiting the working days. At the Commission sitting in December, 1902, the evidence was taken of Annie Denko, 14, who works from 6.30 P.M. to 6.30 A.M., with half hour at midnight for luncheon:

or a single cessation of this maddening racket of the machinery." And it was at the Excelsior Mill, near Columbia, employing 1,200 hands (and sometimes, with crowding, 3,000), that a judge's daughter lately worked, giving, afterwards, like Mr. Wyckoff,¹¹ her experiences at first hand:¹²

"The air of the room is white with cotton. . . . Lung disease, pneumonia, and consumption are the never-absent scourge of the mill village." The lodging house had been chosen, because she caught sight of a clean child and a clean room. She can have half a bed there, in the loft, where five will room together. "At half past five we have breakfasted, and I pass out of the house. . . . Beside me limps a boy of 14, in brown, earth-colored clothes. He is so thin, his bone threatens to pierce his vestments (*sic*). He has a slender visage, of a frailness that I have learned to know as representing the pure American type of people known as 'poor white trash,' and with whose blood has been scarcely any admixture of foreign element. . . . He is 'from the hills,' an orphan, perfectly friendless. He boards with a lot of men. He works from 5.45 A.M. to 6.45 P.M.; he has three-quarters of an hour at noon; he has his Saturday afternoons and his Sundays free; he makes fifty cents a day; he has no education, no way of getting an education; he is almost a man, crippled and condemned. At my exclamation, when he tells me the sum of his wages, he looks up at me, and a faint likeness to a smile comes about his thin lips. 'It keeps me in existence,' he says, in a slow drawl."

Compare the same writer's article in *Collier's Weekly*, March 28, 1903:

"We have to stand all the time. I get 5½ cents an hour, but I'm a big girl. Some of the others do not get so much." But this girl's father received enough pay to make this unnecessary. And there is a law in Pennsylvania partially covering this case, but seemingly not enforced. The same is true of other States, where laws exist nominally protecting the children. President Eliot, of Harvard, himself contends that unions have put the industrial community under obligations for mitigating such evils as (a) bad sanitary conditions of factories, (b) unreasonable working hours, (c) the company store, and (d) children's labor.

¹¹ In his extraordinarily interesting narrative: *The Workers*, East and West.

¹² *The Woman That Toils*. Experiences of a Literary Woman as a Working Girl. By Marie Van Vorst. First published in *Everybody's Magazine*, December, 1902.

"The manufacturers will have to be content with a reduction of the dividends. These gentlemen are not philanthropists, they are financiers; and while they are willing to erect libraries, public baths, gymnasiums, schools, churches, etc., they are unwilling to shorten to humane dimensions the hours of mill labor, or to adequately remunerate the sixty-six-hour-a-week operative. . . . I heard a manufacturer say: 'We gave our mill hands everything that we could do to elevate them—a natatorium (*sic*), a reading library; and these halls (*sic*) fell into disuse.' . . . What time would he suggest that they should spend in the reading-room, even if they have learned to read? They rise at four; at a quarter before six they are at work. . . . They tell me they are too tired to eat; that all they want to do is to turn their aching bones upon their miserable mattresses, and sleep until they are cried and shrieked awake by the mill summons."

It is sometimes thirteen hours a day labor in those Southern mills.

And what a picture of ignorance, irreligion, and vice? There is some fine life in the North; and young men "honest." But in the wholly non-Catholic South there is no reading, and the girls carry knives sometimes for self-defence.

Compare with that, from another English source—*Nineteenth Century*, November, 1902: "Ways and Means"—a statement as to wages (just one of the *pièces justificatives* of special interest to us all now), proving that a painter, for instance, often cannot save a shilling for the inevitable three months yearly out of work. The actual cost of food is over a shilling, compared with the penny needed by his fellow-subject in India.

So that, if Mr. John Burns—the "workingman" M. P.—is at all to be trusted, three out of five of his class in England die in the workhouse. Thirty per cent., the employer Mr. Rowntree gives; in his book, *Poverty, A Study in Town* [York] *Life*. An extreme estimate, perhaps, gives half a million below the pauper line in London, in 1902. And one amiable philosopher says you can settle this difficulty only in one way, by "removing" seven millions of the population of "merye Englelonde" as she is.

"English paupers are increasing in number every year. . . . The number is now even over a million. In addition to this, a

large majority of the children of England, instead of being reared in the open country, under the dome of heaven, are being huddled in crowded towns, under a pall of factory smoke, among the soot-begrimed walls of narrow courts and alleys paved with cinders, without a blade of grass or a green leaf to be seen. The foul air and crowding in ill-ventilated houses must be affecting the physique and stamina of the race." The *Spectator* (December 4, 1897) reproducing these words from *The Present Situation of England*, by Colonel Denison, "a Canadian of ability," now president of the Royal Society of Canada, objects to the author's charging the evils on Free Trade policy. But that does not affect the facts; whose absolute if not relative truth none can dispute. Mr. Charles Booth this year is making every one hear the further truths that overcrowding in London (where 20 per cent. live in "houses" of one room) is getting worse; that new large tenement houses produce the worst form of slum life; that the reckless, irresponsible builder is spreading himself over miles of suburban slums to be; and that even those rulers who care, have resigned themselves despairingly to watch fields, playgrounds, and open spaces disappear. Oh, for Utopia, to save us from the not-undeserved Revolution. "Luxury at present can only be enjoyed by the ignorant: the cruellest man living could not sit at his feast, unless he sat blindfolded."

Yet the best men alive may nerve themselves for their work by calling to mind Burke's words which, again, More would welcome: "Justice and mercy have not such opposite interests as people are apt to imagine." The great eulogist of the other priesthood of the law was a lover of happy human faces, even as Dr. Primrose: "is it not your interest to make your people happy?" And the burden sung by one just as little dreaming of liberty through license of revolution—the author of the *Utopia*—was, be merciful, protect the weak, instruct the young, prevent rather than punish.

Centuries after Sir Thomas More, what terrible wrongs have been; such, again, as 25 boys put to death for poaching, through their wildness and sport, or for taking, when starving, what was almost theirs; what miseries of wars; what heart-breaking evictions, on raising of rents; and then, the enclosing of common lands; and the tightening of bonds on every side round the poor;

all that so sadly illustrates Thorold Rogers' words, that "Since the Reformation a conspiracy concocted by the law and carried out by parties interested in its success, was entered into to cheat the Englishman of his wages, to deprive him of the means of providing for old age . . . and to degrade him into irreparable poverty."¹³ The *Athenæum*, reviewing Prince Kropotkin's *Mutual Aid*, wrote lately that the "immense research which has altogether changed our picture of the 'dark ages'" shows us a time when "the laborer's remuneration is higher, his holidays longer, and his work more interesting than they have ever been since." Compare in France, M. Hanotaux's recent book on *Contemporary France*, in which he, a modern government republican, paints fifteenth century France just before the wretched civil fighting about Protestantism, as in a state of prosperity and happiness never afterwards known.

Yet it is true that for these fifty years the workmen's status has again improved.

Nothing therefore is more interesting about the *Utopia* than to read in it of a good man's suggestions, half humorous if you will, of how this old world might be re-made, and his all serious indignation over wrongs that could be set right. Alas! that there should have come in his day that revolution which, as noted above, only intensified the evils of rich men's law, which dried up the streams of charity, and left the social order more than ever at the mercy of the powerful individual hardened in heart.

However, without mourning over the past, let us face the present, with sounds of *Utopia* in our ears, and in our hearts its gracious lessons: There the children "stand by with marvailous silence"; and old men are regarded and revered. There be no idle people, such as Raphael saw in other countries, idle men, idle women, idle priests and idle laymen: nor yet "rich idle men and their servants: I mean all that flocke of stoute bragging russhe bucklers. Joyne to them also sturdy and valiaunte beggars clokinge their idle lyfe under the coloure of some disease and sickenes. And trulye you shal find them much fewer than you thought, by whose labour all these thinges are wrought, that in mens affaires are now daylye used and frequented." . . . In

¹³ *History of Agriculture and Prices in England*, VII, 242.

Utopia "you se how litle liberte they have to loiter: howe they can have no cloke or pretence to ydlenes. There be neither wine-tavernes,¹⁴ nor ale houses, nor stewes, nor anye occasion of vice or wickednes, no lurking corners, no places of wycked counsels or unlawfull assemblies. But they be in the presente sighte, and under the eies of every man. So that of necessitie they must either apply their accustomed labours, or els recreate themselves with honest and laudable pastimes."

This commonwealth of Utopia is nothing else, then, but a great household. Very hardly shall a man err therein. But who will not long for rest, in such a socialism, feeling the darkness and the dangers of this chaos around? Such is not to be; such is not our fate. Yet in admiration, in wistful longing, in amusement but in good heart and intent, we learn by the vision, learn at least a certain divine discontent. And we learn this most practical lesson, these urgent lessons, to put ourselves in the place of those who must be most indignant under the wrongs of our social state, who themselves suffer, unlawfully, in the truest sense, or who are too generous to hold their peace; we learn to be patient even with those who fight the facts, and dream of Utopia as possible here and now, who deny the fall of man, who forget sin, who go on to the denial of God, to the abrogation of parental rights and the seizure of personal property, to the annihilation of personal responsibility. Not, indeed, that this latter socialistic scheme is what is meant by socialism, as often used. And "we are all socialists now," when, in theory, at least, we protect this class or that, and refuse to recognize supply and demand as the supreme rule, where the lives of men, women and children are at stake. I need hardly say that the Canon Law is socialistic in this sense, like its basis, the Gospel. And against this socialism Pope Leo does not at all raise the Christian protest, but rather utters, again, denunciation of anti-Christian, anti-social greed and oppression; causes of wretchedness, causes of violence, and themselves also full of sin. "Public institutions and the very laws have set aside the ancient religion. Hence . . . workingmen have been surrendered, all isolated and defenceless, to the hard-heartedness

¹⁴ In London, says a recent yearly report of police, more than half of the 30,000 arrested for drunkenness were women.

of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is . . . still practised by covetous and grasping men. . . . A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself."¹⁵ We have yet to learn from the holy commonwealth of Utopia, and to apply its healing principles.

The very savages, as we call them—but there are no savages except in our cities, the author of *Moondyne* used to say—are fortunate, compared with multitudes of those now in More's London: "To one who has observed the hard toil of the poor in old civilized countries, the state in which the inhabitants here [in Africa] live is one of glorious ease. The country is full of little villages. Food abounds, and very little labor is required for its cultivation." [*Livingstone's Life*, ch. XIX, p. 385.]

Utopia will change all that.

"The chiefe and almoste the onely offyce of the Syphograuntes is, to see and take hede, that no manne sit idle:¹⁶ but that everye one applye hys owne craft with earnest diligence. And yet for all that, not to be wearied from earlie in the morninge, to late in the eveninge, with continuall worke, like labouringe and toylinge beastes.

"For this is worse then the miserable and wretched condition of bondemen. Whiche nevertheles is almooste everye where the lyfe of workemen and artificers, saving in Utopia. For they dividynge the daye and the nyghte into XXIIIII juste houres, appointe and assigne onelye sixe of those hours to woorke, [three] before noone, upon whiche they go streighte to diner: and after diner, when they have rested two houres, then they worke III houres and upon that they go to supper.

¹⁵ Encyclical on the Condition of the Working Classes.

¹⁶ A recent book forcibly reminds us, under our un-Carlyle-like law of liberty, that "No man on God's earth has a right to be idle; if he has, as we say, no need to busy himself to earn his living, he can afford to undertake unrecompensed work; the very opportunity is in itself a call to such service and marks out his vocation. Of all the inequalities in the world there is none more galling than the lack of leisure and opportunity to do one's best; and men are to be deeply blamed who recklessly squander the chances from which their fellowmen have been debarred." (*The Gospel of Work*. W. Cunningham, D.D. Cambridge, University Press, 1902.)

“About eyghte of the cloke in the eveninge . . . they go to bedde : eyght houres they geve to slepe. All the voide time, that is betwene the houres of worke, slepe, and meate, *that* they be suffered to bestowe, every man as he liketh best him selfe. Not to thintent that they shold mispend the time in riote or sloethfulness : but beyng then licensed from the laboure of their owne occupations, to bestowe the time well and thrifteleye upon some other science, as shall please them. For it is a solemne custome there, to have lectures daylye early in the morning, where to be presente they onely be constrained that be namelye [*i. e.* specially] chosen and appoynted to learninge. Howbeit a greate multitude of every sort of people, both men and women go to heare lectures, some one and some an other, as everye mans nature is inclined. Yet, this notwithstanding, if any man had rather bestowe this time upon his owne occupation, (as it chaunceth in manye, whose mindes rise not in the contemplation of any science liberall), he is not letted, nor prohibited, but is also prayed and commended, as profitable to the common wealthe. After supper they bestowe one houre in playe : in summer in their gardens : in winter in their common halles : where they dine and suppe. There they exercise themselves in musike, or els in honest and wholsome communication. Diceplaye and suche other folishe and pernicious games they know not.”

Such peace in life, such knowledge of how to live, to find happiness in leisure, in varied occupations—under Utopia, that is to be within reach of all.

“For what justice is this, that a ryche goldesmythe, an usurer, or to bee shorte, anye of them which either doo nothing at all, or els that whyche they doo is such that it is not very necessary to the common wealth, should have a pleasaunte and a wealthie lyvinge, either by idlenes, or by unnecessarye busines ; when in the mean tyme poore labourers, carters, yronsmythes, carpenters, and plowmen (by so greate and continual toyle, as drawing-and-bearinge-beastes be skant hable to sustaine, and againe so necessary toyle, that without it no common wealth were hable to continewe and endure one yere), should get so harde and poore a lyving, and lyve so wretched and miserable a lyfe, that the state and condition of the labouringe beastes may seme muche better and wealthier ? For they be not put to soo continual laboure, nor theire lyvyng is not muche worse, yea to them much pleasanter, takynge no thoughte in the meane season for the tyme to come. But

these seilye poore wretches be presently tormented with barreyne and unfrutefull labour. And the remembraunce of their poore indigent and beggerlye olde age kylleth them up. For their dayly wages is so lytle, that it will not suffice for the same daye, muche lesse it yeldeth any overplus, that may daylye be layde up for the relyefe of olde age. Is not this an unjust and an unkynde publyque weale, whyche gyveth great fees and rewardes to gentlemen, as they call them, and to goldsmythes, and to suche other, whiche be either ydle persones, or els onely flatterers, and devysers of vayne pleasures; and of the contrary parte maketh no gentle provision for poore plowmen, colliers, labourers, carters, yronsmaythes, and carpenters; without whom no comen wealthe can continewe? But after it hath abused the labours of their lusty and flowring age, at the laste when they be oppressed with olde age and syckenes, being nedye, poore, and indigent of all thinges, then forgettyng their so manye paynefull watchinges, not remembring their so manye and so greate benefites, recompenseth and acquyteth them moste unkyndly with myserable death. And yet besides this the riche men not only by private fraud, but also by common lawes, do every day pluck and snatche away from the poore some parte of their daily living. So whereas it semed before unjuste to recompense with unkindnes their paynes that have bene beneficiall to the publyque weale, nowe they have to this their wrong and unjuste dealinge (which is yet a muche worse pointe) geven the name of justice, yea and that by force of a lawe."

Then follow words, that "sound," says Bishop Spalding,¹⁷ "as though they had been taken from some modern socialist address:"

"Therefore when I consider and way in my mind all these comen wealthes, which now a dayes anywhere do florish, so God helpe me, I can perceave nothing but a certein conspiracy of riche men procuringe their owne commodities under the name and title of the comen wealthe . . . I forsake God, if I can finde any signe or token of equitie and justice."

"Le Socialisme . . . est parfois une aspiration," says de Laveleye; and, also, "une violence." In the latter trait, and its implied attack on the old order, we have not the way to Utopia. Yet an English William Morris also dares these brave words, beckoning on his hosts:

¹⁷ *Socialism and Labor and other Arguments*: McClurg and Co. 1902.

"What I mean by Socialism is a condition of society in which there should be neither rich nor poor, neither master nor master's man, neither brain-sick brain-workers, nor heart-sick hand-workers; in a word, in which all men should be living in equality of condition, and would manage their affairs unwastefully, and with the full consciousness that harm to one would mean harm to all—the realization at last of the meaning of the word 'common weal.'" Only there is a fearful answer ready, when we ask the means often proposed now, to reach that too earthly paradise; where fruits that look to be from Utopian gardens, are but hollow, and turn to ashes in the taste. The vision has perished in revolution.

It is not necessary to point the moral of our miseries. "We live by admiration, hope and love." Nor shall we ever be unmoved by the divine impossibilities, by perfection, by the ideal. The Utopia is not the Revolution. Its author grumbles at its theories,—*"the communitee of their life and livynge, without anye occupieng of money, by the whiche thinge onelye all nobilitie, magnificence, wourshippe, honour and majestie, the true orna-mentes and honoures, as the common opinion is, of a common wealth, utterlye be overthrowen and destroyed"*—though he allows the theorist is wary; and so he would talk with him more at large. In fact he asks us to weigh and consider well the ills that surround us, and to read in the history of men, as we may add with Burke, that if we will not reform, others will desperately make the great changes by which men in their madness destroy also the beautiful and the good. But *"man acts from adequate motives relative to his interest, and not on metaphysical speculations."* It is the great business of the statesman—of us all—to mitigate those evils which it is impossible wholly to remove. And the ordinary man, not the insatiable speculator, will, when his feelings are soothed by efforts towards justice, be found not a destroyer but a preserver of peace. Remember now, *"it is not fair to judge of the temper or dispositions of any man, or any set of men when they are composed and at rest, from their conduct or their expressions in a state of disturbance and irritation."* So Burke wrote, as to Conciliation with America. Thus we naturally connect these names again, and pass from that great modern teacher as to

the affairs of men, and his wise opportunism, where firm principles and enthusiasm find their place, to the author of *Utopia*, who also loved men, and would give us a practical and quiet confidence that we may work for our common good, if not with the violent hopes of the tyrannous revolutionary, yet with a self-sacrifice that is far above mere courageous despair.

"Yf evel opinions and noughty persuasions can not be utterly and quyte plucked out of their hartes, if you can not, even as you wolde, remedy vices, which use and custome hath confirmed: yet for this cause you must not leave and forsake the common wealthe: you muste not forsake the shippe in a tempeste, because you can not rule and kepe downe the wyndes. No, nor you muste not laboure to dryve into their heades newe and straunge informations, whyche you knowe wel shal be nothing regarded wyth them that be of cleane contrary mindes. But you must with a crafty wile and a subtell trayne studye and endevoure youre selfe, as much as in you lyethe, to handle the matter wyttelye and handesomelye for the purpose, and that whyche you can not turne to good, so to order it that it be not very badde. For it is not possible for all thinges to be well, onles all men were good. Whych I think wil not be yet thies good many yeares."

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A FAMOUS PAPAL CROWN.

THE crowning of the new Pope may be regarded as the climax of the long series of functions of the *Sede Vacante*, beginning with the obsequies of the Pontiff deceased and ending with the installation of his successor. It is not indeed the last ceremony in order of time, for it should normally be followed by the solemn "*possezzo*" or taking possession of the Lateran Basilica, the cathedral church of the Bishop of Rome. But under present conditions, while the newly elected Head of the Church does not consider himself free, without sacrifice of principle, to leave the precincts of the Vatican, this enthronization cannot be carried out. Moreover, it is from the coronation that the Pope's regnal years are dated, and that the administrative work of the Pontificate begins. Before that event usage forbids that bulls should be expedited in their more solemn form; and though a duly elected

Pope unquestionably possesses full jurisdiction from the moment of his acceptance of the dignity,¹ the rule has been commonly observed that he should be crowned at the earliest suitable opportunity after the Conclave has come to its decision.

In the first ages of the Church the choice of the clergy and people of Rome, with whom the election of the Supreme Pontiff then rested, was limited to one who was not already a bishop. Pope Marinus I, in 882, was the first to quit another see in order to become pastor of the Mother Church of Christendom.² It follows that at this period the most important rite which had to be gone through when a new Pope had been elected was to make him a bishop. To seat him in the Chair of St. Peter, to place upon his brow the distinctive head-dress of the episcopal order were only subsidiary ceremonies in the more important function of his consecration. During the last few centuries, however, the election to the papacy of one who was not already a bishop has been the rare exception,³ and the final ceremony of institution has thus materially changed its character. Even as far back as the residence of the Popes in Avignon, the enthroning of the Pope in St. Peter's chair had come to be dispensed with, and this rite has never been restored. There remains therefore little beside the coronation to give special significance to the function wherein the new Pope is duly instituted as Head of the Church and successor of St. Peter. The solemn High Mass sung by the Pontiff himself must of course always remain the central feature of the rite, but of all else that takes place in the course of the ceremony the imposition of the tiara necessarily stands out with a quite exceptional prominence.⁴

It may be mentioned, in passing, that one detail which is com-

¹ This was determined as early as the pontificate of Nicholas II (1059). See Wurm, *Die Papstwahl*, pp. 26 and 132; and Grauert, *Historisches Jahrbuch*, for 1880 and 1899.

² The ninth *Ordo Romanus*, compiled in the eighth or ninth century, states explicitly of the papal election: "Eligitur aut presbyter, aut diaconus, nam episcopus esse non poterit."

³ We may note, however, that Clement XIV (1769), Pius VI (1775), and Gregory XVI (1831) were only priests at the time of their election.

⁴ Besides the burning of the tow and the homage of the Cardinals and clergy, the ceremonial includes the conferring of the pallium upon the new Pope and the singing of a special litany. These episodes are introduced in the course of the Papal High Mass. The coronation takes place at the end.

monly supposed to form part of the rite of coronation has no existence in fact. The statement is often made that the new Pope is warned of his short tenure of office in the words *non videbis annos Petri*, "Thou shalt not see the years of Peter." This is a fiction; but on the other hand the singularly picturesque ceremony by which the lesson of human mortality is impressed upon the Pontiff on his way to the High Altar of St. Peter's is quite authentic, and dates back to at least the beginning of the fifteenth century. Three times as the gorgeous cortege moves forward in solemn state the procession halts for a moment while a master of ceremonies placing a handful of tow upon a cup at the end of a silver staff ignites it, and while the flame blazes up and rapidly dies out again he chants aloud the words: *Pater sancte, sic transit gloria mundi*, "Holy Father, so does the glory of the world pass away."

The ceremony of the crowning itself can be traced to an *Ordo Romanus* of the eighth or ninth century, and it is noteworthy that even at this date, as for many centuries afterwards, the ceremony took place at the top of the flight of steps outside the vestibule of old St. Peter's. The crown (*regnum*)—the papal tiara is still known in Italian as *tiaregno*—is described as like a helmet in form and made of white cloth; and the bestowing of it was accompanied, as in the secular coronations of that epoch,⁵ with the acclamations of the people. "May the Lord Pope," they shouted, "whom St. Peter has chosen, long sit upon his throne."

We have no record at this epoch of any formula used when the crown was placed upon the Pontiff's head, but at a much later date, some time apparently in the sixteenth century, the present rite was introduced, according to which the first Cardinal Deacon sets the tiara upon his brow with these words:

"Receive this tiara, adorned with a triple crown, and know that thou art the Father of princes and kings, the Ruler of the world, and the Vicar on earth of our Saviour Jesus Christ, to whom is all honor and glory, world without end. Amen."

This prayer seems clearly intended to suggest a symbolism for the three circlets with which the tiara is ornamented, but I think we must frankly accept the fact that all attempts to assign a definite meaning to the triple diadem are strained and artificial.

⁵ Compare the ceremonial described in the Pontifical of Archbishop Egbert of York, of the eighth century.

The writers who suggest that the allusion is to the authority of the Vicar of Christ over the Church Militant, Suffering, and Triumphant, or again to his function as the Priest, Shepherd, and Teacher of the faithful, are simply drawing upon their imagination, regardless even of intrinsic probability. The only thing which we can affirm with any confidence is that in the thirteenth century



FIG. 1.



FIG. 2.

the tiara was identified rather with the sovereignty of the Pope than with his priestly character. "The Church has given me a crown," wrote Innocent III, "in sign of my temporal office; and in token of my spiritual functions she has invested me with the mitre; the mitre for the priesthood, the crown for the kingship, constituting me thereby the Vicar of Him who bears written upon His robe and upon His thigh: The King of kings, and the Lord of lords!" With this conception agrees the fact that even now the tiara is not used for strictly ecclesiastical ceremonies, but only for processions and the solemn papal benediction *Urbi et Orbi* from the *loggia* of St. Peter's. It may, perhaps, be best regarded as vaguely symbolical of that plenitude of jurisdiction over the

city and the world which according to mediæval notions was the fundamental conception of the Christian polity. Although the evidence does not allow me to speak with any confidence, I am strongly tempted to think that it was Boniface VIII who introduced a second crown with a conscious reference to his favorite idea of the two swords, and that his successor, careless of symbolism, pushed the development a step further, either from a sense of æsthetic effect or from a desire to imitate the head-dress ascribed by Josephus to the Jewish high-priests.⁶

It need not, however, be supposed that the tiara has descended in any way from the pre-Christian dispensation. From the facts adduced in an elaborate essay recently published,⁷ I am inclined to infer that the distinctive head-dress with which the Popes are crowned must be traced back in its first beginnings to the type of Phrygian cap or cap of liberty which is sketched in a more or less conventional form in our Fig. 1. The matter is very far from being certain, and even to state the arguments intelligibly would require more space than can be afforded here. But this Phrygian cap of leather or cloth with its pendent strings,⁸ its great adaptability of form, and the sacred band or fillet commonly associated with it, seems to me to afford the best explanation of the development of both mitre and tiara, two things which I take to have been in their origin one and the same. The earliest representation which we can declare with certainty to have been meant to depict the papal head-covering dates from the year 867.⁹ The cap (see Fig. 2) is of moderate height, terminating in a point, and, as the *Ordo Romanus* suggests, is not unlike a helmet.

⁶ Although the three-barred cross is never actually used in papal ceremonial, it has a sort of heraldic existence. It seems to represent an attempt to mark a difference from the cross of an Archbishop, in which again the second bar is an heraldic fiction used to distinguish the cross to which an Archbishop alone is properly entitled from an ordinary cross.

⁷ E. Wüschler-Becchi, "Ursprung der päpstlichen Tiara (regnum) und der bischöflichen Mitra," in the *Römische Quartalschrift* for 1899, pp. 77-108. Herr Wüschler-Becchi himself, if I understand him aright, does not adopt the view I have enunciated above.

⁸ In the figure the two strings or ties instead of being allowed to hang down have been fastened back over the cap itself.

⁹ This is a votive offering still preserved, which was presented to St. Peter's in all probability by St. Constantine (Cyril) and St. Methodius. See Jelic, "L'Icône Vaticana dei SS. Pietro e Paolo" in the *Römische Quartalschrift*, 1892, pp. 83-94.

It is surrounded by a band or circlet above its lower edge, while two lappets hang down from it on either side. The presence of these lappets, which are also found in nearly all subsequent tiaras down to modern times, seem to me a very important feature, and to constitute a link with the Asiatic cap depicted on the Greek vases, and also with the ordinary bishop's mitre. Moreover, with the exception of the word *regnum*, nearly all the names by which



FIG. 3.



FIG. 4.

the Pontiff's cap of state was formerly known (*camelaneum*, *camaurum*, *phrygium*, *tiara*, which last appears first in this sense in the eleventh century) are suggestive of a foreign origin. In the twelfth century a drawing of the Abbess Herrad, of Landsperg, in which the spirituality of the Church, including Popes and Bishops, are seen grouped round our Blessed Lady, gives us an excellent idea of the tall conical tiara of that date (see Fig. 3). Moreover,

the artist has added an explanation to her drawing : *Papa portat frigium, ceteri episcopi infulas*—"the Pope wears a Phrygian cap, the other Bishops mitres." The sketch in this case is perhaps too small to show the lappets clearly, but the fresco in the chapel of the SS. Quatuor Coronati, the Monte Cassino miniature, and Giotto's picture of Boniface VIII, all leave no doubt as to their presence long before the papal head-dress received its most characteristic development by the addition of the triple crown. This last feature is shown by M. Eugène Müntz, in his admirable monograph on the subject, to be probably due to the last years of Boniface VIII, or to the reign of his successor. In any case it dates from the beginning of the fourteenth century. Since that epoch the form of tiara seen in modern portraits, and familiar to all in its association with the cross keys as an emblem of the papacy, has gradually established itself. The link seems to be found in the so-called tiara of St. Silvester,¹⁰ which was preserved as a kind of relic in the later Middle Ages, and which had probably been seen and imitated in their pictures by such artists as Fra Angelico and Raphael.

At the present day the Holy See possesses some five or six different tiaras, one of which was quite recently presented to the late Pope, as an offering, if I remember aright, from the clergy and faithful of the Archdiocese of Paris. Another is of historic interest as having been made by the Emperor Napoleon I for Pius VII, in order to replace the insignia of which the First Consul himself, at an earlier date, had robbed the preceding Pope, Pius VI. In this tiara there was restored to the Holy See, and there is still preserved, the great emerald of Gregory XIII, of which I shall have more to say. There is also another very handsome tiara which the Queen of Spain sent to Pius IX in 1854. It is said to contain more than 18,000 diamonds, and it has been valued at more than \$105,000 (£21,000).

¹⁰ The ornament, of course, had no real connection with St. Silvester. The name of this Pope was probably attributed to it on account of the spurious Donation of Constantine, an apocryphal document of the eighth century, in which it is stated that Constantine offered St. Silvester a Phrygian cap with one of his own diadems, that the Pope might wear it for the glory of God and the honor of St. Peter. St. Silvester is said further to have rejected the golden crown, but to have accepted the white Phrygian cap to wear in solemn processions. This is extremely valuable as witnessing to the practice of the eighth century.

But of all Papal tiaras known to history, the most famous is probably that of Pope Julius II, a Pontiff of magnificent conceptions, to whom of course we are primarily indebted for the building of the modern St. Peter's. It was long believed that all trace of the design of this tiara had perished, for the original was barbarously broken up at the end of the eighteenth century, and no

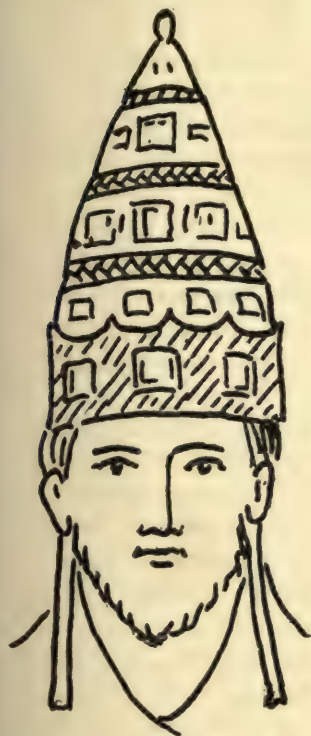


FIG. 5.



FIG. 6.

drawing of it was supposed to be in existence. Accordingly when M. Eugène Müntz presented not long since to the Académie des Inscriptions et Belles-Lettres, his monograph on the Tiara, he esteemed himself very fortunate in having rescued from oblivion an engraving of this executed by the English engraver George Vertue, in the middle of the eighteenth century. For a specimen of jeweller's work, however, which owes so much to richness of

coloring, a black and white sketch can never be very satisfactory. Moreover, as will be pointed out later, the engraver has introduced a feature out of his own imagination which does not exist in the original. I was therefore very pleased, in examining a volume of colored sketches not long since acquired by the British Museum, to come upon a careful drawing of Julius II's tiara executed by the artist Francesco Bartoli about the year 1725,¹¹ when this gorgeous ornament was still intact and preserved in the Castle of St. Angelo. By the kind permission of the authorities of the British Museum Print Room, I have been able to have a copy made of this colored drawing, and the tiara is now after four hundred years reproduced here for the first time in a form which may give some idea of the brilliance of the original.

The sketch preserved at the Museum, so far as I am aware, is quite unique; and what lends to it an exceptional interest is the fact that it supplies almost the only material known to exist for a judgment upon the jeweller's work of the Milanese artist Caradosso.¹² The various notices which clearly identify Caradosso as the goldsmith who designed and executed this tiara for Julius II have been printed by M. Müntz in his monograph. Caradosso was undoubtedly a genius in his own line, and Benvenuto Cellini, who was not given to overpraise his contemporaries, speaks of him uniformly in terms of admiration and respect. Referring to "minuteria" work, such as rings and pendants and bracelets, Benvenuto says: "The greatest master in the art that I ever knew lived in the times of the Popes Leo, Adrian, and Clement, and he was Caradosso, of whom I told you above,"¹³ and where "He was a splendid goldsmith especially at enamelling."¹⁴ But particularly in the *Vita* he tells us of Caradosso. "I have seen some paxes of his in half relief and some crucifixes a palm in length wrought of the thinnest golden plates, so exquisitely done that I esteemed him the greatest master in that kind I had ever seen, and envied him more than all the rest together."¹⁵ Vasari also in his *Life* of

¹¹ It is in fact the very original from which Vertue's engraving was made.

¹² The best known specimens of Caradosso's artistic work have been reproduced by M. Müntz in the *Gazette des Beaux Arts*.

¹³ *Trattato dell' Oreficeria*, Cap. xii.

¹⁴ *Ib.*, Cap. iii.

¹⁵ *Ib.*, Ch. 26.

Bramante alludes to Caradosso as a "most excellent artist who had no equal in the art of striking medals." We learn from a connoisseur of that age that for a silver inkstand wrought by Caradosso, John of Aragon offered 1,500 gold pieces,¹⁶ while a con-



FIG. 7.



FIG. 8.

temporary poet Belincione pays tribute to his jewellers' work in particular, in such words as these :

Si ben non lega al ramo la natura
Un pomo, o primavera all' herba i fiori
Como di man di Caradosso fuori
Legate escon le gioje a chi misura.¹⁷

¹⁶ Ambrogio Leone. *De Nobilitate Rerum*.

¹⁷ Quoted by Piot, *Le Cabinet de l' Amateur* (1863), p. 42.

Nature, he says, does nothang the apple from the bough, nor Spring stud all the grass with flowers with defter skill than we may see in the setting of the gems which come from the hand of Caradosso. But to turn more immediately to the masterpiece reproduced here, we have a distinct reference to the papal crown in the essay of a contemporary, one Theseo Ambrosio. The same Caradosso, he tells us, fashioned for the Pope a tiara or *regnum* which cost a preposterous sum of money (*insani pretii*), in which tiers of the most brilliant jewels were packed together, but arranged with such skill that, to quote the writer's exact words, "if it be lawful to compare divine things with human, you would say that the firmament of the sky was not otherwise adorned with the stars and heavenly bodies by the Creator of all things. In this piece of work," he adds, "Caradosso surpassed himself as well as all the artists who lived before him."¹⁸ This is without doubt the tiara of which Luther on his journey to Rome, in 1511, was told by a monk that the Pope's crown known as *regnum mundi* was so costly that the whole of Germany with all her princes could not pay the price of it.¹⁹ No importance can of course be attached to wild statements of this kind, but Pope Julius himself informed Paris de Grassis, his Master of Ceremonies, that the tiara had cost 200,000 scudi, a sum which in purchasing power would probably be the equivalent of nearly £1,000,000 (\$3,000,000) in modern currency. A discussion, it seems, had arisen in the year 1511 on the anniversary of the Pontiff's election, when the Pope insisted on wearing his new tiara, although the Master of Ceremonies objected that to use it on such an occasion was contrary to all precedent. "But he told me," says Paris, "that he had had it made for himself and not for me, and that he had spent 200,000 scudi upon it, that he might have the enjoyment of it when it pleased him, and not when it pleased me; and then he laughed and went on to something else."²⁰

But the reader may be interested to have before him the notice

¹⁸ Theseo Ambrosio. *Introductio ad Chaldaicam Linguam*, 1539.

¹⁹ T. Elze. *Luther's Reise nach Rom*, p. 49. *Tischreden*. (Ed. 1567.) Fol. 311b.

²⁰ Quoted by Müntz. *La Tiare*, p. 320.

of this tiara which has been written at the back of the colored sketch in the handwriting of John Talman, who commissioned Francesco Bartoli to make the drawing for him. Talman was a wealthy man and a patron of art who travelled much in Italy. He probably also employed George Vertue to engrave the sketch; for Talman's name appears on the margin of the engraving.²¹



FIG. 9.

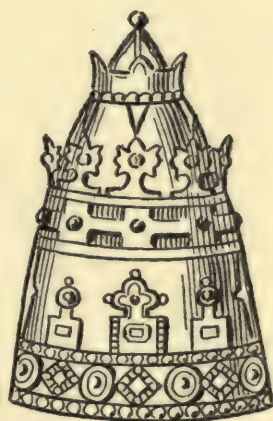


FIG. 10.

"The rich Tiara or triple crown, made by Pope Julius II, kept in the castle of St. Angelo at Rome.

"The whole crown is covered with large pearls; the lower circle of beaten gold, wherein are these words: *Julius Ligur II Pont. Opt. Max. Anno Septimo* in letters composed of small diamonds; the other

²¹ This engraving of Vertue's is reproduced, though much reduced in size, in M. Müntz's monograph *La Tiare Pontificale* (p. 73). M. Müntz knew nothing of course of the colored sketch which is here presented to the readers of THE DOLPHIN. In fact the volume of drawings containing it was only acquired by the British Museum in the year (1893) that M. Müntz's monograph appeared.

three circles are likewise of beaten gold-enamelled, and set with jewels, viz., very fine jacinths, balasses, and sapphires. In the space over the lower circle (exclusive of the small one at the bottom) are three carbuncles or ruby spinells of extraordinary value, and a very beautiful and large sapphire, all hanging loose, and behind on the back part is another sapphire of equal size. There are also some very large pear pearls hanging loose, and several fine diamonds. On the top is a very beautiful and large emerald, placed there by Gregory XIII, whose name is engraved in the fascia in the middle of the said stone, viz., *Gregorius XIII Pont. Opt. Max.* supported by two golden dragons, enamelled, the arms of the Buoncompagni, a noble family, of which Pope Gregory was.

“When the foundations were preparing for the new edifice of St. Peter in the Vatican, a laborer digging struck his pickaxe on a stone coffin and broke it. Upon examination it was found to be the burial place of the Empress.” . . . Upon notice of this accident, the Pope ordered the tomb to be opened, when the body was found to be dust; but the jewels, which in great quantity adorned the body all over, were taken out and the ashes being gathered into a small urn, were honorably interred in the crypts of the new church. With part of the jewels the Pope caused this magnificent tiara to be adorned, to the value of 200,000 Roman scudi. He made also the rich mitre set with part of these jewels which he sent to the Bishop of Loreto. This triple crown with three others and two mitres, which were made by the Popes Pius V and Paul V, are kept in the castle of St. Angelo, and may not be taken thence but when the Pope celebrates Mass pontifically in St. Peter's or in St. Maria Maggiore. At their being taken out there must be present the treasurer and the commissary of the Chamber,²³ the public notary, the Chiavaro, that is, the keeper of the keys, and the Castellano, or governor of St. Angelo, where they are kept in a small round room at the top of the castle.²⁴ In this room is an oblong chest, into which the crowns with their labels are put, after they have been all strictly examined and an account taken by the notary what stones or jewels are wanting, and an instrument drawn, whereby they promise to deliver all in the same manner as they re-

²³ The name is left blank in the original.

²⁴ *I. e.* the Camera Apostolica, the papal treasury.

²⁴ Curiously enough, it would occur from a passage in Benvenuto Cellini's *Memoirs*, to be quoted later, that, during the sack of Rome in 1527, the papal tiaras were melted down in this room.

ceived them. Then they proceed to St. Peter's through a covered gallery preceded by a guard of twelve men armed *cap a pie*. The six chaplains *extra muros*, robed, carry these crowns and mitres before the Pope when he goes to St. Peter's."

Above this has been written in another hand:

"Notwithstanding what is written below, which is copied from the description wrote by John Talman, Esq., whose drawing this once was, the account of this matter is otherwise given by Flaminius Vacca, a Roman antiquary, who writes that these jewels were found and made up by Pope Paul III, and were found in a large coffin or urn of Egyptian granite; see Montfaucon, *Diarium Italicum*, p. 276. But how to reconcile his account with the inscription on the circle of the crown?"

To reconcile the two is obviously impossible, and the impossibility becomes the more apparent when the data are confronted with a brief of Pope Leo X, to be quoted later. No doubt, however, can be entertained that a body, believed to be that of Maria, daughter of Stilicho, and wife of the Emperor Honorius, was found in 1544 near the altar of St. Petronilla together with a considerable quantity of jewels. The fact of the discovery is attested by several contemporaries,²⁵ and in particular we hear of one John Alberino, then in charge of the works, who having saved some pearls for himself found them so decayed that they scaled like onions. But the other gems seem to have been employed by Paul III in the ornamentation of a tiara of his own, and special mention is made of the beautiful lilies executed in sapphires, (Paul III, it will be remembered, was a Farnese, and bore lilies for his coat of arms) which were conspicuous in the three encircling crowns. Clearly this detail is quite irreconcilable with the whole design of the tiara which bears the name of Julius II.

It would be interesting to know how Francesco Bartoli, Mr. Talman's artist, obtained permission to copy the tiara and other insignia in the papal treasury, and also whether Talman's description just quoted was derived from an inspection of the object itself. That this examination cannot in any case have been very

²⁵ See among other authorities the Continuators of Baronius *sub anno* 1554 with Mansi's footnote. And cf. Cancellieri, *Tre Pontificali*.

minute is certain from the fact that his reading of the part of the inscription at the back of the crown, which is consequently not shown in the drawing, is incorrect. He seems to have assumed that the reading would be similar to that which is shown on Gregory XIII's emerald at the summit. However, Gregory, as may be learnt from a study of the papal medals, was rather exceptional in affecting the style of *Pontifex Optimus Maximus*, and the words do not occur, as alleged by Talman, in Julius II's inscription at the base. A curious document which has escaped the researches of M. Eugène Müntz; is preserved in the *Regesta* of Pope Leo X and lets us know some interesting particulars about the tiara of his predecessor. It suggests in the first place that the crown, if designed by Caradosso, was not entirely executed by him, but that the inscription at the base was entrusted by Julius, who was always fond of proclaiming his Ligurian origin, to a Genoese fellow countryman, the jeweller Lorenzo Grosso. Anyway it is to this Lorenzo Grosso that Leo in 1514 acknowledged a debt of 3,000 ducats of gold, 1,500 of which were due as the still undischarged balance of obligations incurred in connection with the late Pope's great tiara. It appears that Grosso had supplied "the thirty-four diamond letters which make up the words *Julius Ligur Papa Secundus Anno Septimo*, together with some other stones used to mark the divisions between the words. What is more, the document speaks of "two images of angels fashioned with marvellous skill which seem to hold up the band (*frisium*) upon which the aforesaid words are placed. "There is no trace of this feature in Bartoli's drawing, so that one is led to conjecture that between the days of Julius and the beginning of the eighteenth century, the tiara may have been subjected to other modifications beside the addition of Gregory XIII's great emerald. Leo X, who may perhaps have found it inconvenient to pay down 3,000 ducats in ready money, seems to have contented his creditor Grosso by appointing him Warden (*mareschallum*) of the Marches of Ancona.²⁶

²⁶ Laurentio Grosso joellerio Januensi, mareschallo prov. Marchiae Anconitan. et fam. suo.

Cum itaque, sicut accepimus, tu occasione 34 literarum adamantinarum in diademate seu mitra papali, regno nuncupata, verba illa videlicet *Julius Ligur Papa*

I have stated that in one noteworthy feature, George Vertue's engraving does not faithfully reproduce the sketch he had before him. For some unknown reason the English artist has attached to the tiara a pair of tassels and cords, similar to those with which the broad cardinal's hat of the sixteenth century was fastened. This detail is not only introduced without any authority, but two other sketches in the same volume of drawings show that it is absolutely incorrect. The tiara of Pope Julius was adorned not with tassels but with lappets, like those of a bishop's mitre, which, however, unlike those of a mitre, were made to hang on either side of the face. Such is in fact still the practice at the present day. Of one of the lappets a separate drawing in colors is given in the British Museum volume,²⁷ and if we may presume that the sketch approximately reproduces the dimensions of the original, these appendages were 20 inches in length, gradually broadening from 2½ to 3½ inches in width. They are set with rich jewels and enamels in a groundwork of pearls. The lappets are also conspicuous in another drawing (by Grisoni) included in the same volume, which shows the Pope completely vested. This last colored sketch seems also to qualify a remark of M. Müntz, who comments upon the absence of any distinct coronets in the tiara of Julius II. Grisoni's drawing, however, suggests that the three zones of X-shaped ornament in gold and jewels when seen from a little distance stood out from the pearl background of the rest of the tiara more conspicuously than might have been supposed.

How the summit of Caradosso's masterpiece was finished off before Gregory XIII's great emerald was inserted there, we have

Secundus Anno Septimo constituentium, et certorum rubinorum smaradorum et spinellarum, quorum singuli singulas dicti versus dictiones sua interpositione a sequentibus distinguunt, necnon duarum angelorum imaginum miro artificio fabricatarum, quae frisiū, in quo verba praedicta collocata sunt, sustinere videntur, fel. rec. Julio PP. II praedec. Nostro receptis ab eo per te duntaxat 500 duc. auri largis in partem solutionis traditis et consignatis, adhuc in duc. 1500 auri similibus. . . . Noster et Ap. Sedis creditor existas, Nos tibi . . . satisfacere volentes, marescallatum seu officium marescalli prov. Nostrae Marchiae Anconitan. . . . tibi quoad vixeris in dicti crediti solutionem . . . concedimus . . .

Leonis X Regesta, Ed. Hergenröther, No. 9787. Dated June 18, 1514.

²⁷ There was probably no room to introduce the lappets into the drawing of the tiara itself, which was already 15½ inches high.

no means of learning. The stone weighs 404½ carats, and is of good color, but it is by no means the largest emerald known. There is one, for instance, belonging to the Duke of Devonshire, which remains still uncut, and which weighs 1350 carats.²⁸ When the Papal treasury was plundered in 1797, the emerald of Gregory XIII was carried off to Paris, and was for some time exhibited there in a geological museum. However, on the occasion of Napoleon's coronation by Pius VII, he presented the Pope with a new tiara in which, as already stated above, the great emerald was inserted, and thus found its way back into the possession of the Holy See.

Let me hasten to add that although the Papal jewels, or part of them, were carried off to Paris, the destruction of Caradosso's masterpiece must not be laid at the door of the Emperor Napoleon. It was Pius VI who as early as 1789 commissioned a jeweller to remount the stones of all the papal tiaras, that of Julius II among the rest. It would seem from Cancellieri's account²⁹ that nothing was preserved of Caradosso's original work. The inscription at the base was entirely changed, and the diamonds supplied by Lorenzo Grosso were now employed to fashion the letters *Ex Munificentia Pii Sexti P.O.M. Anno XIV.*

That Julius II's great *triregno* had even survived so long as this, was only due to a fortunate accident, for Benvenuto Cellini has left us a vivid description of what happened to the other papal crowns which were preserved in the Castle of St. Angelo at the time of the sack of Rome. Benvenuto on that occasion was shut up in the fortress with Pope Clement VII, not only in the capacity of papal jeweller, but also as volunteer director of artillery to the pontifical army. It is thus that he describes what then took place:

"I shall skip over some intervening circumstances," [he says] "and tell how Pope Clement, wishing to save the tiaras and the whole collection of the great jewels of the Apostolic Camera, had me called, and shut himself up together with me and the Cavalierino in a room alone. This Cavalierino had been a groom in the stable of Filippo Strozzi; he was French, and a person of the lowest birth; but being

²⁸ Bauer, *Edelsteinkunde*, p. 351.

²⁹ *Tre Pontificali*, p. 186.

a most faithful servant, the Pope had made him very rich, and confided in him like himself. So the Pope, the Cavaliere, and I, being shut up together, they laid before me the tiaras and jewels of the regalia ; and his Holiness ordered me to take all the gems out of their gold settings. This I accordingly did ; afterwards I wrapt them separately up in bits of paper, and we sewed them into the linings of the Pope's and the Cavaliere's clothes. Then they gave me all the gold, which weighed about two hundred pounds, and bade me melt it down as secretly as I was able. I went up to the Angel, where I had my lodging, and could lock the door so as to be free from interruption. There I built a little draught furnace of bricks, with a largish pot, shaped like an open dish, at the bottom of it ; and throwing the gold upon the coals, it gradually sank through and dropped into the pan. While the furnace was working I never left off watching how to annoy our enemies ; and as their trenches were less than a stone's throw right below us, I was able to inflict considerable damage on them with some useless missiles, of which there were several piles, forming the old munition of the castle. I chose a swivel and a falconet, which were both a little damaged in the muzzle, and filled them with the projectiles I have mentioned. When I fired my guns they hurtled down like mad, occasioning all sorts of unexpected mischief in the trenches. Accordingly I kept these pieces always going at the same time that the gold was being melted down ; and a little before Vespers I noticed some one coming along the margin of the trench on mule back. The mule was trotting very quickly, and the man was talking to the soldiers in the trenches. I took the precaution of discharging my artillery just before he came immediately opposite ; and so, making a good calculation I hit my mark. One of the fragments struck him in the face ; the rest were scattered on the mule, which fell dead. A tremendous uproar rose up from the trench. I opened fire with my other piece, doing them great hurt. The man turned out to be the Prince of Orange, who was carried through the trenches to a certain tavern in the neighborhood, whither in a short while all the chief folk of the army came together."

Benvenuto's alleged peculations in the breaking up of these tiaras afterwards brought him into great trouble, and he had to endure a long term of imprisonment for having, it was believed, appropriated a considerable quantity of gold and jewels for his own use. But the tiara of Pope Julius could not on this occasion

have tempted him, for it was providentially in pawn at the moment of the siege, and was consequently out of danger. Cellini speaks in his *Oreficeria* of a flesh-colored diamond, which he describes as the most beautiful he had ever seen, belonging to the Pope's tiara (*regno*) in the time of Clement VII.³⁰ Whether this refers to one of the tiaras that was broken up, or to that of Julius II, which survived, it is now impossible to decide. Caradosso's masterpiece was preserved for more than two centuries and a half, possibly not without minor modifications, but at present no other memorial of it is known to survive except the drawing reproduced with this article. We may deplore the vandalism and the bad taste of 1789, which could not respect so precious a memorial of Renaissance jewelry; but even if Pius VI had not ordered the refashioning of the tiara, it could hardly have survived to our times. After the treaty of Campo Formio, in 1797, nearly all the goldsmith's work in the papal treasury, including some priceless works of art, was melted down to discharge the war indemnity imposed by Napoleon on the States of the Church. Thus, in the middle of the last century, Signor Spagna, the papal goldsmith, was able to furnish the collector, M. Piot, with a vivid description of this heartrending "massacre," at which, in early youth, he had been present in the capacity of an ordinary workman. Small doubt that if the chef-d'œuvre of Caradosso had still remained intact it would have shared the fate of Benvenuto Cellini's famous cope clasp, which is known to have perished on this occasion.

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UNDER THE CEDARS AND THE STARS.

LXIII.

I HAVE always to undergo a certain species of humiliation when I return home from the autumn holidays. People will ask: "Where did you go this year?" And I have to answer: "Only to

³⁰ Mr. Ashbee in his otherwise admirable translation seems to have misunderstood this passage, not noticing that the word *regno* is used in its technical sense of tiara. See Ashbee, ch. viii, p. 31.

Kilkee or Tramore!" Some gentle and modest questioner will say: "I hope you enjoyed yourself and had good weather." But there is a large and ever-growing class, who, when they receive that reply, suddenly drop or change the conversation, as if it were too painful to be pursued. You know them well. They are the world-explorers or globe-trotters, who have climbed the Pyramids and seen the Iceland geysers; who have glimpsed the interiors of the Lamaseries of Thibet, and visited Siberian prisons; who have wondered (that is, if they can wonder at anything) at the giant recumbent statue of Buddha in Ceylon, and read Aztec inscriptions in the ruined temples of Mexico; and to whom a dash at Constantinople or Cairo, or a run across the States to Vancouver, is considered a mere preliminary canter to a six-months' holiday across the planet. They are formidable folk to meet; and modest people shrink away into a kind of coveted annihilation, until they get beyond the shadow of such experienced and ubiquitous neighbors.

LXIV.

There is a minor species of travelled people, however, who are more intolerant, and intolerable. They are the less enterprising, but more impressive holiday-makers, who are modest enough to admit that they have only climbed Mont Blanc and seen the Passion-Play; but who always ask you with a singular kind of pitiful contempt: "Is it possible you have never seen Spain? Really now you ought to go to Spain!" And you feel very humble, and indeed half-criminal; and you then and there resolve that your ultimate salvation depends on your having seen Spain, and that you must make the attempt, if it costs your life. And you regard these experienced people with a kind of admiring wonder; and think how unhappily nature has dealt with you in not inspiring you with such glorious and profitable ambitions; and endowing you instead with a kind of hopeless inertia, that makes the packing of a trunk, or the purchase of a Cook's ticket, a work to be dreaded and shunned. You admit how feebly you are equipped for life's serious work; and you make a desperate resolution that, come what will, you will see Spain and,—no, or die!

LXV.

On more sober reflection, however, and when the awful sense of your inferiority has vanished, you may be disposed to reflect; and reflecting to ask yourself, Is travelling abroad really essential to existence? or to health and long life? or to education? And is it some innate or congenital defect in your own nature that creates that repugnance to going abroad for your holidays? For really, it is just there that self-contempt comes in. And, as you reflect, you probably will recall the case of the vast multitudes who never leave their own country, nay, their own village, or town-land; and whose lives are quite as laborious as yours. Here are nuns, for example, who for fifty years have never gone outside these convent walls; who have seen the same little span of sky, the same little patch of stars, during all that time; whose lives have been lives of unremitting labor, and who now, in the evening of life, take as cheerful an outlook over life and eternity as the most philosophical, or rather eupeptic, optimist. They listen to all recitals of foreign travels with a certain amount of interest, but without much envy. They have been content to live, to work, and are content to die. And they have never known, even for a moment, that sensation of ennui which will attack people in the hotels of Cairo, or the seraglios of Stamboul. Clearly then, travelling abroad is not an essential of existence, or even of health.

LXVI.

Then, again, here are three or four thousand people in this remote parish, whose lives, too, are draped in the same sober monotone of place and scene and unintermittent toil; and somehow they never think it a necessity of existence to leave their homes, and see strange faces and foreign climes. And they live, and have perfect health and nerves and spirits, and thank God for His blessings, nay even for His visitations, when He does come to them under the disguise of sorrow. Moreover, our forefathers and our predecessors who had the same class of work to accomplish, with greater labor and more worries, never dreamed of an autumn holiday in France or Spain. And

they lived to ripe old age, and dropped peacefully into peaceful graves. Ah, but! we get depressed, and the springs of all mental and bodily activity get dulled or broken, and the doctor says: "You must really go abroad and see strange faces and live under different circumstances, and pick up fresh elasticity of spirits by change, change!" Alas! it is the eternal question of nerves again. Nervous irritability is genius; nervous ennui, heresy; nervous literature, Ibsens and Mæterlincks; and one and only one remedy,—which is never more than a palliative, for the disease is deep-rooted—and that is change, change, change!

LXVII.

But education? Is not travel here at least an essential? This, too, may be doubted. How very few celebrities, after all, made the "grand tour"! Did Shakspeare or Spencer cross the English Channel? Of those who did venture aboard in those days, how many repeated the experiment? Even in our times, let it be remembered that Byron and Shelley, Landor and Browning, were voluntary exiles, not travellers; and that if George Eliot could not get on without her annual trip to the Continent, Tennyson on the other hand rarely ventured from home. And Carlyle—ah! Carlyle, what it cost him to leave even his unhappy home at Chelsea, and get away amongst friends who were prepared to put pillows of roses under his nerve-distracted head! How he fumed and raged till he got back to his own dismal quarters again! And the two or three continental trips! *Ach Gott!* as he would say. Here is a specimen:

"We got to Putbus, doing picturesquely the way. A beautiful Putbus indeed! where I had such a night as should be long memorable to me; big loud hotel, sea-bathing, lodgers with their noises, including plenteous coach-horses under my window, followed by noises of cats, brood-sows, and at 2 P.M. by the simultaneous explosion of two Cochin-China cocks, who continued to play henceforth, and left me what sleep you can fancy in such quarters. . . . Adieu! *Keil Kissen*, sloppy, greasy victual, all cold, too, especially the coffee and tea. Adieu, Teutschland! Adieu, travelling altogeth'er, now and forevermore!"

LXVIII.

Really, this kind of thing reconciles you to your lot, if you are unable, or unwilling, to leave your own land. And if you have the least experience in travelling, and understand ever so little of its worries and annoyances, even in these days of luxury, you begin to think, that except for the extremely mercurial, who cannot sit still, and the extremely depressed, who require frequent change, the game is hardly worth the candle. For after all, in the whole of Europe this moment, how many things are there which you would really like to see? I do not say, how many places and things are there which you would like to be able to boast you saw. But how many things, persons, places, do you really covet with the eyes of your imagination? Lord Bacon gives you a handsome list for selection. He tells every traveller what he ought to see. Here is the list: "The courts of princes, especially when they give audience to ambassadors; the courts of justice, while they sit and hear causes; ecclesiastical consistories; the churches and monasteries, with the monuments which are therein extant; the walls and fortifications of cities and towns; havens and harbors, antiquities and ruins, libraries, colleges, disputations, and lectures; shipping and navies; houses and gardens of state and pleasure near great cities; armories, arsenals, magazines, exchanges, bourses, warehouses, exercises of horsemanship, fencing, soldiers and the like; comedies; treasures of jewels and robes; cabinets and rarities; and to conclude, whatever is memorable in the places where they go."

LXIX.

Of all of these, about nine-tenths, I should say, are inaccessible to the ordinary traveller. Of those that are accessible, I confess the churches and monasteries alone would interest me; and one thing more, which the writer has omitted,—the haunts and graves of great men. The room in the Roman College where St. Aloysius died would have more attraction for me than the Forum; and the places consecrated by the presence and ministrations of that sweet saint, Philip Neri, would drag me away from the spot where the mighty Cæsar fell. I would of course

visit the Colosseum, but I would see only the mangled remains of the young Christian athletes and virgins whose limbs were rent asunder down there in its arena for the name of Christ. And I would see it by moonlight also, but only to observe the shadowy figures who steal through the dark aisles and gather for sacred burial these hallowed remains. I would not give one precious quarter of an hour that I might spend in the Sacred Catacombs, to study the ruins of Pæstum, or trace the broken splendors of Hadrian's villa; but I would rise with the dawn to be able to say Mass in that Mamertine prison, where the great apostles were incarcerated, and where they baptized their gaolers with the water of that miraculous spring that flows there in the dark beneath my feet.

LXX.

But education? We are wandering a little, as befits the subject. Travelling is essential to education? Perhaps so. But the most one can ever hope to extract from a travelled man is the exclamation: I saw that! For example:

You.—"The Parthenon which after so many thousand years is yet the noblest temple—"

Traveller.—"Oh, yes! we saw the Parthenon, and the Acropolis!"

You.—"It cannot be any longer maintained that the Moorish or Saracenic influence was hostile to the arts of civilization when that magnificent relic of their architecture, the Alhambra—"

Traveller.—"The Alhambra! Oh we saw the Alhambra! 'Twas lovely!"

You.—"And so if you want to see at their best Fountains' or Melrose—"

Traveller.—"Oh, yes! We were there. We saw both! They are exquisite!"

You.—"I was just saying that if you want to see Fountains' or Melrose, visit them by moonlight. And you shall never know the vastness and sublimity of the Colosseum, until you startle the bats at midnight from its drapery of ivy, and—"

Traveller.—"Oh, yes! That's Byron, you know! No, Scott! Let me see:

If you would see the—hem—aright,
Visit it by the pale moonlight.

“Isn't that it? No? Well, then, 'twas Byron who said :
' Whilst stands the Colosseum,' etc., etc.”

Who does not remember those two little girls whom Ruskin has pilloried forever in his *Fors Clavigera*,—who read trashy novels, and eat sugared lemons all the way between Venice and Verona, and whose only remarks on the scenery and associations were :

“Don't those snow-caps make you cool?”

“No—I wish they did.”

Are they types?

LXXI.

Ah, but the memory of people, places, scenes, you have beheld! Isn't that worth preserving? Yes! I make the concession candidly. You have hit the bull's-eye this time. The memory of travel is the real gain and blessing of travel, just as our memories of youth, and middle-age, have a charm which our experiences did not possess. It is a curious fact and well worth investigating. Sitting here by the fireside, the eye of memory travels with an acute, and a certain kind of pathetic pleasure, over all the accidents and vicissitudes of our long journey. How little it makes of the worries and embarrassments; how greatly it enhances the pleasures. You smile now at the inconveniences of that long, dusty, tiresome railway journey, which you thought would never end; at the incivility of the porters or waiters, who contemptuously passed you by for greater folk; at the polite rudeness of the hotel-keeper, who told you at twelve o'clock at night, when you stumbled half-dazed from the railway carriage, that he had not a single room available; at the long avenue of waiters and waitresses who filed along the hotel corridor at your departure expectant of much backsheesh, and ungrateful for little; at the cold of Alpine heights, and the heat of Italian cities in the dog-days; at the little black-eyed beggar who served your Mass for a bajocco, and turned somersaults at the altar free gratis; at the crush and the crowd, and the hustling and the elbowing in

St. Peter's; at the awful extortions, made with the utmost politeness, by those charming and intolerable natives; of the eternal peculation by the bland and smiling officials, etc., etc.

LXXII.

And you recall, with a pleasure you never felt in the experience, the long, amber-colored ranges of snow-clad mountains sweeping into sight as the train rushes through horrid gorges, or creeps slowly up some Alpine spur that slopes its declivities to meet the demands of science; the vast vistas of snow-white palaces above the ever-blue Mediterranean; the long days spent in the cool galleries face to face with immortal paintings; the twilight of great churches with all their half-veiled splendors of marbles and pictures; that evening, when you watched the sun set across the Val d'Arno, and the strange blue twilight crept down before it, deepened into the purple black of the night; the hour you spent above the graves of Shelley and Keats beneath the pyramid of Caius Cestius; that organ recital in the great Italian Cathedral, when you thought you saw the heavens opened and the angels ascending and descending; the shock and terror at the sudden rocking of the earth at Sorrento; the cool quadrangle in the Dominican Convent, the play of the fountain, and the white-robed monks in the gallery overhead; the home-coming; the sight of ruddy English faces instead of the dusky, black-eyed Greek or Italian; the unpacking of your treasures; the steady settling down into the old groove of life, and the resumption of ancient habits!

LXXIII.

There is no doubt but that here is pleasure, deep, unalloyed pleasure, independent of the vanity of being able to say: I was there! How do you account for it? Thus, my travelled friend! You see, wherever you went, you yourself were part and parcel of all you saw and felt, and you cast the shadow of self over all. And even a Lucretian philosopher will admit that self is the ever-present trouble, dimming and darkening all eternal splendors of space and time, and mingling its own bitter myrrh of thought and feeling with the brightest and most sparkling wine of life. Yes,

you were worried here, and fretted there; the memory of your little annoyance was fresh, and you took it with you; and here you were the victim of weariness and ennui, and you sang *Home, sweet home!* in your heart. And your fellow-travellers, you remember, were sometimes disagreeable. You did not get on well together. It was all their fault, of course; they were so horribly impatient, and even ignorant. What pleased you, displeased them. You would have wished to linger over that immortal canvas, which you knew you would never see again; or you would have liked to try your imperfect Italian on that laughing little nigger who rolled out his musical language so softly as he twisted the macaroni between his dirty fingers; but you were hurried on, on by your friends, and you found it hard to forgive them. They wanted to linger over dainty goods in shop-windows here and there, or to listen to a barrel organ. You said, very naturally: Can't they see and hear these things at home? Why do such people ever travel abroad?

LXXIV.

That, too, is simple of explanation. They have splendid physical health, and no minds worth speaking of. They cannot rest at home, just as the untamed animal spirits of a boy will not permit him to sit still for a moment. Now, Nature is a most even and impartial mother. She doles out her gifts with rigid impartiality. She has given some the affluence of great health and spirits, unburdened by imagination and unstinted by reflection. To others (shall we say they are her favorites?) she gives the superior gifts of mentality, with all the divine gloom and depression that invariably accompany them. The former, mercurial in temperament, race across Europe, dip here and there in some antique fountain of art or literature, but instantly shake off the dreaded beads of too much thought; attend great ceremonies; enjoy the three-hours' dinner at some palatial hotel; are noisy and communicative, and happy. They return fresh from their travels to tell their acquaintances: "We have been there! Really, now, you must go!" The others, if they can shake off the physical inertia which always accompanies and balances mental irrita-

bility, glide softly through Europe, linger over the spots sanctified by genius, spend quiet, dreamy hours in cool, shady galleries, avoid the big hotels, watch Nature in silence and the solitude of their hearts, and return to the winter fireside to embody in novel, or poem, their experiences, doubly hallowed in the light of memory. These are the men that make you despair, for they have the second-sight, the vision that rises with the dawn and haunts them till the dusk.

LXXV.

This enchantment of memory is really much the same as the enchantment of art. A beautiful picture gives you more pleasure than the beautiful reality it represents. You dare not say it is greater, or more perfect, or more true than Nature; but you feel greater pleasure in the contemplation of it than in the vision of the reality. Why? Because you are not a part of it. You see it from the outside. Your personality forever jarring with itself and more or less out of tune, is not projected athwart it. You are a something apart; and you see it as a something that has no connection whatsoever with you. Hence its peace, its calm, its truth, are soothing and restful. Or, if there be figures in the picture, or something dramatic and striking, for terror or for pathos, they do not touch you with any emotion but that of curiosity and pleasure. You are in a theatre, and this is the stage; but the drama cannot touch you. That picture-frame, like that drop-scene, cuts you away from the representation. You are a spectator, not an actor. But in real life you cannot remain a spectator. Would to Heaven you could! You will have touched the great secret of all human philosophy when you have brought to your mind, in its daily and hourly action, the conviction that "Life is a stage, and all men players and actors thereon." But this is impossible and undesirable. You must play your own part, and it is mostly a tragic and solemn one.

LXXVI.

This is the great secret of the happiness of childhood. Children are unconscious of themselves. They refer nothing to them-

selves. They hear of life, its vast issues, its tragedies, its trials, its weight of sorrows; but they can never for a moment believe that such things can affect themselves. The little things that do trouble them, they pass lightly over and forget. The little injustices that are done them they immediately condone. They have not as yet begun to refer all things in heaven and earth to themselves. They regard them as no part of their personality. Life is a picture—a pretty picture in a gilt frame. It is a gorgeous drama, where they can sit in the pit, or the boxes, according to their position in life, and look on calmly at Blue Beard and his wives or the madness of Ophelia, or the smothering of Desdemona, while they crunch their caramels, or smear their faces with sugared fruit. Life is a pretty spectacle, created specially for their amusement. If any one were to say: "There are Blue Beards yet in the world, and you may yet be a wife; or, you may yet be an Ophelia, and carry around you bundles of rue; or, you may encounter your Iago, and have your handkerchief stolen;" that child would laugh incredulously into your face. Unconsciousness and unbelief, or rather, all-trusting faith in its immunity from sin and sorrow, are the glorious charters of childhood; as they are also symptoms of perfect, unbroken health.

LXXVII.

The first moment of unrest, or subjectivity, or reference to ourselves, is the first moment also that marks our entrance on the stage of life; and it marks also the first step towards our failure. The unconscious actor is the greatest and the most perfect. Is it not a maxim of the stage: Lose your own personality in the person you represent? If you are introspective, or self-examining, or curious to know what the audience is thinking of you, you will soon hear hisses and tumultuous condemnation. Just as in spiritual life, the secret not only of sanctity but of happiness, is abandonment of self, and repose in God, so in our mere earthly life we must abandon ourselves to our inspirations, or fail. The poet who tries to be a poet, will never be a poet. He may be an artist, or polisher, or filer of sentences and phrases; but he will always lack the higher afflatus. The saint who thinks he is a

saint, ceases to be a saint. The patriot who begins to ask, how the welfare of his country will affect himself, ceases then and there to be a patriot. All great work is unconscious, and above all, unegotistical. The moment it becomes conscious, it becomes mechanical ; and you can never turn a mechanic into a creator. Hence when critics say that Tennyson was an artist before he became a poet, they imply that he never became a poet. For there never was a truer saying than the old trite one : *Poeta nascitur*. He may bury his gift, and stifle his creative powers, and become a *Poiètes apoiètes* ; but his is a birthright that can never be bought or sold.

LXXVIII.

There is another great advantage in this reserve of foreign travel. Something as yet remains unrevealed. Remember that ennui is the disease of modern life ; and that ennui is simply the repletion of those who have tasted too speedily, or too freely, at the banquet of life. Unhappy is the man who has parted with all his illusions ; and such is he in a most special manner, who has seen all things, and tried all, and found all wanting. For the first view, the first experience, is the poetry of existence. And poetry, like reverence, will not tolerate familiarity. You won't rave about Alps, or Apennines, the second time you see them. You have acquired knowledge, and lost a dream. Now, the dream for ever remains for one who has not seen but believed. The mystery, the wonder, the charm, are yet before him. He may yet see and be glad. Earth and sea hold all their miracles in reserve for him. He cannot sit down in middle age, and say : " I have seen all things beneath the sun ; and lo ! all is vanity ! " No ! he will not say that, so long as the bright succession of the world's wonders may yet file before him. He has always a reserve ; and sinks even into his grave with all the hope and fascination, all the glamor and straining eyes of inexperience.

P. A. SHEEHAN.

Doneraile, Ireland.

Studies and Conferences.

THE TRIPLE ANCHOR.

Qu. The escutcheon of our new Pontiff contains, as appears, a triple anchor beneath a star. Has the triple anchor any particular symbolic meaning in Christian heraldry?

Resp. The anchor in Christian symbolism stands in the first place as a sign expressive of one of the three cardinal virtues. It is the equivalent of "Hope," and in the catacombs is frequently found on tablets for the names *Spes*, *Elpis*, *Elpidius*, *Elpidia*, which are Latin and Greek baptismal names, similar to the modern maiden name *Speranza* or *Esperanza*.

Since the abiding hope of the Christian is in the *Cross* of Christ, and since the anchor in its upper part suggests the image of the Cross, it has also been adopted as the equivalent of the term Christian, that is, a disciple of or one associated with the Crucified, especially when with the Dolphin—which signifies Christ (Greek *ichthys*) or "fish," which contains the initials of *Jesus Christos, theou 'yos, soter*, i.e., "Jesus Christ, Son of God, the Saviour." In a similar way the sign is applied to the whole Church, the spouse or ally of Christ in the work of Salvation, which is our hope,—as St. Paul expresses it, "an anchor of the soul, sure and firm" (Heb. 6: 19).

And as the Church thus regarded is the ark, the vessel of our safety from the deluge of sin, which vessel is entrusted to the keeping of St. Peter and his successors, the fishermen of Rome, the anchor is again the symbol of that firm stronghold which we attain under the guidance of the priestly Fisherman who directs the bark of St. Peter.

Thus the emblem of the triple anchor means Hope, Salvation through the Cross of Christ, and Trust in the infallible guidance of the Church under St. Peter and his successors.

Among the Saints the symbol of the anchor is given to St. Clement of Rome, St. John Nepomucene, St. Nicholas, St. Philomena, St. Placidus. In each case it has some reference to

the life or death of these Saints, the explanation of which we must defer to some opportune time.

In the mind of a bishop, especially the Sovereign Pontiff, it might fitly express the threefold virtue of hope in the Divine Assistance as universal teacher of the faithful, confidence in the cross amid personal trials as chief of the flock, and firmness in maintaining the position of Holy Church against the currents and fluctuating winds that would drive it into sailing with the secular spirit that leads to destruction of faith and morals.

METHOD TO BE OBSERVED IN ORGANIZING NEW RELIGIOUS ORDERS.

Requirements of the Sacred Congregation of Bishops and Regulars for Approving newly-founded Religious Institutes whose Members take Simple Vows.

NEW INSTITUTES OF SIMPLE VOWS.

[The following rules have reference chiefly to Religious Communities of women ; but, with the exception of numbers 64, 65, 80, 81, 91 to 95, 139 to 147, 149, 171, 172, 173, 178, and 224, which relate to Nuns alone, and numbers 58, 201, 324, and 325, which pertain exclusively to Religious Orders of men, they are equally applicable to religious of both sexes.]

SECTION THE FIRST.

ON THE ORDER OF PROCEDURE IN APPROVING NEWLY-FOUNDED INSTITUTES AND THEIR CONSTITUTIONS.

§ 1.

The different degrees of commendation to be given before the Constitutions are regularly approved.

1.—The founders of a religious Institute sometimes obtain from the Holy See letters patent, by which the purpose or the aim of the new foundation is recognized in terms of praise.

If, for instance, a newly-founded Institute, having established one or more communities, is still without a fixed Constitution by which it is regularly governed, the Sacred Congregation will, according to the circumstances, grant letters commendatory of the intention of the founder or foundress, and of the scope of the

pious work inaugurated. This is done when either the Bishop in whose diocese the first community is established, or the founders themselves (with due recommendation from their Bishop) submit to the Sovereign Pontiff an exposition of the new undertaking, setting forth the good result to be hoped for from the work, and asking the Apostolic Blessing upon its success. Such a commendation from the Holy See does not, however, give the character of canonical approbation to the Institute, which is still regarded as a private and strictly diocesan pious association.

2.—The *Decretum Laudis* (Decree of Praise). This is the first act by which the Holy See sets its seal of approval upon the work of the Institute in such wise as to take from it the character of being regarded as purely diocesan. By this act the S. Congregation of Bishops and Regulars, after having made the preliminary report of the foundation of the Institute, of its title, end, vows, and form of government, and of the authority of its Superior General, states that the "Sovereign Pontiff N., in view of the commendatory letters of the local bishops, bestows great praise upon and commends (without thereby derogating from the jurisdiction of the Ordinaries, according to the Canons of the Apostolic Constitutions) the present Institute as a Religious Congregation professing simple vows, under the direction of a Superior General."

3.—The foregoing *Decretum Laudis* (Decree of Praise) is granted, if, after the lapse of a reasonable time from its first foundation, the Institute has sufficiently grown and shown forth fruits of piety, regularity and spiritual gain. Of the actual existence of these results testimony should be borne by the bishop or bishops who are the Ordinaries of the diocese or dioceses in which the Institute has one or more houses.

4.—In order to obtain the *Decretum Laudis* (Decree of Praise), the following documents should be submitted to the Sacred Congregation:

(a) A formal petition in writing addressed to the Sovereign Pontiff and signed by the Superior General and her assistants in the government of the Institute.

(b) Testimonial Letters of the Ordinaries, that is, the bishops within whose dioceses and jurisdiction the houses are located, as mentioned above.

(c) An accurate account regarding the management of the Institute, explaining its personal, disciplinary, material and economic condition, to which is also added a report of the way in which the novitiate is conducted, together with a statement of the number of the novices and postulants, and the discipline under which they are governed. The Superior General, the managing superior of the house and the general secretary should sign this report; and the bishop of the diocese in which the principal house of the Institute exists, should attest this report to be accurate and authentic.

(d) Finally there is to be added the text of the Constitutions¹ according to which the Institute is governed. These, having been duly examined and approved by the bishop, must be printed in either Latin, or Italian, or French.

5.—The *Decretum Approbationis Instituti* (Decree of Approval of the Institute).

If, after the *Decretum Laudis* (Decree of Praise) has been granted, a sufficient period of probation has shown that the Institute rests upon a firm and consistent foundation; that the Constitutions are suitable and practically carried out; that the method of government is well regulated; that the Sisters are eager to observe the internal discipline in the bond of charity, and are animated by zeal in the fulfilment of the external works of charity to which the Institute is specially devoted, then the *Decree of Approbation* is finally accorded.

6.—The actual existence of the aforesaid conditions is to be established by a written account of the state of the Institute, which the Superior General is to present a second time, together with the petition for obtaining the definite approbation of the Institute; they are furthermore to be attested by fresh commendatory letters from the different Ordinaries, under whose jurisdiction the house or houses of the Institute are situated; finally a correct version of the Constitutions is to be submitted to the Sacred Congregation.

By the last mentioned *Decree of Approbation* the Sovereign Pontiff, "Our Most Holy Lord, etc., in consideration of the aforesaid reasons, etc., approves and confirms the Institute."

¹ According to the Constitution *Conditae* of Pope Leo XIII, dated December 8, 1900, part I, n. I.

7.—Still the obligation of passing through the three degrees described above, is not so essential as to be binding in each and all cases of the Institutes seeking the approbation of the Holy See. There are many Institutes, indeed, even among more recent ones, which, because they have not sought, have not obtained the first letters in pure and simple commendation of their scope or of their foundress.

Occasionally the decree of definitive approbation is granted without the preliminary *Decretum Laudis* (Decree of Praise). This happens, though rarely, whenever it is apparent at first sight to the Sacred Congregation that the conditions which call for the approval of the Institute, are of so perfect a nature as to exclude all reasons for deferring its definitive approbation. As a general rule, however, the Decree of Praise is first given, and not till after the lapse of a suitable time is the absolute and definitive approbation of the Institute granted.

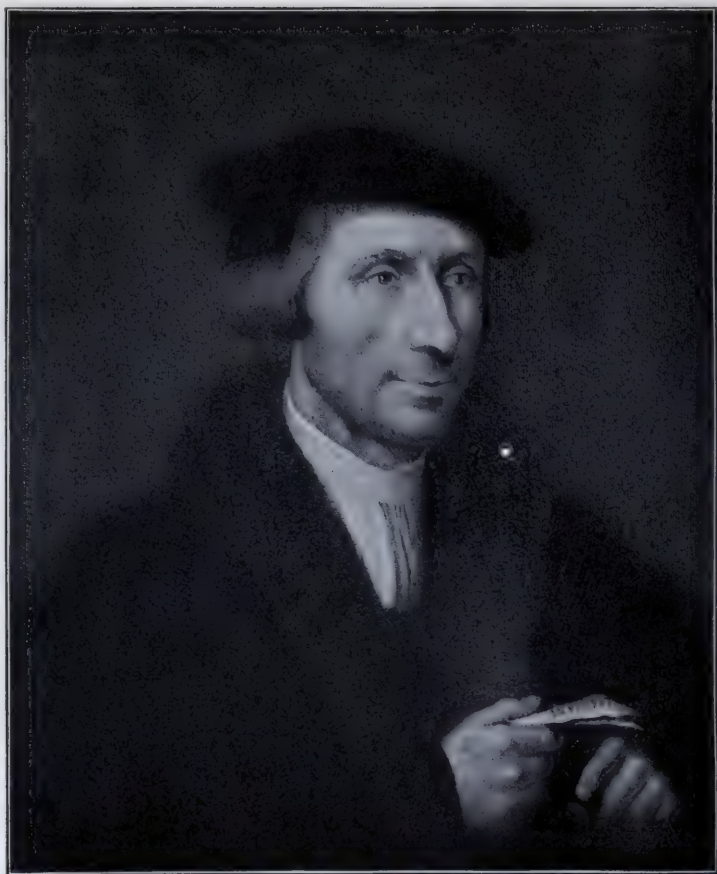
(To be continued.)

DR. THOMAS LINACRE.

The question: What induced Thomas Linacre, physician of King Henry VIII of England, one of the most eminent scholars of his day, and founder of the Royal College of Physicians, to resign the honors and emoluments of his position in order to become an humble priest of the Catholic Church? has been differently answered by his biographers according to the various views inspired by religious or professional bias.

Dr. James J. Walsh, in an exhaustive article entitled "An English Physician Priest at the Eve of the Reformation," written for the August number of *THE ECCLESIASTICAL REVIEW*, throws a true light upon the career of this great scholar and philanthropist, and shows that the leading motive of Linacre's leaving the court and society of a monarch who ultimately betrayed his faith in God, was the pure desire to save his soul and to aid others as far as lay in him toward the same end.

Dr. S. Weir Mitchell, in his *Dr. North and his Friends*, quotes an anecdote found in the (English) *Dictionary of National Biography* and taken originally from Sir John Cheke's account of the



Thomas Linacre, Medicus

life of Linacre, from which an argument has been drawn to prove that the education imparted in Catholic schools of pre-Reformation time left the pupil without any knowledge of the existence even of such a book as the Bible. The great student had never read, up to his fiftieth year, the Gospel of St. Matthew which then brought about, it is said, his conversion through a realization of the Christian spirit that ruled the world around him.

With regard to this story Dr. John Noble Johnson, who wrote the life of Thomas Linacre, which is accepted as the authoritative biography by all subsequent writers, says: "The whole statement carries with it an air of invention, if not on the part of Cheke himself, at least on that of the individual from whom he derives it, and it is refuted by Linacre's known habits of moderation and the many ecclesiastical friendships which, with a single exception, were preserved without interruption until his death. It was a most frequent mode of silencing opposition to the received and established tenets of the Church, when arguments were wanting, to brand the impugner with the opprobrious titles of heretic and infidel, the common resource of the enemies to innovation in every age and country."

LINACRE'S EDUCATION.

Thomas Linacre was born about 1460—the year is uncertain—at Canterbury. Nothing is known of his parents or their condition, though this very silence in their regard would seem to indicate that they were poor and obscure. His education was obtained at the school of the monastery of Christ Church, Canterbury, then presided over by the famous William Selling, the first of the great students of the new learning in England. Selling's interest seems to have helped Linacre to get to Oxford, where he entered at All Souls' College in 1480. In 1484 he was elected a Fellow of the College and seems to have distinguished himself in Greek, to which he applied himself with special assiduity under Cornelio Vitelli. Though Greek is sometimes spoken of as having been introduced into Western Europe only at the beginning of the sixteenth century, Linacre seems to have laid the foundation for that remarkable knowledge of the language which he displayed at a later period of his life, during his student days at Oxford in the last quarter of the fifteenth century.

Linacre went to Italy under the most auspicious circumstances. His old tutor and friend at Canterbury, Selling, who had become one

of the leading ecclesiastics of England, was sent to Rome as an Ambassador by Henry VII. He took Linacre with him. A number of English scholars had recently been in Italy and had attracted attention by their geniality, by their thorough-going devotion to scholarly studies, and by their success in their work. Selling himself had made a number of firm friends among the Italian students of the new learning on a former visit, and they now welcomed him with enthusiasm and were ready to receive his protégé with good will and provide him with the best opportunities for study. As a member of the train of the English ambassador, Linacre had an *entrée* to political circles that proved of great service to him, and put him on a distinct footing above that of the ordinary English student in Italy.

Politian was at this time the tutor of the young de' Medici in Latin, and Demetrius Chalcondylas the tutor in Greek. Under these two eminent scholars Linacre obtained a knowledge of Latin and Greek such as it would have been impossible to have obtained under any other circumstances, and which with his talents at once stamped him as one of the foremost humanistic scholars in Europe. While in Florence he came in contact with Lorenzo the Magnificent's younger son, who afterwards became Leo X. The friendship thus formed lasted all during Linacre's lifetime, and later on he dedicated at least one of his books to Alexander de' Medici after he became Pope.

At first, after his return from Italy, Linacre lectured on Greek at Oxford. Something of the influence acquired over English students and the good he accomplished may be appreciated from the fact that with Grocyn he had such students as More and the famous Dean Colet. Erasmus also was attracted from the Netherlands and studied Greek under Linacre, to whom he refers in the most kindly and appreciative terms many times in his after-life. Linacre wrote books besides lecturing, and his work on certain fine points in the grammar of classical Latinity proved a revelation to English students of the old classical languages, for nothing so advanced as this had ever before been attempted outside Italy. In one of the last years of the fifteenth century Linacre became a tutor to Prince Arthur, the elder brother of Henry VIII, to whom it will be remembered that Katharine of Aragon had been betrothed before her marriage with Henry. Arthur's untimely death, however, soon put an end to Linacre's tutorship.

Some of Linacre's books were published by the elder Aldus at Venice; and Aldus is even said to have sent his regrets on publishing his edition of Linacre's translation of *The Sphere of Proclus*, that the

distinguished English humanist had not forwarded him others of his works to print. Aldus appreciatively added the hope that the eloquence and classic severity of style in Linacre's works, and in those of the English humanists generally, "might shame the Italian philosophers and scholars out of their uncultured methods of writing."

LINACRE AS A PHYSICIAN.

Besides his humanistic studies while in Italy, Linacre graduated in medicine, obtaining the degree of Doctor at Padua. The memory of the brilliant disputation which he sustained in the presence of the medical faculty in order to obtain his degree is still one of the precious traditions in the medical school at Padua. He does not seem to have considered his medical education finished, however, by the mere fact of having obtained his doctor's degree, and there is a tradition of his having studied later at Vicenza under Nicholas Leonicensus, the most celebrated physician and scholar in Italy at the end of the fifteenth century, who many years afterwards referred with pardonable pride to the fact that he had been Linacre's teacher in medicine.

It may seem strange to many that Linacre, with all his knowledge of the classics, should have devoted himself for so many years to the study of medicine in addition to his humanistic studies. It must not be forgotten, however, that the revival of the classics of Latin and Greek brought with it a renewed knowledge of the great Latin and Greek fathers of medicine, Hippocrates and Galen. This had a wonderful effect in inspiring the medical students of the time with renewed enthusiasm for the work in which they were engaged. A knowledge of the classics led to the restoration of the study of anatomy, botany, and of clinical medicine, which had been neglected in the midst of application to the Arabian writers in medicine during the preceding centuries. The restoration of the classics made of medicine a progressive science in which every student felt the possibility of making great discoveries that would endure not only for his own reputation but for the benefit of humanity.

These thoughts seem to have attracted many promising young men to the study of medicine. The result was a period of writing and active observation in medicine that undoubtedly makes this one of the most important of literary medical eras. Some idea of the activity of the writers of the time can be gathered from the important medical books—most of them large folios—which were printed during the last half of the sixteenth century in Italy. There is a series of

these books to be seen in one of the cases of the library of the Surgeon-General at Washington, which, though by no means complete, must be a source of never-ending surprise to those who are apt to think of this period as a *saison morte* in medical literature.

There must have been an extremely great interest in medicine to justify all this printing. Some of the books are among the real incubula of the art of printing. For instance, in 1474 there was published at Bologna De Manfredi's *Liber de Homine*; at Venice, in 1476, Petrus de Albano's work on medicine; and in the next twenty years from the same home of printing there came large tomes by Angelata, a translation of Celsus, and Aurelius Cornelius and Articellus' *The-saurus Medicorum Veterum*, besides several translations of Avicenna and Platina's work *De Honesta Voluptate et Valetudine*. At Ferrara, Arculanus' great work was published, while at Modena there appeared the *Hortus Sanitatis*, or Garden of Health, whose author was J. Cuba. There were also translations from other Arabian authors on medicine in addition to Avicenna, notably a translation of Rhazes Abu Bekr Muhammed Ben Zankariah Abrazi, a distinguished writer among the Arabian physicians of the Middle Ages.

Linacre's translations of Galen remain still the standard, and they have been reprinted many times. As Erasmus once wrote to a friend, in sending some of these books of Galen, "I present you with the works of Galen now by the help of Linacre, speaking better Latin than they ever before spoke Greek." Linacre also translated Aristotle into Latin, and Erasmus paid them the high compliment of saying that Linacre's Latin was as lucid, as straightforward, and as thoroughly intelligible as was Aristotle's Greek. Of the translations of Aristotle unfortunately none are extant. Of Galen we have the *De Sanitate Tuenda*, the *Methodus Medendi*, the *De Symptomatum Differentiis et Causis*, and the *De Pulsuum Usu*. The latter particularly is a noteworthy monograph on an important subject, in which Galen's observations were of great value. Under the title, "The Significance of the Pulse," it has been translated into English, and has influenced many generations of English medical men.

While we have very few remains of Linacre's work as a physician, there seems no doubt that he was considered by all those best capable of judging, to stand at the head of his profession in England. To his care, as one of his biographers remarked, was committed the health of the foremost in Church and State. Besides being the Royal Physician, he was the regular medical attendant of Cardinal Wolsey, of Arch-

bishop Warham, the Primate of England, of Richard Fox, Bishop of Winchester, the Keeper of the Privy Seal, and of Sir Reginald Bray, Knight of the Garter and Lord High Treasurer, and of all of the famous scholars of England.

Erasmus, whilst absent in France, writes to give him an account of his feelings, and begs him to prescribe for him, as he knows no one else to whom he can turn with equal confidence. After a voyage across the channel, during which he had been four days at sea—making a passage, by the way, that now takes less than two hours—Erasmus describes his condition, his headache, with the glands behind his ears swollen, his temples throbbing, a constant buzzing in his ears; and laments that no Linacre is at hand to restore him to health by his skilful advice. In a subsequent letter he writes from Paris to ask for a copy of a prescription given him while in London by Linacre, but which a stupid servant had left at the apothecary shop, so that Erasmus could not have it filled in Paris.

An instance of his skill in prognosis, the most difficult part of the practice of medicine according to Hippocrates and all subsequent authorities, is cited by all his biographers, with regard to his friend William Lily, the grammarian. Lily was suffering from a malignant tumor involving the hip which surgeons in consultation had decided should be removed. Linacre plainly foretold that its removal would surely prove fatal, and the event verified his unfavorable prognosis. Generally it seems to have been considered that his opinion was of great value in all serious matters, and it was eagerly sought for. Some of the nobility and clergy of the time came even from the Continent over to England—by no means an easy journey, even for a healthy man, in those days—in order to obtain Linacre's opinion.

One of Erasmus' letters to Billibaldus Pirkheimer contains a particular account of the method of treatment by which he was relieved of his severe pain under Linacre's direction in a very tormenting attack of renal colic. The details, especially the use of poultice applications as hot as could be borne, show that Linacre thoroughly understood the use of heat in the relaxation of spasm, while his careful preparation of the remedies to be employed in the presence of the patient himself, would seem to show that he had a very high appreciation of how much the mental state of the patient and the attitude of expectancy thus awakened, may have in giving relief even in cases of severe pain.

The only medical writings of Linacre's that we possess are trans-

lations. We have said already that the reversion at the end of the fifteenth century to the classical authorities in medicine undoubtedly did much to introduce the observant phase of medical science which had its highest expression in Vesalius, at the beginning of the sixteenth century and continued to flourish so fruitfully during the next two centuries at most of the Italian universities. His translations then were of themselves more suggestive contributions to medicine than would perhaps have been any even of his original observations, since the mind of his generation was not ready as yet to be influenced by discoveries made by contemporaries.

THE ROYAL COLLEGE OF PHYSICIANS.

The best proof of Linacre's great practical interest in medicine is his realization of the need for the Royal College of Physicians and his arrangements for it.

The Roll of the College, which comprises biographical sketches of all the eminent physicians whose names are recorded in the annals from the foundation of the College in 1518, and is published under the authority of the College itself, contains the best tribute to Linacre's work that can possibly be paid. It says: "The most magnificent of Linacre's labors was the design of the Royal College of Physicians of London—a standing monument of the enlightened views and generosity of its projector. In the execution of it Linacre stood alone, for the munificence of the Crown was limited to a grant of letters patent; whilst the expenses and provision of the College were left to be defrayed out of his own means, or of those who were associated with him in its foundation."

After the foundation of the College there was a definite way of deciding formally who were, or were not, legally licensed to practise. As a consequence, when serious malpractice came into public notice, those without a license were occasionally treated in the most summary manner. Stowe, in his chronicles, gives a very vivid and picturesque description of the treatment of one of these quacks who had been especially flagrant in his imposition upon the people. A counterfeit doctor was set on horseback, his face to the horse's tail, the tail being forced into his hand as a bridle, a collar of jordans about his neck, a whetstone on his breast, and so led through the city of London with ringing of basins, and banished. "Such deceivers," continued the old chronicler, "no doubt are many, who being never trained up in reading or practice of physics and Chirurgery do boast to do great

cures especially upon women, as to make them straight that before were crooked, corbed, or crumped in any part of their bodies and other such things. But the contrary is true. For some have received gold when they have better deserved the whetstone."¹ Human nature has not changed very much in the four centuries since Linacre's foundation, and while the model that he set in the matter of providing a proper licensing body for physicians has done something to lessen the evils complained of, the abuses still remain, and the old chronicler will find in our time not a few who, in his opinion, might deserve the whetstone. We can scarcely realize how much Linacre accomplished by means of the Royal College of Physicians, or how great was the organizing spirit of the man to enable him to recognize the best way out of the chaos of medical practice in his time.

"The wisdom of Linacre's plan," wrote Dr. Friend, "speaks for itself. His scheme without doubt was not only to create a good understanding and unanimity among his own profession (which, of itself), was an excellent thought), but to make them more useful to the public. And he imagined that by separating them from the vulgar empirics and setting them upon such a reputable foot of distinction, there would always arise a spirit of emulation among men liberally educated, which would animate them in pursuing their inquiries into the nature of diseases and the methods of cure for the benefit of mankind; and perhaps no founder ever had the good fortune to have his designs succeed more to his wish."

LINACRE AS A PRIEST.

At the age of about fifty, Linacre was ordained priest. His idea in becoming a clergyman, as confessed in letters to his friends, was partly in order to obtain leisure for his favorite studies, but also the desire to give himself up to something other than the mere worldly pursuits in which he had been occupied all during his previous life. His biographer, Dr. Johnson, says: "In examining the motives of this choice of Linacre's, it would seem that he was guided less by the expectation of dignity and preferment, than by the desire of retirement and of rendering himself acquainted with those writings which might afford him consolation in old age and relief from the infirmities which a life of assiduous study and application had tended to produce."

¹ "To get the whetstone" is an old English expression, meaning to take the prize for lying. It is derived from the old custom of driving rogues, whose wits were too sharp, out of town with a whetstone around their necks.

Linacre owed his clerical opportunities during the last years of his life particularly to Archbishop Warham, of whom Erasmus says in one of his letters: "Such were his vigilance and attention in all matters relating to religion and to the offices of the Church, that no concern which was foreign to them, seemed ever to distract him. He had sufficient time for a scrupulous performance of the accustomed exercises of prayer, for the almost daily celebration of the Mass, for twice or thrice hearing divine service, for determining suits, for receiving embassies, for consultation with the king when subjects of moment required his presence, for the visitation of churches when regulation was needed, for the welcome of frequently two hundred guests, and lastly for a literary leisure."

The concluding paragraph of the appreciation of Linacre's character in *Lives of British Physicians*² is as follows: "To sum up his character it was said of him that no Englishman of his day had had such famous masters, namely Demetrius and Politian of Florence; such noble patrons, Lorenzo de' Medici, Henry VII and Henry VIII; such high-born scholars, the Prince Arthur and Princess Mary of England; or such learned friends, for amongst the latter were to be enumerated Erasmus, Melanchthon, Latimer, Tonstal, and Sir Thomas More." His biographer might have added the names of others of the pre-Reformation period, men of culture and character, whose merits only the historical researches of recent years have brought out,—Prior Selling, Dean Colet (though this friendship was unfortunately interrupted), Archbishop Warham, Cardinal Wolsey, Grocyn, and further scholars and churchmen.

Dr. J. F. Payne, in summing up the opinion of Linacre held by his contemporaries, in the *Dictionary of National Biography* (British), pays a high tribute to the man. "Linacre's personal character was highly esteemed by his contemporaries. He was evidently capable of absolute devotion to a great cause, animated by genuine public spirit and a boundless zeal for learning."

Caius, the distinguished English physician and scholar, himself one of the best known members of the Royal College of Physicians and the founder of Caius' College, Cambridge, sketches Linacre's character (he had as a young man known him personally) in very sympathetic vein. As Dr. Caius was one of the greatest Englishmen of his time in the middle of the sixteenth century, his opinion must carry great weight. It is to him that we owe the famous epitaph that for

² London: John Murray, 1830.

long in old St. Paul's, London, was to be read on Linacre's tombstone :

"*Fraudes dolosque mire perosus, fidus amicis, omnibus ordinibus juxta carus,*"—

"A stern hater of deceit and underhand ways, faithful to his friends, equally dear to all classes."

Surely this is a worthy tribute to the great physician, clergyman, scholar, and philanthropist of the eve of the Reformation in England.

The portrait of Dr. Linacre which* accompanies this sketch is a copy of an oil painting which belongs to the Royal Collection at Windsor in England. There is a very old tradition which attributes the painting to Quentin Matsys, the distinguished Netherland painter of the fifteenth century. Some doubts have been recently cast upon its authenticity as a work of this distinguished old master, but the portrait itself is evidently from the hand of an artist of no little distinction, and is certainly by a contemporary who painted from life. A copy of this painting may be seen in the Royal College of Physicians in London, of which Linacre was the founder and first President.

THE TRIPLE CROWN.

Qu. What is the meaning of the triple crown represented by the Papal tiara? The first and the second diadem are said to symbolize the twofold power of the keys, or the rule of the Sovereign Pontiff over the Church Militant and the Church Suffering (Purgatory); the third crown is the sign of the temporal rule of the Pope as king among the nations of the world. Does this interpretation rest upon any authentic basis, or is it merely a conjecture made to harmonize with the fact of an ecclesiastical head-dress indicating supreme dominion in spirituals? Is there any complete work on the subject?

Resp. There is quite an exhaustive literature on the subject of the Pontifical tiara, among which may be mentioned as best known: *De Tiara Pontificiae origine*, by Landucci; *Panoplia Episcopalis*, by Saussay; *De Tribus Pontificiis Coronis*, by Mazarionius; Kraus, in his *Geschichte der Chr. Kunst*, devotes a chapter to the subject; and Wüscher-Becchi, mentioned by Father Thurs-

ton in his article in the current issue of *THE DOLPHIN*, discusses the origin of the tiara in the Roman *Quartalschrift*, and Lucius Lector in his *Le Conclave*.

According to the latter the triple crown was first introduced during the residence of the Popes at Avignon. Garampi, in his *Sigillo di Garfagnana*, tells the story of the coronation of Clement V in the Basilica of St. Just at Lyons. The magnificent tiara used on this occasion, which was injured by an accident occurring during the procession, is described, in an inventory taken after the Pope's death, as consisting of three diadems of rubies (*tribus circulis rubeis*). On the monument of Benedict XII (1334-1342) in the Cathedral of Avignon the Pontiff is represented as wearing a triple crown.

As for the symbolic meaning, there are various interpretations, historic, mystic, and doctrinal, all of which may be taken to convey some practical lesson, even whilst we admit that in most cases they are probably the result of conjecture.

Accordingly the Popes, in exile at Avignon, emphasized by the use of the triple crown their lawful sovereignty as Supreme Pontiffs, Kings of Rome, and bestowers of the imperial dignity.

Sirleti explains the tiara as being a memorial of the three crowns granted successively to the Roman Pontiffs by Constantine, Clovis, and Charlemagne.

Pope John XXII interprets the triple crown as showing forth the power of the Pope over the Church Militant, Suffering, and Triumphant, this being the commission given to St. Peter by Christ in the words: "I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven." (St. Matt. 16: 19.)

Theologians see in it the expression of threefold authority—doctrinal, sacramental, and pastoral; that is to say, the Pope has power to define or interpret revealed doctrine; to him is committed the power of dispensing sacramental graces granted to men through Christ's Redemption, and he has the right to rule, that is, to exercise disciplinary power over the children of God—*magisterium, ministerium, regimen*. Similar is the interpretation which derives the power of the Pope from the triple source of knowledge, authority, influence.

As the Supreme Pontiff is the representative on earth of Christ, just as David was the figure and type of the Messias, a likeness may be readily traced between the Priest-King on the Chair of St. Peter and the Royal Prophet and Priest of Sion. It is well known that David was anointed king three times. Once was during Saul's lifetime at Bethlehem; for seven years he was actually king of Israel by grace of God, yet no one was aware of it so long as Saul sat upon the throne. This period might fitly be compared to the spiritual sway exercised by the Pope whilst he is without temporal or external power. The second anointing of David took place upon Saul's death, when he was chosen and proclaimed King of Juda. This would well represent the Pope's rule over the faithful. The third anointing of David took place when the alien tribes of Israel returning to their allegiance, after the death of Isboseth, recognized and proclaimed him King over Juda and Israel. This would represent the Pontiff's rule over those "other sheep," the baptized Christians throughout the world who for a time serve an alien king, but will eventually return to the unity of faith under the One Shepherd.

Others similarly explain the tiara as the symbol of the triple mission of Christ as Prophet (teacher), Priest (offering sacrifice), and Pastor (governing the flock). It will be remembered by some of our readers that Prince Bismarck on the occasion of the sacerdotal Jubilee of Leo XIII, inquired at Rome as to the significance of the Papal tiara. The answer that was given referred to the passage of St. Paul (Phil. 2 : 10), bidding all who recognize Jesus Christ to obey in His name and authority (represented by His Vicegerent, the successor of St. Peter), and elicited from the Iron Chancellor the laconic remark: "I have nothing to say regarding the authority of His Holiness in heaven and hell, but as to the earth I wish to make certain reservations."

THE RANK OF PATRIARCHS IN THE CHURCH.

Qu. The election of the present Pope made many Catholics aware for the first time that there was such a rank as Patriarch of Venice. What are the Patriarchal Sees in the Latin Church, and have they any rights over other Archbishops and Bishops?

Resp. The patriarchal dignity in the Church must be traced originally to those episcopal sees which had been founded directly by St. Peter, Prince of the Apostles. Hence the Sovereign Pontiff himself holds the rank of Patriarch of Rome. Next we have the Patriarchates of Antioch and Alexandria (to which latter St. Peter had assigned St. Mark). These three sees represent the three Continents of Europe (Rome), Asia (Antioch), and Africa (Alexandria). In the sixth century the Patriarchate of Jerusalem, and in the thirteenth that of Constantinople, were created with jurisdiction over the metropolitan churches within their territories.

Then followed warfare and national divisions which made the subjects of Antioch, Alexandria, and Jerusalem the dependents of Arabic rule; and later Constantinople was likewise lost to the Church through the Greek Schism. But the Holy See continues to vindicate its right of appointment to these sees by the authority of St. Peter. Hence the patriarchal title is retained by the chief Roman Basilicas—St. Mary Major's for Antioch, St. Paul's for Alexandria, St. Peter's for Constantinople; the Patriarchate of Jerusalem, for many centuries attached to St. Lorenzo in Rome, was restored in 1847, and the Patriarch resides now in Jerusalem, whilst the schismatic patriarchs continue to hold the same titles. These have, however, been subdivided into other heretical and schismatical patriarchates under Russian and Servian protection. On the other hand, some of the Eastern sees have returned to the unity of faith under the Roman Pontiff. These have retained what are called *minor patriarchates* of different rites (Melchites, Maronites, Syrians, Chaldees, Armenians) who are elected by the bishops and confirmed by the Holy See.

A similar title of (minor) patriarchate has been bestowed upon some of the Latin sees. Among these we have that of Venice, formerly also that of Bourges in France, and Goa (East Indies). The grand chaplains of the kings of Spain and Portugal enjoy the special privilege of patriarchal rank, with the respective titles of Patriarchs of the West Indies and of Lisbon. These titles are, as in the case of Venice and Bourges, due to the great influence which at one time their respective conditions carried with them. Venice has held the title (originally transferred from Grado) for nearly five centuries.

THE CEREMONY OF PRESENTING A COCK TO THE POPE.

Qu. The tradition regarding an ancient ceremony connected with the coronation of a new Pope, in which he is told: *Annos Petri non videbis*, is, I believe, spurious. But the ceremony of burning a flake of hemp at the end of a silver rod before the bronze statue of St. Peter in the Roman Cathedral, whilst the words, "Holy Father, thus passeth away the glory of this world," in Latin, are slowly chanted, is, I know, true. There is, however, another tradition, of which nothing has been said in the descriptions of the recent coronation ceremonies in Rome. According to some ancient authors, the Pope, on the day of his installation, is presented by the Cardinal of St. John Lateran with a bronze cock upon a porphyry basis, to remind him of St. Peter's betrayal and of the frailty which accompanies the newly elected, and warning him to remain humble in his great office. Was this ceremony performed at the installation of Pius X, or afterwards?

Resp. The practice of presenting the new Pope with the image of St. Peter's Cock was observed down to the middle of the seventeenth century. It was usually in the form of a bronze cock resting upon a red marble column placed at the entrance of St. John Lateran where the Pope had to go in procession to receive the obedience of the Cardinals. Pope Alexander VII in 1655 ordered a discontinuance of the practice, which had given rise to various superstitions among the people. As for the *Annos Petri non videbis*, it is said that when some Cardinal once reminded Benedict XIV, when he had ruled the Church more than sixteen years, of the saying, he replied: *Non est de fide*. The fact that Pius IX was Pope for thirty-two years makes the prophecy void.

HYMNS IN ENGLISH DURING THE SOLEMN SERVICE.

Qu. Is the custom of singing English hymns during High Mass and other liturgical functions of the Church authorized? The practice in cathedral churches and seminaries where, it may be supposed, the rubrics are carefully observed, does not seem to be uniform. We have *arias* and *favorite hymns* in the vernacular at funerals, both during the solemn Mass and at the grave. As for the chant during Exposition of the Blessed Sacrament, everything in the way of English and German prayers, devotions and hymns seems to be tolerated. Are there still

any laws, such as are still taught in the seminary, which absolutely prohibit the introduction of the vernacular in the regular liturgy of the Church, or has usage dispensed with the ancient rules? The prayers, "Blessed be God, Blessed be His Holy Name," etc., have now become the rule in our churches, and I understand the practice of reciting them before the Blessed Sacrament exposed is sanctioned by Roman custom. Is this so?

Resp. The rubrics and the decisions of the S. Congregation forbid the introduction of hymns in the vernacular during the High Mass. The object of this prohibition is to preserve the unity of the liturgical service of the Mass. The practice of singing hymns during the intervals between the principal acts of the solemn Mass, such as after the Gospel or before the *Sanctus*, has become common, especially at Requiem Masses, and is largely due to the personal element among choir singers who wish to please the audience by an exhibition of their solo capacities, or is a matter of sentiment which appeals to them better when translated into the vernacular. When the Holy See was consulted some years ago by an American bishop regarding this practice, the answer was that the Bishop should endeavor by all means to eliminate such an abuse, but that he should do so gradually and by prudent legislation, so as not to scandalize the faithful who had become accustomed to the practice.¹ Singing in the vernacular, especially congregational singing, before or after solemn Mass, or during low Mass, or exposition of the Blessed Sacrament, is quite lawful. There is only this restriction, that the vernacular is not to serve as a substitute for the regular liturgical or prescribed chants, nor is it to be so mixed up with the liturgical prayers and chants as to give to these a subordinate place. Hence the *Tantum Ergo*, the *Te Deum* (when prescribed as part of the liturgy), are not to be rendered in the vernacular, but must be chanted in Latin. Again, hymns and prayers in the vernacular before the exposed Blessed Sacrament are not to precede immediately the act of Benediction which prescribes the versicle *Panem de coelo* and *Oremus, Deus qui nobis*, etc. An exception to this rule² seems to have been allowed with regard to the prayer, "Blessed

¹ Decret. auth. 3230, Dec. 10, 1870, S. Hyacinthi.

² S. R. C., March 23, 1881, n. 3536.

be God, Blessed be His Holy Name," etc., in the case of a Spanish diocese where the same was recited after the Oration *Deus qui nobis* and immediately before the Benediction.³

The fact that often hymns of questionable propriety—being simply the favorite pieces of certain prominent singers or selections to suit the individual taste of attendants at the service (marriages or funerals)—are sung in our churches, shows the wisdom of the Church's legislation which does not allow her service to be dragged down to the use of sounding brass and tinkling cymbals calculated to flatter. The ritual of the Church is sufficiently beautiful to satisfy all tastes, if properly rendered; and the fact that a pastor occasionally neglects to see to its proper rendition or to interpret the beautiful and safe customs of the Church to his people is no reason for favoring the introduction of methods which are apt to make singers in a church choir a mere concert troupe. Besides this tendency toward fostering a worldly spirit in the House of God, there is danger of scandal and false doctrine conveyed under the guise of pleasing sounds.

THE LITANY OF OUR BLESSED LADY (LAURETANAE).

Some months ago we gave¹ the authentic text of the Decree prescribing that the invocation *Mater Boni Consilii*, "Mother of Good Counsel," be inserted in the approved versions of the Litany of the Blessed Virgin. The Sovereign Pontiff wished thus to increase the power of intercession by urging the united petition of all Christians throughout the Catholic world for wisdom and right counsel in difficult undertakings that concern the welfare of the Church at large as well as that of individuals. The petition is to be inserted immediately after *Mater Admirabilis*.

CALENDAR FOR SEPTEMBER.

[See notes and explanations of terms at the end of the Calendar.]

Tuesday 1.—**St. Egidius**, Abbot. **Simple.** *Mass*—White; Gloria, Second Prayer of the twelve Martyr Brothers, Third Prayer for the Poor Souls. Black or any other color for votive Masses. In

³ Decr. auth., n. 3237 ad 1, March 11, 1871.

¹ THE ECCLESIASTICAL REVIEW, July, page 54.

votive Mass of Apostles : Gloria. *Roman Order*—ST. ELIZABETH OF PORTUGAL (transferred from July 8). **Semidouble.** *Mass*—White ; Gloria, Second Prayer of St. Egidius, Third Prayer of twelve Martyr Brothers. England : ST. RAYMUND NONNATUS. **Double.** White ; Gloria, Second Prayer of St. Giles, Third Prayer of the twelve Martyr Brothers.

Wednesday 2.—**St. Stephen**, King of Hungary. **Semidouble.** *Mass*—White ; Gloria, Second Prayer "A Cunctis," Third, according to choice of celebrant. Black or any other color for votive Masses.

Thursday 3.—Privileged Votive of the **Blessed Eucharist.** **Semidouble.** *Mass*—White ; Gloria, Prayers as on Sept. 2. Black or any other color for votive Masses. *Roman Order*—ST. PHILOMENA, Virg. Mart. (transferred from Aug. 11). **Double.** *Mass*—Red ; Gloria.

Friday 4.—**Ferial.** *Mass*—Black or any other color for votive Masses (votive Mass of the Passion has Gloria). Prayers as on Sept. 2. *Roman Order*—ST. ROSE OF VITERBO, Virg. **Double.** *Mass*—White ; Gloria. England : TRANSLATION OF ST. CUTHBERT OF LINDISFARNE.

Saturday 5.—**St. Lawrence Justinian**, Bishop. **Semidouble.** *Mass*—White ; Gloria, Prayers as on Sept. 2. Black or any other color for votive Masses. Mass of Immaculate Conception : Gloria.

Sunday 6.—**Fourteenth Sunday after Pentecost.** *Mass*—Green ; Gloria, Credo, Preface of Holy Trinity, Prayers as on Sept. 2. *Roman Order*—COMMEMORATION OF ALL ROMAN PONTIFFS. **Double.** *Mass*—Red ; Gloria, Second Prayer of the Sunday, Third Prayer of St. Louis, King. Credo, Pref. of Trinity, last Gospel after Sunday, for which Missal is to be removed.

Monday 7.—**Ferial.** *Mass*—Black or any other color for votive Masses (votive Mass of the Angels has Gloria). *Roman Order*—ST. HADRIAN III, Pope. **Double.** *Mass*—White ; Gloria.

Tuesday 8.—**Birthday of Bl. Virgin Mary.** **Double II Cl. with Octave.** *Mass*—White ; Gloria, Credo, Pref. of the Bl. Virgin, Second Prayer of St. Hadrian, Martyr. (In Altoona Diocese : Third Prayer for Bishop.)

Wednesday 9.—Second day of **Octave.** **Semidouble.** *Mass*—White ; Gloria, Credo, Pref. Bl. Virgin, Second Prayer of S. Gorgonius, Third Prayer of the Holy Ghost. Black or any other color for votive Masses. *Roman Order*—ST. SERGIUS, Pope. **Double.**

Mass—White ; Second Prayer of the Octave, Third Prayer of S. Gorgonius.

Thursday 10.—**St. Nicolas of Tolentino. Double.** *Mass*—White ; Gloria, Credo, Second Prayer of the Octave. *Roman Order*—**ST. HILARY, Pope. Double.** Prayers as above.

Friday 11.—**Of the Octave. Semidouble.** *Mass*—White ; Gloria, Credo, Second Prayer of SS. Protus and Hyacinth, Mart., Third Prayer of the Holy Ghost. Black or any other color for votive Masses. *Roman Order*—**ST. NICOLAS OF TOLENTINO. Double.** (Transferred from Sept. 10.) *Mass*—White ; Gloria, Credo, Second Prayer of the Octave, Third, SS. Protus and Hyacinth, Mart.

Saturday 12.—**Of the Octave. Semidouble.** *Mass*—White ; Gloria, Credo, Second Prayer of the Holy Ghost, Third Prayer for the Church or the Pope. Black or any other color for votive Masses. *Roman Order*—**SS. CYRIL AND METHODIUS. Double.** (Transferred from July 7.) *Mass*—White ; Gloria, Credo, Pref. of Bl. V. M. England: **BD. RICHARD WHITING.**

Sunday 13.—Fifteenth Sunday after Pentecost. **Holy Name of Our Bl. Lady. Double Major.** *Mass*—White ; Gloria, Second Prayer of the Sunday, Credo, Pref. B. V. M., Last Gospel of the Sunday, for which Missal is transferred. (In Diocese of Ogdensburg : Feast of the DEDICATION OF THE CATHEDRAL.) **Double I Class.**

Monday 14.—**Exaltation of the Cross. Double Major.** *Mass*—Red ; Gloria, Credo, Second Prayer of the Octave B. V. M., Preface of the Cross.

Tuesday 15.—**Octave of the Nativity Bl. V. M. Double.** *Mass*—White ; Gloria, Credo, Second Prayer of St. Nicodemus, Pref. Bl. V. M.

Wednesday 16.—**Ember Day (Day of Abstinence and Fast). SS. Cornelius and Cyprian, Martyrs. Semidouble.** *Mass*—Red ; Gloria, Third Prayer of the Ember Day, Third Prayer of SS. Euphemia and Companions, Martyrs ; Last Gospel of the Ember Day. *Roman Order*—**SS. CORNELIUS AND CYPRIAN, Martyrs. Double.** *Mass*—Red ; Gloria, Prayer as above.

Thursday 17.—**Commem. of Stigmata of St. Francis of Assisi. Double.** *Mass*—White ; Gloria.

Friday 18.—**Ember Day (Day of Abstinence and Fast). St. Joseph Cupertino. Double.** *Mass*—White ; Gloria, Second Prayer and Gospel at the end of Mass of the Ember Day.

- Saturday 19.*—**Ember Day** (Day of Abstinence and Fast) and **Vigil of St. Matthew.** SS. JANUARIUS AND COMPANION MARTYRS. **Double.** *Mass*—Red; Gloria, Second Prayer of the Ember Day, Third Prayer of the Vigil, Gospel of the Ember Day at the end of Mass.
- Sunday 20.*—Sixteenth Sunday after Pentecost. **Seven Dolors, B. V. M. Double Major.** *Mass*—Gloria, Credo, Pref. B. V. M., Second Prayer and Gospel of the XVI Sund. at the end of Mass, for which Missal is removed. (In the Diocese of Ogdensburg: Octave of the Dedication of the Cathedral.)
- Monday 21.*—**St. Matthew, Apostle. Double II Class.** *Mass*—Gloria, Credo, Pref. of Apostles.
- Tuesday 22.*—**St. Thomas of Villanova. Double.** *Mass*—White; Gloria, Second Prayer of SS. Maurice and Companion Martyrs. (England: Dedication of Plymouth Cathedral.)
- Wednesday 23.*—**St. Linus, Pope. Semidouble.** *Mass*—Gloria, Second Prayer of St. Thecla, Third Prayer "A cunctis." Black or any other color for votive Masses. *Roman Order*—St. LINUS. **Double.** *Mass*—Red; Gloria, Second Prayer of St. Thecla.
- Thursday 24.*—**Our Lady of Mercy. Double Major.** *Mass*—White; Gloria, Credo, Pref. Bl. V. M.
- Friday 25.*—**Ferial.** *Mass*—Black or any other color for votive Masses (votive Mass of the Passion has Gloria). In Ogdensburg Diocese: Feast of the H. NAME OF B. V. M. *Roman Order*—SS. EUSTACE AND COMPANION MARTYRS. **Double.** *Mass*—Red; Gloria. England: St. NINIAN, Bp.
- Saturday 26.*—Privileged Votive of the **Immaculate Conception B.V.M. Semidouble.** *Mass*—White; Gloria, Preface of the Bl. Virgin, Second Prayer of SS. Cyprian and Justina, Mart., Third Prayer of the Holy Ghost. Black or any other color for votive Masses. *Roman Order*—St. EUSEBIUS, Pope, M. **Double.** *Mass*—White; Gloria, Second Prayer of SS. Cyprian and Justina. England: St. THEODORE, Bp. of Canterbury.
- Sunday 27.*—**Seventeenth Sunday after Pentecost.** *Mass*—Green; Gloria, Second Prayer of SS. Cosman and Damian, Mart., Third Prayer "A cunctis." In Ogdensburg Diocese: Feast of the **SEVEN DOLORS B. V. M. Double Major.**
- Monday 28.*—**S. Wenceslaus, M. Semidouble.** *Mass*—Red; Gloria, Second Prayer "A cunctis," Third Prayer according to choice of celebrant. Black or any other color for votive Masses.

Tuesday 29.—Michaelmas Day. Double II Class. Mass—White; Gloria, Credo, Common Preface.

Wednesday 30.—St. Jerome, Doctor of the Church. Double. Mass—Gloria, Credo.

ROSARY DEVOTIONS BEGIN FOR THE MONTH OF OCTOBER.

EXPLANATION OF TERMS.

1. In the foregoing, the words Double I Class, II Cl., Double Major, Double, Semidouble, Simple, Ferial—indicate the degree of solemnity with which the Church celebrates the feast to which the term is attached.

2. On *semidouble* feasts, Masses for the dead or any private votive purposes are permitted; hence, on days marked *semidouble* the color of the vestment may be changed to suit the Mass selected.

3. By special Indult the Holy See permits priests in missionary countries to say a private requiem Mass, not only on semidouble (or inferior) feasts, but also on *double* feasts which occur on Monday. If Monday be a Double Major or I or II Class, the privilege is transferred to Tuesday. But if Tuesday be similarly hindered, the privilege lapses for the week. These Monday (or Tuesday) Masses for the dead have the indulgence of the privileged altar attached.

As regards the days on which the Liturgy permits funeral Masses, anniversaries for the dead, Nuptial Masses, Votive Masses of the Sacred Heart for the First Friday of the month, etc., see under Notes.

The foregoing Calendar Order is used in most parts of the United States and in England. In some dioceses the *Roman* Order, which we add, whenever it differs from the American Order, is used by special privilege. The Archdiocese of St. Louis has a number of local feasts not celebrated elsewhere.

NOTES.

Solemn funeral Masses with the corpse present (unless for good cause it cannot be kept) are permitted on any day throughout the year, except—

(a) Easter Sunday, Whit Sunday, Christmas Day, Epiphany, Ascension, Assumption, All Saints, Immaculate Conception. For England, also Corpus Christi, and SS. Peter and Paul; for Scotland, also St. Andrew; for Ireland, St. Patrick, and the Annunciation.

(b) Sundays, in churches where there can be but one Mass; which must be the parochial Mass.

(c) Holy Thursday, Good Friday, and Holy Saturday.

(d) Solemn Patronal or Titulary Feasts.

(e) During Forty Hours' Devotion or public Exposition of the Blessed Sacrament.

(f) On the Vigil of Pentecost in parish churches, owing to the Blessing of the Font, and on the Rogation days where the procession is solemnly held.

Low requiem Masses on occasions of funerals, *i. e.*, with the corpse present, are permissible by special Indult (May 19, 1896), except on Doubles I Cl., or such days as exclude Doubles I Cl., and on holidays of obligation. When the death occurred at a distance and corpse cannot be present, a solemn requiem Mass is permitted on the first available day after receiving notice of the death, except Sundays, holidays of obligation, and Doubles I or II Class. A low Mass may be said where solemn service cannot be arranged owing to poverty.

Anniversary Masses for the dead are forbidden on Sundays, holidays of obligation, Doubles I and II Class, vigils of Christmas and Pentecost, within the octaves of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, Ash Wednesday, Holy Week, Forty Hours' Devotion, and in parish churches having only one Mass on Sundays. Anniversaries occurring on the above mentioned days may be anticipated or postponed to the nearest day not so impeded.

The regular Nuptial Mass given in the missal is permitted (outside the forbidden season, *i. e.*, from the first Sunday of Advent to the octave of the Epiphany included; and from Ash Wednesday to Low Sunday included) on all days except Doubles of I and II Class, Sundays and holidays of obligation, the octave of Pentecost, and other days that exclude Doubles of II Class. On the forbidden days the Mass of the day is said and the regular Nuptial Blessing added.

For privileges of Forty Hours' Devotion see *Manual* (published by AM. ECCLESIASTICAL REVIEW), which contains detailed instruction.

The Votive Mass of the Sacred Heart may be said on the first Friday of the month if there are special devotions performed in connection with the Mass—unless the first Friday occur on a—

(1) feast of our Lord;

(2) double of the I Class;

(3) during the octave of Easter, Pentecost, and Epiphany, on Good Friday, vigil of Epiphany, All Souls'.

This Mass (*Miserebitur*, found at the end of May feasts), whether it be solemn or low, always has Gloria, Credo, and one Prayer. The *Alleluia* at Introit, Offertory, Communion, is omitted outside Paschal time.

Criticisms and Notes.

AUTHORITY IN THE CHURCH. By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. London and New York: Longmans, Green & Co. 1903. Pp. viii—173.

The most interesting part of Dean Strong's work is the acute analysis of the component elements of authority. Starting with the assumption that the basis of authority lies in a "consentience of will," whereby the two parties, the governor and the governed, are connected for a definite end, the author proceeds to show that the conditions under which authority can be exercised are essentially moral, and therefore social, since "the impulse to morality is indistinguishable from the impulse to social combination." Thus authority, in so far as it is a necessary result of the social nature of man, demands some wider principle than physical force for its sanction, nothing less than the voluntary merging of the individual life in the larger life of the State or of the private association in which men unite for the common pursuit of a particular end. From this doctrine are deduced certain consequences; viz., first, that morality, in its relation to political authority, is more positive than negative; that is to say, that the State does not interfere with individual liberty merely to keep the peace between rivals, but primarily for the purpose of combining them, in the pursuit of a moral ideal, into a single moral organism; secondly, that State authority is a kind of embodied conscience; and hence, thirdly, the individual is rarely justified in opposing it. A few homely illustrations, for instance, the football team, the army, and the scope of the Speaker's authority in the House of Commons, relieve to some extent the dryness of the subject-matter; but they are in too striking a contrast to the aloofness, often to the point of obscurity, of Dr. Strong's concise diction, either to elucidate the undoubtedly original thought, or to bring about the harmony that is the essence of literary art.

With the Dean's conception of authority in its relation to civil life we have not much quarrel, although it might be fairly objected that it is so subjective as to take too little into account the *external* nature of its origin and its close relationship (more especially as regards its sanction) with conscience, which is, above all things, the echo of a voice outside itself. We have, however, a far more serious complaint to make against the treatment of authority in connection

with religion. The subjectivity, which was a blemish in the earlier part of the work, becomes a positive error when it is allowed to take the place of the objective basis of the authority of a society that speaks to men in the name of God, and unfolding a divine message "binding and loosing" men's consciences, setting up a standard of morality far superior to any of human devising, exacting unquestioning obedience under the severest (because spiritual) pains and penalties;—and all because it claims to be the authorized representative of an external Supreme Being who would not leave Himself without a witness among men. According to Dr. Strong, the authority of the Christian Church is social, like that of any other association, with the addition of the special character that belongs to a spiritual society. It is true that he deduces from the teaching of the New Testament that the Church is a "divinely ordered institution, similar in its relation to the purpose of God, to the elect nation of old . . . (from which) it arose;" but there he stops short. He has nothing to say of its place in the world to-day as the Body and Bride, the Kingdom and Vicegerent of Christ whose authority it possesses, of whose Revelation it is the accredited guardian, interpreter, and defender. Such texts as St. Matt. 18: 17; St. Mark 16: 15; St. John 20: 21; 1 Tim. 3: 15; 2 St. John 2, where the authority of the Church is shown to be so identical with the authority of God that whosoever flouts the one is guilty of a grievous offence against the other, stands self-condemned, if he neglect to hear the Church, the "pillar (ἐδραίωμα, basement) of the Truth," and is placed inexorably outside the Palace and the Feast—such plain statements of Evangelical doctrine are ignored; and, in spite of much nebulous language about the significance of the Divine Sonship (first fully hinted at, the author thinks, in St. John 5), the cosmic functions of the Son of God, the "fitness of the Son as an interpreter of the thought of God," the expression of the Will of the Father for the whole world through Christ, the "absorption" of the human family in the "Eternal Sonship" (a somewhat inaccurate theological phrase); there is no conception of the vital relationship between the authority of the Church (whose head is Christ and whose Spirit is its life), and the authority, supreme, absolute, independent, of God. Similarly, the infallibility and indefectibility of the Church's *magisterium*, which are necessary corollaries of its position as the Divine Teacher of men invested with corresponding authority, are not mentioned either in the chapters concerned with the position of the Church, as outlined in

the New Testament, or in those which treat of ecclesiastical authority in the primitive Church and, later, in the articulate formation of dogma in the creeds of undivided Christendom. Great stress is laid upon the office of the Church, whether in setting the Canon of the Holy Scripture or in drawing up articles of faith, as witness to the primitive tradition; and a strong point is made of the consistent way in which, alike in the Acts and in the Epistles, the Resurrection—that central fact of Christianity without which our “faith is vain”—is treated as an event of history which is the proper subject of witness. However true this aspect of ecclesiastical authority may be, it is, after all, no more than an aspect, one aspect out of many. The Church does not merely bear witness to doctrines of the past; she decides *hic et nunc* what *are* those doctrines. She declares in every age with greater precision as particular errors make it necessary, the precise nature of each part of the original Deposit, their relation to each other as well as to human thought and language. Her office is to interpret the Revelation no less than to preserve it, and it is because Dean Strong denies this feature of her authority that his work fails in completeness to the Catholic reader.

In line with this inadequate conception of the range of the Church's authority is the attempt to distinguish between its earlier and later exercise. The formula of Chalcedon asserting the doctrine of the two natures existing “without confusion (*ἀσυνχύτως*), change (*ἀτρέπτως*), division (*ἀδιαίρετως*), or separation (*ἀχωρίστως*)” in the One Person of the Incarnate Word, was a legitimate exposition of a Scriptural truth; the Tridentine decree on transubstantiation went “beyond the limits of Church authority.” When we inquire on what principle the author so sharply dissevers one promulgation of revealed truth from another, we are met with an assertion which has only to be examined to stand condemned. “The Church,” it is declared, “transgresses the limits of its authority when it imposes a philosophical doctrine (for universal belief upon the faithful). The creeds elaborately avoid doing this . . . In the case of transubstantiation a departure was made from the principle of abstaining from (such imposition).” But was it so? If the Tridentine doctrine makes a philosophical formula *de fide*, what is to be said of the *homööision* of Nicæa? “If,” appositely remarks the Rev. T. A. Lacey, a well-known Anglican controversialist, “if we condemn the Tridentine definition . . . we must on the same ground condemn the Nicene definition, which was expressed in the

¹ 1 Cor. 15: 14.

novel terms of contemporary philosophy, and the greater part of the *Quicumque vult*, which is expressed in terms of the Boëtian metaphysics."² And the Anglican *Church Times* has recently borne similar testimony: "We can hardly complain of (the doctrine of transubstantiation) as 'embodying not only the arguments, but even the terms, of a heathen philosophy,' unless we are prepared to condemn 'the Nicene Creed which uses the same terms.' Logic and Metaphysics are no more heathen or Christian than the science of grammar."³ Either formula does but state a Catholic truth in language intelligible to those who would deny or obscure its orthodox meaning. Dr. Strong does not advance his argument when he takes refuge in the plea that the Tridentine Fathers raised a philosophical explanation of a divine mystery to an article of Faith, whereas the Council of Nicæa abstained from doing so. For assuredly if the adoption of *substantia*⁴ implies the "imposition of a philosophical doctrine," the adoption of *homōusios* incurs a like condemnation. The truth is that the Church merely employs philosophical language to suit best her one purpose of making her message intelligible, without binding herself to the particular metaphysics associated with that language. She clothes her definitions in the terminology which the heretics of the time had twisted to inculcate their heresies; she does not raise a philosophical doctrine to the level of a truth of divine faith. Or, to vary the metaphor, she meets the attacks of heresy with its own weapons, driving the enemy from her gates by the very means that he had thought would have proved fatal to her. "At first sight," Mr. Wilfrid Ward has well said, "the new definition seems intended as an explanation; but when the history of its genesis is studied, it generally turns out to be the negation of a rationalistic explanation of a mystery. 'Transubstantiation' is as little a final explanation as *homōousios*."⁵

² *Guardian*, March 30, 1898.

³ Sept. 28, 1900, p. 313.

⁴ Dr. Strong states incorrectly that the Council adopted the term "accidens" as well, the fact being that it studiously refrained from doing so. *Species* is the word used in contradistinction to *substantia* alike in the Decree and in the Canon.

⁵ *Life of Wiseman*, ed. 3, II, p. 539, note 2; cf. *ibid.*, p. 536. See in a similar sense Father G. Tyrrell, S.J., art. in *Month*, November, 1899, on "The Relation of Theology to Devotion": "Her guardianship [in the matter of Christian truth] is to preserve that exact idea which that simple language conveyed to its first hearers, knowing well that those human ideas and thought-forms are indefinitely inadequate to the eternal realities which they shadow forth. . . . What does she care about the metaphysics of Transubstantiation, except so far as metaphysicians have to be answered in their own language, and on their own assumptions."

The remainder of the book is taken up with a discussion of the relationship between authority and reason, authority and science, authority and custom. The conflict between authority and reason is stated to be one rather of temperaments than principles, and unjustifiable—first, because reason itself (as Mr. Balfour, after Cardinal Newman, has pointed out) depends upon improved hypotheses and provisional assumptions, in other words, upon *authority* to some extent; and secondly, because the two methods of arriving at truth are concerned with different subject-matters, reason working on data given from without, authority on data given from within. In continuation of this line of thought, authority and science are shown at a later period to conflict usually only in matters of theory—*e. g.*, theology can have no objection to the facts on which the doctrine of evolution is based; but it will dispute any *à priori* notion of what evolution implies on the one side, and the working of a Personal God on the other. The arrangement of material would have been more orderly if this section had been placed at the end of the chapter on Authority and Reason, instead of following at haphazard the discussion on Transubstantiation. The treatment of authority in its relation to custom is chiefly remarkable for its denial of the right of Universal (or Catholic) custom to override the authority of local and national churches, and a moot point hotly debated among High Church Anglicans. A point in the author's favor is that he refuses to exaggerate the conflict between Church authority and the individual conscience, of which the Reformation is the stock Protestant sample. But a work that pays such little attention to the organic connection between the Church and her Divine Head, and to the methods of condescension and adaptiveness to human needs which, in the spirit of Christ, she employs in her work of educating the conscience and of teaching men the truths of faith; that denies the lawfulness of a custom such as invocation, that has at its back the testimony of the ages and the concurrent authority of the Church; that disputes the necessity of fasting communion, and belittles the "cult of the Virgin" and "Jesus-worship" alike on the ground of their "exaggerated sentimentalism;" can excite little sympathy in the Catholic or in the advanced Anglican reader. We must add that, while the treatment is usually calm and judicial, the author's depth of thought is allowed too often to obscure clearness of expression.

THE VIRGIN BIRTH OF OUR LORD. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely. London and New York: Longmans, Green and Co. 1903. Pp. xii—59.

The depth of distress among earnest-minded Anglicans at certain thinly-veiled denials, on the part of Church dignitaries, of the Virgin Birth of our Divine Lord, may be gauged by the fact that the Upper House of the Convocation of Canterbury, composed of all the Bishops of the Southern Province, recently debated behind closed doors a resolution designed to meet such attacks, and to allay the pain that they had occasioned, by a plain statement of the belief of the Church of England on the matter. Nor was that all. For the Archbishop of Canterbury replying at Lambeth to a declaration signed by some 4,000 Anglican clergymen partly concerned with the same subject, declared emphatically that no Bishop would ordain a candidate who proved himself to be unsound on that article of the Creed. Canon Randolph's treatise is therefore an opportune defence of a doctrine placed prominently before men's minds at the present time. Rightly considering the Incarnation to be the cardinal dogma of Christianity, he proceeds to show that the fact of the Virgin Birth is so closely interwoven with it that the one cannot be held without the other. The highly placed ecclesiastics who argued before meetings of Broad Churchmen, or in religious newspapers, the compatibility of their position with a more or less complete negation of the miraculous element in the Incarnation, did so on the ground that the Catholic doctrine of the Incarnation was separable from any theory as to the Conception and Birth of Christ. Such an attempt is shown to be on all fours with Professor Harnack's appeal to accept what he terms the "Easter message" without binding oneself to believe the "Easter Faith;"¹ or, looked at more broadly, to be nothing else than an attempt to get rid of the miraculous altogether from Christianity.

Not only is there no trace in history of believers in the Incarnation who were unbelievers in the Virgin Birth, but the mental attitude required for such a theological position would be impossible. Deny the fact of the Resurrection, and the whole edifice of Christian dogma falls to the ground; no "Easter Message" can be given, if Christ's Body be mouldering in some forgotten Syrian tomb; "if Christ be not risen, then is our preaching vain."² Deny the miraculous Birth of Jesus, and the truth of the Incarnation perishes with it. "A child born natur-

¹ See his *What is Christianity*, p. 100.

² 1 Corinthians 15 : 14.

ally of human parents can never be God Incarnate." There can be no new start given to humanity by such a birth. The entail of original sin would not be cut off, nor could the Christ so born be described as the "Second Adam, the Lord from heaven." In dwelling at length upon this theological aspect of his subject, Dr. Randolph endeavors to show the *necessity* of the Virgin Birth from a consideration of the Pauline teaching concerning the new starting-point for humanity in the "Second Man, the Lord from heaven."³ If Christ were purely human in His origin; if He were no more than some preëminent saint realizing more fully than others "the Divine idea" of excellence; then man might indeed ascribe to Him a "moral Divinity," but no *fresh start* would be given to the human race by one who was "made man" without ceasing to be God. The Virgin Birth is no unnecessary miracle. It enters into the very warp and woof of the Catholic doctrine of the Incarnation. That doctrine knows nothing of the Nestorian heresy (revived to some extent, among latter-day Anglicans of the school of Dean Fremantle of Ripon Cathedral), that, beginning from below, speaks of a man who by some sort of "association" with God became "Divine." It begins unequivocally from above. Christ is no deified man. He is God from everlasting. He takes upon Himself our nature without thereby assuming a human personality. As the First Adam was "of the earth, earthy," so the Second Adam is "the Lord from heaven." The author sums up this distinction between the true and false conceptions of the Incarnation in a pregnant sentence: "On the Nestorian theory, God did but benefit one man by raising him to a unique dignity; on the Catholic theory, He benefited the race of men by raising human nature into union with His Divine Person." And that raising of the race by virtue of its incorporation into the Second Adam was only possible if the entrance into the condition of our mortality were after a unique, a miraculous manner. Assert that Christ was conceived and born no differently from the sons of men, and where remains the foundation of His redemptive and restorative work? The Incarnation implies the two elements, the Divine and the human, and one cannot be jeopardized more than the other. Were Christ God masquerading in human flesh without taking upon Himself our nature from a mother born in time, He would fail to be our Redeemer, since He was no longer our brother; were He altogether human in His origin, there would be equally no Incarnation, seeing that He came from "below,"

³ 1 Corinthians 20: 47.

instead of from "above." Almost the only point of criticism in Canon Randolph's book is that he does not draw out with sufficient clearness this argument—an important one in the light of present objections. We are glad to see that he takes to task one of the writers in *Contentio Veritatis* for the assertion that "we should not now, *à priori*, expect that the Incarnate *Logos* would be born without a human father," replying that apart from our inability to argue *à priori* one way or the other in a matter so far removed from the limitations of thought, when once the mind has grasped the reality of the office of the Incarnate *Logos* as the second head of the human race come to remove from our nature the taint received from its first parent, by engrafting it into the Godhead, it is difficult to imagine the possibility of this work of restoration without the Virgin Birth whereby the Eternal Son wrapped our nature round His Divine Person.

We have in another section of the book a short summary of the evidence of the leading witnesses for belief in the miraculous Birth, with a view to proving that before the death of St. John it must have been among the rudiments of the Faith. These witnesses include St. Ignatius, Aristides of Athens, St. Justin Martyr, St. Irenæus, and St. Clement. There is also an interesting chapter, in which the testimony of the Gospels of St. Matthew and St. Luke is concisely stated. Elsewhere the silence of the other New Testament writers is discussed with copious quotations from Professors Stanton and Mason, Dr. Gore, Archbishop (who is wrongly styled "Bishop") Alexander, and others. The main contention is that the special circumstances under which their books were written precluded their authors from referring to a subject with which they were conceivably as familiar as that of the Crucifixion, which is also ignored by some of them, *e. g.*, St. James or St. Jude. We must not forget to mention Dr. Randolph's excellent answer to a common difficulty, namely, the tendency in the human mind to "decorate with legend" the early history of great men. This he does, we think, convincingly, by a simple reference to the Apocryphal Gospels which abound in such legends, more particularly as regards the Sacred Infancy. A simple comparison between these puerile tales and the "restraint, purity, dignity, and reserve, which characterize the narratives of the first and third Evangelists" shows that the two stand on a wholly different footing.

The note at the end on *Isaias* 7: 14 illustrates the combined scholarship and fairness that are characteristic of the whole work.

In spite (perhaps on account) of its brevity, it is just the manual we should like to see in the hands of those perplexed with the question *why* belief in our Lord's Incarnation is inseparable from the acceptance of the historical fact of His Virginal Birth.

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND. With an Appendix on the Religious Houses in America. By Francesca M. Steele. Preface by the Bishop of Olfifton. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 267.

"In this book will be found a brief account of the Religious Orders and Congregations that are at present settled in Great Britain and Ireland—their origin, the particular works they undertake, the spirit of their rule, and the foundations they have hitherto made up and down the land." As nearly all the Religious Communities of men in the United States are off-shoots from the Irish and English motherhouses, even in the case of most of the Continental Orders, the volume serves the practical purpose of giving the English-reading public a general idea of the character, scope, and working field occupied by the different Religious foundations which safeguard not only Catholic education, but diffuse the spirit of Catholic charity through every sphere of life among Protestants as well as Catholics. Miss Steele does not go into detail. She simply describes the historical outlines of each Order in a few pages. The book is similar to one by the same author published last year, which dealt exclusively with the monasteries and religious houses of women.

SALVAGE FROM THE WRECK. A Few Memories of Friends Departed, Preserved in Funeral Discourses. By Father P. Gallwey, S.J. New edition, enlarged. London: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 427.

It was Lady Georgiana Fullerton, "who so well knew the value of edifying examples," and Fathers Henry Coleridge and Matthew Russell who suggested the collection and publication of the touching and consoling gleanings of grace and conversion contained in this volume called "Salvage from the Wreck." The subject-matter is, as the title-page states, mainly funeral discourses. But they are more than that, and might very properly serve the purpose of spiritual reading, since they have the form of biographies or varied records of the soul, full of touching incidents, of lessons of devout living and holy dying, which stimulate to imitation whilst they instruct. The sympathetic sketches

of saintly, and for the most part hidden, lives of men and women who had, by reason of their worldly inheritance or talent, every reason to tempt them away from the narrow path of Christ, are supplemented by notes from diaries and snatches of spiritual conferences, all serving the same purpose of eliciting admiration for that true refinement and nobility of soul which leads to real greatness and eternal happiness. The list of subjects contains reflections upon the lives of Sir Charles Tempest, the Hon. Charles Langdale, who became a Jesuit Brother, Sir Edward Vavasour, and Lady Stourton, George W. Cunninghame, Prince Louis Napoleon, Lady Fullerton, William Joseph Middleton, Joseph Weld, and Mother Magdalen, O.S.F.

The two centenary sermons added in the present edition, as they are in no sense funeral discourses nor do they fall in with the general biographical scope of the contents of the volume, seem out of place. This is not, however, to say that they are lacking in attraction or in instructive material. The sermon preached at Stonyhurst which deals with the subject of education, is eminently good in its condensed survey of the duties of the college towards its pupils.

CHRISTIAN APOLOGETICS: A Defence of the Catholic Faith, by Rev. W. Devivier, S.J. Edited by Rt. Rev. S. G. Messmer, D.D., D.C.L., Bishop of Green Bay, Wis. New York: Benziger Brothers. 1903. Pp. 583.

P. Devivier's *Cours d'Apologetique Chrétienne* follows the traditional lines of defence, the method familiar to the student of the Christian evidences. It is one of the very best amongst the many good books of its class in the French language. It has passed within fifteen years into as many editions, and has received the warmest praise from the Episcopacy in France. Its success is due to its comprehensiveness of matter, its solidity in argument, and its perfect clarity of exposition. After the usual preliminaries on the nature and general history of religion and revelation, it opens with a chapter on the historical value of the Bible. The authenticity, integrity, and veracity of the Pentateuch are briefly discussed, and such timely and interesting topics as the relation of the Biblical narrative to the various departments of physical science is touched on, special attention being given to questions of anthropology. After a succinct demonstration of the authority of the Gospels and the evidential value of miracle and prophecy, the burden of the argument for the Divinity of Christianity is made to rest on the Divinity of its Founder. This portion of the work is particularly satisfactory. The second part is devoted to the evidences for Catholicism as the

one Church established by Jesus Christ. The usual notes and prerogatives of the Church and the relations between Church and State are here explained.

The fourth chapter deals with the practical subjects and difficulties which perpetually confront the defender of the faith; such, namely, as intolerance, the Inquisition, Galileo, the massacre of St. Bartholomew, the Crusades, the mediæval Papacy, the bad Popes, etc.

The concluding chapter, on the Church and Civilization, is likewise replete with interesting and timely matter. Occasion is here taken to manifest the influence of the Church by contrasting the condition of the individual, the family, and the various strata of society as they existed in pagan times, with their counterpart under the sway of Christianity. Highly interesting and useful observations are also made on the Church's relation to intellectual culture, to the arts, and to education.

Not the least valuable feature of the book is its bibliographical references, due to the patient research of the editor. There is first a continuous table of such references extending to some eight pages and including the best works in English. Most of these are by Catholic authors, though the editor has wisely not restricted himself in this respect. Quite a number of very excellent books written by non-Catholics are suggested for their useful exposition of one or another subject connected directly or indirectly with Christian evidences. The list is not at all too long and might well have been made to include such serviceable books as the *Present-Day Tracts*, Bruce's *The Miraculous Elements in the Gospels*, Harrison's *Problems of Christianity and Scepticism*, Fairbairn's *Philosophy of the Christian Religion*, and some more. The bibliographical apparatus is rendered still more serviceable by the special references which introduce the individual subjects. The translation is on the whole clear, but by no means smooth. It has suffered somewhat in strength and readableness by the endeavor to keep too close to the original. This accidental defect, however, takes nothing from the substance of a work, which cannot fail of being a strong aid to the spread of truth. The clergy will find it suggestive. It will strengthen the faith of the educated laity, and enable them to answer objections urged upon them by non-Catholics, and to give a reason for the hope that is in them. In convent and college it should receive a special welcome. There are those who say that religious instruction in these institutions is not always solid, that it does not prepare our youth to meet, either aggressively or defen-

sively, the attacks of heresy and infidelity upon their faith. The defect, if such there be, is probably due in part to inadequate text-books. The present work will go far in supplying this deficiency.

LIFE OF LEO XIII. From an authentic Memoir furnished by his order, written with the encouragement, approbation, and blessing of His Holiness the Pope. The Complete Life of the Venerable Father by Right Rev. Bernard O'Reilly, D.D., L.D., D.Lit. (Laval), Domestic Prelate of His Holiness Pope Leo XIII, and Prothonotary Apostolic. (Two volumes.) Chicago, Philadelphia, Toronto: The John C. Winston Co. Pp. 929—xxxix.

LIFE OF LEO XIII AND HISTORY OF HIS PONTIFICATE. From official and approved sources. By Francis T. Furey, A.M. With an Introduction by the Very Rev. Thomas C. Middleton, D.D., O.S.A., Secretary of the American Province of the Hermits of St. Augustine, Professor of Moral Theology, Church History and Homiletics in Villanova Seminary. Memorial Edition. New York and Philadelphia: Catholic Educational Company. 1903. Pp. 586—xiv.

LIFE AND LIFE-WORK OF POPE LEO XIII. Endorsed by the Catholic Hierarchy of America. By the Rev. James J. McGovern, D.D., author of "History of the Catholic Church in Illinois," "The Royal Scroll," "Life of Bishop McMullen," "Souvenir Volume of Archbishop Feehan's Jubilee," etc. Chicago and Philadelphia: Monarch Book Company. Pp. 445. (Author's Edition.)

POEMS, CHARADES, INSCRIPTIONS OF POPE LEO XIII. Including the Revised Compositions of His Early Life in Chronological Order, in English Translation by the Rev. H. T. Henry, Litt. D. (Penn.), Overbrook Seminary. With colored portrait of Leo XIII. Philadelphia: The Dolphin Press; American Ecclesiastical Review. 1903. Pp. 130. Price, \$0.50.

The character of the late Pontiff, revealed in the history of his long and successful reign, and illustrated by the thousand details of his daily life, is so well known to most readers of the present generation who are rendered familiar with current events through the periodical press, that books on the subject would at first sight seem a superfluous commodity. But many Catholics will regard the biography of the Pontiff as a monument and a record which they would wish to treasure for future reference and for the instruction of succeeding generations. Few men in history have indeed called forth such spontaneous and universal attention from writers of their own day, as has Leo XIII, so that the quotation from Mr. Everett which Mr. Furey places at the head of his biography, styling the Pontiff "the greatest of good men, and the best of great men," seems justified from the histori-

cal as well as religious point of view. Even during his life, as soon as it had become apparent from the public acts and utterances of the Pope that he was destined to sway the course of world-events and greatly to influence the attitude of the nations toward the Catholic Church, men began to write about him, and to gather the records of what would surely prove an important as well as interesting chapter of modern history.

Among the first who made an attempt to embody authentic documents into the making of a continuous biographical narrative was Monsignor Bernard O'Reilly of New York. He went to Rome, and obtained permission from the Pontiff to gather for the purpose of publication such accounts as were then available. The book, written in good readable English, and published in a style calculated to attract attention, was well received, and the first edition was soon exhausted. Translations were simultaneously made in several modern languages, which added to the popularity of the volume in Europe. The J. C. Winston Company, which has undertaken the responsibility of a new edition in English, German, and French, brings this history of the Pope up to date, including the account of the Pontiff's last acts and death. The concluding chapters of the second volume are well written, and altogether the book presents us with an adequately complete and agreeably-drawn picture of the great white figure which towers above all the historical personages of the last generation.

A history of the Pontiff which differs somewhat from that made by Monsignor O'Reilly, is the beautifully printed volume by Mr. Furey. Not only in style, but especially in the use of sources which give to the work a certain tone of erudition, is the latter volume distinctly superior to others which appeal to the popular taste. The author has utilized every available document offered in the numerous publications of an official or historical and even purely belletristic nature. Numerous works in Latin, Italian, French, German, which deal with Leo's acts and policy in the past, are cited as authorities for a very interesting sketch in which the emphasis of special typography is utilized to give the reader a ready survey of all the more remarkable incidents in the Pope's history. Thus, instead of marginal or footnotes, the monotony of the pages is broken by black-letter passages serving as substitute for paragraphing and headlines. There is, in addition, a good topical index, which makes the work available for detailed reference.

Dr. McGovern's *Life of the Pope*, which we have likewise placed

at the head of this notice, is of a different and more summary character. It is manifestly intended for a class of readers who are not hypercritical, but who like a nice volume with pictures and large type, and who do not mind accurate spelling. Despite the broad style of composition which groups incidents of distinct importance under a common heading, there is a good deal of what bookmakers call "padding"; but since the information contained in the book is all good and edifying, and will please and instruct many persons quite as much as the genial-looking portrait of the author who has compiled this pretty edition, the critic should not complain, and we only state this feature to make our readers know beforehand what they may be tempted to purchase for their libraries.

We take occasion, as in its proper place here, to say a word also concerning the complete edition of the Pope's Poems, Charades and Inscriptions, of which a new edition has just been issued by THE DOLPHIN Press. The neatly-printed volume contains only the English translation of the Pontiff's poetical compositions. These cover the long range of eighty years, and thus embody in a manner the belletristic life-work of the great High-Priest and statesman, who, had he not been called and absorbed by the gravest duties to which a human life can be devoted, might have left us a larger treasury of literary works, establishing his place in the group of world classics. His Latin, as shown in his Encyclicals, no less than in his verses, is exquisite and truly classical in thought and form. Those who have the *Life of Leo XIII* on their library shelf should complete the same by a copy of the *Poems*, which include the very last, written with the thought of approaching death, and published only a week before the extinction of this glorious light of our own times. The translations by the Rev. Dr. Henry have been recognized by literary critics throughout the English-speaking world to be of the highest order of poetic merit, quite apart from their singularly happy renderings of the Pontiff's original thought.

SCENES AND SKETCHES IN AN IRISH PARISH; or Priest and People in Doon. By a Country Curate. Dublin: M. H. Gill & Son (New York, Cincinnati and Chicago: Benziger Bros.). 1903. Pp. 132.

This is a booklet evidently made to order, although on a smaller scale, after the pattern of *My New Curate*. It appeals mainly to Irish moral sentiment, which is always good and wholesome, and the chapters are provided with captious headings likely to attract attention.

The principal vein throughout is one of pathos, recalling the griefs of a people who are, as the author says, "badly housed, badly fed, badly clothed, and badly paid for their labor;" but there are also one or two chapters, like that entitled "A Happy Irish Home," which relieve the somewhat melancholy view of life in Ireland presented in this collection of sketches. We quote for the purpose of giving the reader some idea of the style of the writing, from one of these chapters in which the author pictures the contented father of family:

"There was an expression of serene contentment and profound repose on the face of Bryan Coghlan, as he sat before the cheerful turf fire on his own hearthstone, enjoying his nightly luxury of 'a blast of the pipe.' His eyes followed dreamily the spirals of blue tobacco-smoke, as they vanished amidst the maze of cobwebs which festooned the blackened rafters and 'scraws' of the kitchen roof, causing the fat spiders to retreat precipitately from their cosy, although treacherous parlors and to scurry away to regions where their delicate olfactory organs would be less offended by the nicotian perfume. As his gaze upwards encountered the flitches of home-cured bacon suspended in the realms of spiderdom, and soot-stained and begrimed out of all recognition, a broad smile of satisfaction might be observed hovering around his honest features, even necessitating a momentary removal of the pipe from his mouth, in order to give free play for its unrestrained development."

The little book contains snatches and gleams of wit which, couched in local brogue, are likely to recall in the Irish reader some of those memories of domestic life which are so altogether unique by reason of the national coloring which gives them their vitality. But there is a lack of spontaneity and reality in the descriptions generally which make one doubly feel the absence of the merry laugh and easy humor so delightfully prominent in the typically Irish character.

CHRISTIAN APOLOGETIOS, or a Rational Exposition of the Foundations of Faith. By Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an introduction by the Rev. L. Peters, S.J. Edited, augmented, and adapted to English readers by the Rev. Joseph O. Sasia, S.J. Two volumes. San Jose, Cal.: Popp & Hogan, Printers. 1903. Pp. xiii—991. Price, \$2.50.

After our notice of this same work by a different translator had been put in type, we received the above quite independent translation under the title here given. It may be regarded as indicative of the merit of the original that the design of rendering the work into English should have almost simultaneously occurred to different editors.

A special feature of this second translation is the introduction, extending to more than one-third of the first volume, wherein the existence and nature of God and the nature and attributes of the human soul are clearly and solidly established. This gives an all

around completeness to the subject, and will be found of great convenience to the student as well as the general reader. A considerable amount of useful information of a timely character has been gathered into the "additional notes" appended to the second volume. On the whole, the tendency to enlarge is more noticeable in the present version, while condensation has rather been aimed at in the preceding. The bibliographical references are full and up to date. French authors are frequently cited, which has an obvious advantage. It would have been well, however, had the custom of translating the title of such works either been not adopted or been made more uniform. Not infrequently the title is given in English alone, which is misleading in connection with books that exist only in the foreign languages.

The translation is in the main quite perspicuous, but, like its predecessor noticed above, leaves something to be desired in respect to smoothness. A second edition which, we trust, may soon be demanded, will give an opportunity to make some improvements in this regard, and to correct the oversights of the proofreader, which are not a few; and, we might add, to adopt a style of binding more in harmony with the serious character of the contents.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude towards faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Ahead of the Army: W. O. Stoddard. *Lothrop*. \$1.00 net.

A lad of seventeen arriving in Mexico on a vessel of his father's, bringing arms and ammunition for Santa Anna before the declaration of war with the United

States, makes many friends among Mexicans and has a bird's-eye view of Mexican politics. Later, he is with Gen. Scott's army, and becomes acquainted with Lieuts. Grant, Meade, and Lee. The author writes of the Mexicans

without bitterness and of the Americans without belittling their achievements. [Ten to fifteen years.]

Alain Tanger's Wife: J. H. Voxall. \$1.50.

The hero, a poor adventurer of good family, is persuaded at very brief notice to marry a rich kinswoman who thinks that she is usurping his inheritance. She proves to be an Orleanist conspirator, leaves him a few hours after their wedding and plunges him into a series of complicated political intrigues before permitting him to discover that he is a rich duke. He writes in French-English with some prolixity, but the story is lively and interesting.

Bubbles we Buy: Alice Jones. Turner. \$1.50.

The hero becomes the family physician of a woman whom he might have married but for poverty, and sees her misery with her insane husband who kills her child before she can be persuaded to send him to an asylum. The doctor's ministrations lead him to the discovery of his own family history, and bring him a fortune founded on piracy and church-robbing. He declines to enter into litigation for a still larger sum rightfully his, but does not attempt to repay the theft. The evil genius of the story is a black woman whose descendants come to a bad end.

Call of the Wild: Jack London. Macmillan. \$1.50.

A clever story of a huge dog stolen from his rightful owners and sold into the bondage of serv-

ing in a dog team in the frigid Northwest. Gradually the hardships and the consequent development of muscle at the expense of brain lead him back to the wildness of the wolf. His adventures are brilliantly related without any exaggeration of the qualities useful and attractive to man, and with no attempt to draw tears. This is incomparably the best of American "dog-books."

Captain's Wife: W. Clark Russell. Page. \$1.50.

A girl marries a sea captain without her father's consent, and against the prohibition of his employers accompanies him on a voyage undertaken to recover treasure from a vessel foundered off Staten Island. Descriptions of the diver and his men, and of the villainy of the insurance company's agent differentiate the story from others by the same author, and many points in the condition of the naval and merchant marine and the conduct of the admiralty are discussed by the characters.

Daphne: Margaret Sherwood. Houghton. \$1.25.

An American Daphne left in an Italian villa in charge of Italian servants encounters a gentleman playing shepherd. In a kindly freak and half in fancy half in earnest accepts his hint that he is Apollo, and learns to love him. The tale is very gracefully told.

Defending the Bank: E. S. Van Zile. Lothrop. \$1.00 net.

The boy hero, half in fun watches two men whom he sees hovering about his father's bank, and, with the aid of a schoolmate

and of his sister, captures them. The tale is well-imagined, and although the author unnecessarily sprinkles his narrative passages with slang, he does not make the children too clever, or in the least lacking in respect to their elders. [Ten to twelve.]

Dorothy's Playmates: Amy Brooks. *Lee.* \$0.80 *net.*

A story of the pleasant frolics of little girls, of one ill-taught playmate, and of the kidnapping of another, who suffers much while her abductors are teaching her to dance. It is illustrated by the author and is well told in a simple style with none of the iteration affected by a certain school of writers. [Three to six.]

Duke and his Double: E. S. Van Zile. *Holt.* \$0.75.

This ingenious trifle tells of a Chicago millionaire, who, frustrated in a plan to enter New York society, by the aid of a ducal visitor substitutes his English butler with the happiest results.

Ethel in Fairyland: Edith Rebecca Bolster. *Lothrop.* \$1.00.

A mother tells a fairy story to her little girl and the child dreams of a fairy land in which she meets her faults, sees how evil they are, and becomes such a good child that her father asks her mother to tell the dream in order to reform other children. It is persuasively written with exactly the correct propositions of enigma and homily. [Three to ten.]

Frolicsome Four: Edith L. and Adriana Gilbert. *Lee.* \$0.80 *net.*

Two sisters and two brothers and their adventures at school and at home are agreeably described and their love and kindness are made very attractive, and more prominent than their diverting absurdities. A judicious mother reproves their faults among them, one of them playing church, preaching a sermon. [Four to ten.]

Girl who Kept Up: Mary McCrae Culter. *Lee.* \$1.00 *net.*

The heroine, when her boy lover enters college, resolutely determines to keep pace with him in mental acquisition and far outstrips him. He meanwhile becomes snobbish and tainted with infidelity, and when they actually meet she makes him appear foolish even in his own eyes, by showing the absurdity of his religious position. Her plea for Christianity is Protestant, but it is quite sufficient in his case. [Ten to fourteen.]

In the Days of Queen Victoria: Eva March Tappan. *Lee.* \$0.80 *net.*

An excellent history of the reign of the late queen, judiciously blending anecdote and instruction. The history of the princess, and the manners and customs of the people, are set forth in just proportion, and the book is an excellent introduction to serious study of the last century.

Light Behind: Mrs. Wilfrid Ward. *Longmans.* \$1.50.

The heart-and-soul history of two Catholics living among Protestants in the best English society

is so narrated as to make Catholic belief seem not only a refuge in trouble and a safeguard against wrongdoing, but also thoroughly fascinating; but the book does not bear the smallest indication of being a novel with a purpose. It tells the story so that the duller reader sees its meaning.

Little Betty Blew: Annie M. Barnes. *Lee.* \$1.00 net.

An uncommonly frank and simple child's experience among the Carolina Indians of the eighteenth century, and the happy consequences of her bravery and her parent's judicious treatment of the red men are the chief matters in a pretty story of pioneer life. [Six to ten.]

Little Shepherd of Kingdom Come: John Fox. *Scribner.* \$1.50.

A waif, reared in a Kentucky mountain family, is adopted by a planter, who is morally convinced that they are kinsmen, as legal evidence eventually proves that they are. The boy's life in both spheres of society is described with charm, and about half of the book is occupied with his life in the Union army and the strange family complications caused by political disagreement. The book would interest children quite as much as older readers.

Millionaire's Son: Anna Robeson Brown. *Estes.* \$1.50.

The hero after showing himself qualified either for business life or for intellectual pursuits, deliberately chooses the latter, to the

profound disgust of his family, and to his own great content. His father and sisters, a group of conscientious artists, two choice specimens of the inefficient scamp, and one of the ignoble men of letters, are among the characters, and occasional touches of biting irony make this one of the cleverest of the "millionaire" stories.

Nine Points of the Law: Wilfrid Scarborough Jackson. *Lane.* \$1.50.

A good and poor young bank clerk loving his employer's daughter, finds some ancient plate and coin buried under a tree and takes possession of it without dreaming that it is the spoil of a burglary. His tribulations with the thieves, detectives, policemen, the owner, and certain amateur Sherlocks make an excellent farce ending with a betrothal.

One Woman: Thomas Dixon, Jr. *Doubleday, Page & Co.* \$1.50.

The author's aim is to show that socialism means the destruction of the family bond and the degradation of woman, and he relates the biography of a preacher by way of illustration. By a very subtle touch the noblest man in the book is made to err as a secondary result of the preacher's practice of his theories of freedom, and the faithful wife is left bound, by her own will, to the murderer who has once cast her off. The story is not meant for girls, but it is wholesome reading for boys who have tasted the sophistry of the socialist, and for women who call themselves "liberal."

Parish of Two: G. McVickan and Percy Collins. *Lothrop*. \$1.50.

A married man loving a married woman and contributing to her husband's sardonic enjoyment of life, by his behavior tells his story in letters to an invalid friend. The husband dies and the woman soon after encounters the lover of her youth, the friend of her later lover, and betroths herself to him. The story ends in his death and the utter misery of the two survivors, but the letters of the sinning man are so full of coldly shameless denial of everything good that reading the book is not a pleasure.

People of the Whirlpool: Anonymous. *Macmillan*. \$1.50.

The chief characters in "The Garden of a Commuter's Wife" appear as the devoted parents of twin children, and as such find fashionable society and diversions both distasteful and pernicious. The book is amusing in spite of its sharp criticism, and the twins are funny although not encouraged in naughtiness.

Red House: "E. Nesbit." *Harper*. \$1.50.

A young married pair, inheriting a great house and a little money, have some trouble in taking advantage of their luck, but learn wisdom by their experience, and present a very agreeable picture of wedded happiness and civility, the latter a rare attribute among the married in contemporary fiction.

Round Anvil Rock: Nancy Huston Banks. *Macmillan*. \$1.50.

The heroine, a strangely gentle girl, is the adopted child of a mysterious person supposed to be an outlaw and greatly feared by the simple folk among whom he has placed her. Her release from an unhappy engagement and her acceptance of a better lover are the chief personal interests of the story, which excellently describes life in "the West" of the early part of the last century. The New Madrid earthquake is the means of bringing the tale to a happy ending.

Schemers: Edward F. Harkins. *Page*. \$1.50.

Three saleswomen in a department shop conducted by honest and upright men jointly occupy the place of heroine and by their lives illustrate the author's thesis that character, not environment, decides fate. Good and bad customers, male and female, are introduced, and also four lovers, three educated and conscious of stooping when talking with uneducated girls, the fourth an uneducated, tactless politician, yet having more genuine respect for women than any of the others. The book is a very good social study, just and truthful.

Story Book House: Honor Walsh. *Estes*. \$1.00 net.

An Irish scholar, a Frenchman and an Irish nurse are the chief narrators of a group of tales told to a group of young Virginians. Many of them are founded on history or biography, and all are excellent in tone and manner. [Eight to fifteen.]

Whitewash: Ethel Watts Mumford. *Estes.* \$1.50.

A clever story of a burglar who, as a Polish patriot collecting funds for his poor country, blinded New York to his true character of a burglar desirous of disposing of his booty. His desperate scheme to blast the reputation of a woman who suspects his true calling, and the machinations of a foolish and beautiful hypocrite are the chief personal interests. The story is slight, but is vivaciously told.

Year's Festivals: Helen Philbrick Pallen. *Estes.* \$1.00 net.

New Year's, Twelfth Night, St. Valentine's, All Fools', Easter, May-Day, Hallowe'en, Thanksgiving, and Christmas, are the subjects of nine sketches, setting forth much that is curious and interesting, and very pleasantly written. Good verse is interspersed, and the twelve illustrations, make it a pretty gift book either for children or for adults.

Literary Chat.

The tendency of a return to what someone calls an un-Protestant regard for Catholic practices shows itself not only in the high prices paid for old altar paintings, wood carvings of sanctuary pieces, and the like, which the iconoclasts of the Reformation deemed it sinful to preserve even as bits of artistic *virtue*, but also in the comparatively enormous sums recently paid for a set of silver spoons, the handles of which represent images of Saints. The price brought at auction in London, a few weeks ago, for one such set (made in 1536) was little short of twenty thousand dollars (£3,900). Apparently only one complete set of "Apostle spoons" has been sold within recent years, namely, the Swettenham set of James I "Apostle spoons," dated 1617, which realized £1,060 in 1901. At the Dunn Gardner sale of last year, a Tudor spoon, with the figure of St. Nicholas restoring children to life, and dating from 1528, sold for £690, which remains the record for a single spoon. At the Bernal sale in 1855 a set of twelve Apostle spoons, dated 1519, sold for only 62 guineas.

Wakeman's Handbook of Irish Antiquities, edited by John Cooke, has been published in third edition (Hodges, Figgis & Co., Dublin).

United States Commissioner Harris, writing on *Religious Instruction in the Public Schools* (*Independent*, August 6), expounds a curious view of education. He believes in religious instruction, but holds that its introduction into the school is sure to "destroy the efficiency of secular instruction." That sounds very much like an argument which would exclude intelligent or spiritual conversation at dinner under the plea that the soul cannot be nourished whilst the body is feeding. Training of the heart, which is effected by religious instruction, ought to go together with and create, so to speak, the breathing atmosphere for the growth of the intellectual and sensitive faculties. An attempt to separate their education is like that of separating the action of soul and body, which, though wholly distinct and different in their vital natures, are dependent upon each other for the attainment of their perfection.

A recent number of *Harper's Weekly* illustrates an Ember week custom of Catholic countries. At harvest time the peasants offer prayers in the fields for the prosperity of the crops. This year the peasants throughout Italy united their supplications for a plentiful harvest with prayers for Pope Leo XIII, and for the new Pope. Oxen draw into the field a cart on which is erected an altar. A priest, assisted by one of the peasant children, celebrates Mass, during which the peasants, ranged in a double row behind the cart, kneel and pray.

Dutton and Co. publish in their *Woman's Library* two new volumes of practical utility. One deals with *Arts and Crafts* for women, pointing the way to useful occupation in decorating the home, woodcarving, bookbinding, etc. The other treats of *The Nursery and the Sick Room*, containing chapters contributed by different writers on the "Care and Training of Children," the teaching of truthfulness, obedience, love, justice, and industry to the child, with religious training, creative hand-work, training of the moral judgment and imagination. The essay closes with a few remarks on the question of reverence. Several chapters deal with the nursery and its tenants, the feeding of infants, medicines, emergencies, accidents, common ailments, and infectious diseases. A paper on "Nursing In and Out of the Hospital," treats of the training of nurses, district nursing, private nursing, women dispensers, hints for home nursing; and there are remarks on the sick-room and the care of the invalid.

An excellent abridged edition of Lingard's *History of England* has been published by the Macmillans. The new volume, of about 600 pages, has been completed down to the death of Queen Victoria, by Dom Birt, O.S.B., and is introduced by a preface from the pen of Abbot Gasquet.

September 16 of this year marks the centenary of Orestes Augustus Brownson, whose splendid achievements as exponent of religious thought, in the highest and widest sense of the word, have given him a place in the van of English-speaking Catholic apologists. He became a convert to the Catholic faith in his forty-fourth year, after long and earnest striving to find the truth which would secure permanent peace to a soul sincerely aspiring to its full possession. He had mastered almost every field of intellectual knowledge, and knew that it could never satisfy the longings of his better nature. The twenty volumes of his works, collected and arranged by his son, Henry F. Brownson, together with an extensive correspondence published in the three volumes of his very interesting biography from the same pen, bear witness to his noble qualities of mind and heart. As a publicist and editor, he has had no peer. *The Boston Quarterly Review*, which he began in 1838, afterwards merged into the *Democratic Review*, and subsequently *Brownson's Quarterly Review*, contain a literature that is not surpassed in the English language for profundeness of philosophical speculation, pungent criticism, and elevated thought. Father O. Pfülf, the German Jesuit, pays a high tribute to the excellence of Dr. Brownson's work in behalf of Catholic apologetics in the August number of the *Stimmen aus Maria Laach*.

Mr. George Moore discredits his race and country in a collection of stories, entitled *The Untilled Field* (Lippincott). Art, learning, industry, morals, and even intelligence, he holds to be at a low ebb in Ireland, and that without prospect of any rise—so long as the priest holds sway over the people. The priests are to his observ-

ing eye the tyrants that crush the joy out of the people's hearts, just as the landlords crush the life out of the bodies by their starvation methods in exacting rents. Mr. Moore is a pessimist, and he has put himself on record before this as a poor judge of people and things; nowhere so much as in this book, which has nothing to recommend it except its good language.

Books Received.

THEOLOGY.

CHRISTIAN APOLOGETICS, or A Rational Exposition of the Foundations of Faith, by the Rev. W. Devivier, S.J. Translated from the sixteenth edition of the original French. Preceded by an Introduction on the Existence and Attributes of God, and a Treatise on the Human Soul; its Liberty, Spirituality, Immortality and Destiny; by the Rev. L. Peters, S.J. Edited, augmented and adapted to English Readers by the Rev. Joseph C. Sasia, S.J. Vol. I: Pp. xiii—207—351; Vol. II: Pp. xiii—430. Price, \$2.50 for the two vols., not sold separately. San Jose, Cal.: Popp & Hogan. 1903.

CHRISTIAN APOLOGETICS. A Defence of the Catholic Faith. By the Rev. W. Devivier, S.J. Edited by the Rt. Rev. S. G. Messmer, D.D., D.C.L., Bishop of Green Bay, Wis. New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. 583. Price, \$1.75 net.

A MANUAL OF MYSTICAL THEOLOGY, or The Extraordinary Graces of the Supernatural Life Explained. By the Rev. Arthur Devine, C.P., Author of *Convent Life*, etc. London: R. & T. Washbourne; New York, Cincinnati and Chicago: Benziger Brothers. 1903. Pp. xv—664. Price, \$2.50 net.

THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By Loran David Osborn, Ph.D. Chicago: The University of Chicago Press. 1903. Pp. 253. Price, \$1.50.

PHILOSOPHY.

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Revised by the author, and translated with his permission by Harold Manacorda, Attaché of the Italian Embassy in Paris. London: Swan, Sonnenschein and Co., Ltd.; New York: The Macmillan Company. 1903. Pp. xv—396.

OUTLINES OF PSYCHOLOGY. An Elementary Treatise, with some Practical Applications. By Josiah Royce, Ph.D., LL.D., Prof. of the History of Philosophy in Harvard University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. xxvii—392. Price, \$1.00 net.

EXPERIMENTAL PSYCHOLOGY AND ITS BEARING UPON CULTURE. By George Malcolm Stratton, M.A., Yale; Ph.D., Leipzig; Associate Professor of Psychology and Director of the Psychological Laboratory in the University of California. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. vii—331.

WHY THE MIND HAS A BODY. By C. A. Strong, Professor in Columbia University. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1903. Pp. x—355.

HUMAN PERSONALITY, and Its Survival of Bodily Death. By Frederick W. H. Myers. In two volumes. New York, London, and Bombay: Longmans, Green and Co. 1903. Pp., Vol. I, xlvi—700; Vol. II, xx—660. Price, 2 vols., \$12.00 net.

AN INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Columbia University Press—The Macmillan Company, Agents; London: Macmillan and Co., Ltd. 1903. Pp. xiv—572. Price, \$3.00 *net*.

ESSAIS DE PHILOSOPHIE RELIGIEUSE. Par le P. L. Laberthonnière, de l'Oratoire. La Philosophie est un art; Le Dogmatisme moral; Eclaircissements sur le Dogmatisme moral; Le Problème Religieux; L'Apologetique et la méthode de Pascal; Theorie de l'éducation; Rapport de l'autorité et de la liberté; Un Mystique au XIX^e siècle. Paris: P. Lethielleux. 1903. Pp. xxxi—330. Prix, 3,50 fr.

HISTORY.

GESCHICHTE DES DEUTSCHEN VOLKES vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael, S.J., Doktor der Theologie und der Philosophie, ordentlichen Professor der Kirchengeschichte an der Universität Innsbruck. Dritter Band. Deutsche Wissenschaft und deutsche Mystik während des dreizehnten Jahrhunderts. Erste bis dritte Auflage. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xxxi—473. Price, \$2.40.

CHRISTIANITY AND MODERN CIVILIZATION. Being Some Chapters in European History, with an Introductory Dialogue on the Philosophy of History. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall, Ltd.; St. Louis, Mo.: B. Herder. 1903. Pp. xx—374. Price, \$3.25 *net*.

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND. With an Appendix on the Religious Houses in America. By Francesca M. Steele. Preface by the Bishop of Clifton. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xv—266—3. Price, \$2.00 *net*.

DIE GESCHICHTE DES LEIDENS UND STERBENS, DER AUFERSTEHUNG UND HIMMELFAHRT DES HERRN. Nach den vier Evangelien ausgelegt. Von Dr. Johannes Relsler. Freiburg im Breisgau: B. Herder; Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp. viii—534. Price, \$2.85 *net*.

LIFE OF LEO XIII. From an authentic Memoir furnished by His Order. Written with the Encouragement, Approbation and Blessing of His Holiness the Pope. The Complete Life of the Venerable Father, by the Right Rev. Bernard O'Reilly, D.D., L.D., D. Lit. (Laval), Domestic Prelate of His Holiness Pope Leo XIII, and Prothonotary Apostolic. Two volumes. Chicago, Philadelphia, Toronto: The John C. Winston Company. 1903. Library Edition: Vol. I, i—464; Vol. II, 468—925—xxxix.

MISCELLANEOUS.

CATHOLIC TRUTH SOCIETY, London, Eng.: *By What Authority?* By F. B. Lord: *John Foxe and his "Book of Martyrs,"* by the Rev. John Gerard, S.J.; *The Acts of the Apostles.* Price, 1 Penny. *The Mass and its Folklore*, by John Hobson Matthews. Price, Three Pence. *Where Saints have Trod.* Some Studies in Asceticism. By M. D. Petre. With a Preface by the Rev. George Tyrrell, S.J. Price, One Shilling *net*.

ST. MICHAEL'S ALMANAC for the Year of Our Lord 1904. For the Benefit of St. Joseph's Technical School, Shermerville, Ill. With the Approval of the Most Rev. James E. Quigley, D.D., Archbishop of Chicago. Sixth year. Printed and published by the Society of the Divine Word, Shermerville, Ill. Pp. 110.

THE JONES FIRST READER. Pp. 160.

THE JONES SECOND READER. Pp. 208.

THE JONES THIRD READER. Pp. 287.

THE JONES FOURTH READER. Pp. 416.

THE JONES FIFTH READER. Pp. 496. By L. H. Jones, A.M., President of the Michigan State Normal College, formerly Superintendent of Schools in Indianapolis, Ind., and Cleveland, O. Boston, U. S. A.: Ginn & Co., Publishers; The Athenæum Press. 1903.



ESCUTCHEON OF HIS HOLINESS
PIUS X PONT. MAX.

THE DOLPHIN.

VOL. IV.

OCTOBER, 1903.

NO. 4.

MARY: THE PERFECT WOMAN.¹

I.

AN APPRECIATION.

IT is not easy to decide whether this work—carefully printed and bound in the colors of our Lady—should be considered as a theological treatise, or as a Marian Epic. The book may be described in both ways. It consists, as the title-page tells us, of one hundred and fifty rhythms; and it is also described, on the same page, as being written in honor of the mystical life of our Blessed Lady. The Epic is composed on a systematic but simple plan, from a high dignified level of poetic excellence, in an unusual metre previously employed with good effect by the author, in rhythms consisting of seven stanzas with five lines each—every line in each several stanza ending with a repetition of the same rhyme. This metre, explained and defended in the Introduction, is allowed in Cardinal Vaughan's Preface to have both its advantages and its drawbacks.

The treatise is based on the implicit faith of Christendom, on the explicit teaching of the Church in the Missal and Breviary, and on theological statements of both the earlier and later Fathers, Doctors, and Saints. The results are developed in logical dogmatic sequence, from these several sources and individual utterances, of course, after having passed through the pious and poetic imaginings of the author. The work may thus fairly be con-

¹ Mary, the Perfect Woman: One Hundred and Fifty Rhythms in honor of the Mystical Life of our Lady. By Emily Mary Shapcote. With a Preface by the Cardinal Archbishop of Westminster. Second Edition. 240 + 32 pp. London: Burns & Oates. 1903. Price, 2s. 6d.

sidered either as theological poetry, or as versified dogma. Perhaps, under existing circumstances, it will be well for the present writer to essay the easier task, viz., of offering an appreciation of the main governing principle of the book under the former condition—as verse with a doctrinal intention and tendency. A dogmatic estimate of the Epic will be better made by a trained theologian: and a critical and detailed estimate of Mary, the Perfect Woman, by the writer would be considered out of place. But an appreciation only of a noteworthy effort to popularize the position, and the reason of the position, which our Mother and Queen necessarily occupies in the divine scheme of the Christian religion, may not be thought out of place to the reader, nor unbecoming in the writer. And this is all that will be here attempted. The estimate will be given as fully as the exigencies of space at disposal in the hospitable pages of *THE DOLPHIN* may permit.

A preliminary statement, however, has to be made. The origin of the poetical treatise is traced in the latter part of the author's Introduction, in an extremely interesting fragment of mental and incidental autobiography. The theme and its treatment reached the author immediately from without. A chance suggestion came—that a history, not a life, of our Blessed Lady was needed, at the present time, for circulation in Protestant and agnostic England. This suggestion, which was conveyed to Mrs. Shapcote in an unquoted letter from an unnamed priest, gave to the work its conception and origin. The priest failed further to explain his meaning: but his message was accepted and was understood to convey that he desiderated a narration of the mystical story of Mary, certainly at some length, and possibly in verse. In any case, the seed of suggestion “fell upon good and very good ground.” It fell upon ground to a large extent, though unknown to the suggestor, prepared and predisposed towards the proposed end, and that in three ways. The mind which received the good grain had been moulded, in the first place, by long years of singular devotion to and of intense love for the all-embracing doctrine of the Immaculate Conception; then, by contemplation led into this special direction by apparently fortuitous circumstances of study and literary composition; and lastly, by personal observation of the life and conduct of the inhabitants in

general of Catholic Germany, and specially of those of one of the sanctuaries of divine graces, amongst whom the author was led to sojourn.

It was some thirteen years ago since the first idea of this work dawned on, 'or was seriously entertained by, Mrs. Shapcote; and about ten years since the poetical inspiration, so to say, to write upon this exalted topic actually came. In the beginning of the following new year—1894—the actual labor of love, in honor of “Mary, the Perfect Woman,” was first commenced; and it was perseveringly and persistently carried on daily for upwards of three and a half months. The august subject-matter was contemplated night by night—very much in the temper and spirit of Fra Angelico, or of some other old-world saintly painter—and the meditation was drawn out methodically and committed to paper in verse, morning after morning, until the doctrinal Epic was completed in its present form. Subsequently, but after a long interval, the not unusual fate which often haunts and delays the publication of religious poetry—difficulties connected with material reproduction of the MS.—was met and was harmlessly passed by. The combined result of inspiration, preparation, thought, creation, and issue, now lie before the reader.

As a treatise of versified dogma, the *Perfect Woman* stands in an isolated, perhaps in an unique, position, in regard to its sacred subject-matter. That such a book could be written under the conditions described by the author—away from libraries, with few extraneous helps from stray books to read, and with no one to advise or consult, as the Introduction reveals—is in itself a feat, literary and doctrinal, of which Mrs. Shapcote's friends may be justly proud. The volume, however, is worthy of consideration on higher grounds than those of personal distinction in thought and composition. It is not only written by a woman, and reverently, be it said, of a Woman; but it is written by a woman with a womanly intention to restore to the great Woman Personality described, her claim to be the type and representative of woman, and to have fulfilled all the duties and requirements of womanhood. But more than this has been essayed by Mrs. Shapcote. She has attempted to enter into many of the feelings and thoughts and actions of our Blessed Lady, and to sympathize with all she

paints. She glances at, alludes to, or describes at length, many of the circumstances of Mary's chequered and eventful, though silent and hidden, life, which was anticipated before time was, which was begun in mystery and continued in grace, which was harassed by tragedy, and yet, finally, was crowned with glory. And she strives to show in what manner and with what discretion, ease, and dignity our Lady met and dealt with them all, as a Woman. She has also endeavored to picture the thorough womanliness of the character of Mary as the pattern and exemplar of woman, as the ransomer and elevator from degradation of women, and as the patron and restorer of the claims and rights of woman—together with and not apart from woman's inherent duties—to the extent that our Blessed Lady proved herself worthy of the title of the Perfect Woman. So far as the author knows, this effort has not been previously made; and for a first attempt the result must be judged, if not leniently, at least with appreciative fellow-feeling and compassion. For the effort is a great advance—if one may employ a misused term—in the "higher criticism" of the history of Mary, upon any former estimate, at least in our mother-tongue, of her origin, life, character, words, and actions.

Apparently, the intention of the work is to attempt to replace our Lady in the minds of some, of all who will accept it, as Cardinal Vaughan's Preface says, in our generation, in the position which the Blessed Virgin occupied in principle, if not in practice, in the ages of Faith all Christendom over, and even still occupies in all Catholic countries, and lingeringly fills in some lands not Catholic. The author would show how Mary was looked upon and venerated, how she was imitated and invoked, why she was believed in and worshipped, why she was treated as woman, but as something more than woman, though less than divine; as a creature of creatures and a woman of women; as the Perfect Woman, supreme over all creation under her, but yet as always and ever herself under God. She would indicate, directly or indirectly, Mary's actual standpoint and foothold in the revealed scheme and system of Christianity, and the necessary and unique part which she played in the Church's history for fifteen hundred years. She would trace our Lady's prerogatives in the ages before she was dethroned from her incomparable

dignity and honor, especially in unhappy England, once the Dowry of Mary, and was relegated by heresy, ignorance, hate, and indifference, alone or combined, to the condition of irreproachable respectability—tinctured with strains of weakness—whose claim to the attention of Christians consisted solely in her having become a Mother to a Son.

Viewed dogmatically and uttered by the lips of a Catholic, of course, such a claim to consideration is sufficient for all time and is enough for all purposes. The proud title of "Mother of God" includes by implication all that reverence can demand, or love can wish, or theology can teach. Chosen by God, from eternity, to be His Mother, what wonder, asks Cardinal Vaughan in his Preface, "that her power, her magnificence, her goodness, her holiness are beyond the grasp of any human estimate"? Yet the simple title Mother of God commends itself universally to pious souls. It appeals spontaneously to every intelligence, to every condition, to all ages. It can be lisped by children, proclaimed aloud by men, muttered by old age. And that one title is all sufficient. For, as Cardinal Vaughan continues, in these direct, well-weighed and heavily weighted words which demand consideration: "To belong integrally and intimately to the Order of the Hypostatic Union, by having been the conscious and deliberate instrument of its accomplishment, is to share an elevation more sublime than anything open to men and angels." Hence we, Catholics, may well be content with the simple, loving, child-like words, "Mother of God." But many who avowedly, or inferentially depreciate Mary's exalted claims to the honor and worship of the Church, even if they formally admit and pronounce the title, do not and will not acknowledge the underlying truth, in all its infinite and supernatural fulness. For it must not be forgotten that the Church not only suggests and encourages, but even teaches and commands us to consider the Blessed Virgin as our Advocate and Refuge, the Seat of Wisdom and Gate of Heaven, our Mother of Mercy, our Lady of Perpetual Succor, our Lady of Good Counsel, the Cause of our Joy and the Consoler of our Sorrow—as well as our Mother. Neither are these high-sounding, melodious, affectionate, or poetical titles indicative of nothing; for the law of prayer is the law

of faith. Hence, it is the part of all who would restore to our Queen her rightful prerogatives in the Kingdom of Grace, to accept the title of Mother of God as a foundation-stone, only of something above, or as a stepping-stone only to something beyond. For it is not less critically than morally certain, that a mere believer in revelation cannot consistently accept the truth that Mary was the Mother of God, and remain content with only such an elementary position. He must adopt one of two courses. He must either submit to an accommodation by over-explanation, and water-down, or whittle away their deeper import, until he finds himself mentally and theologically indistinguishable from one who holds the Nestorian error. Or, on the other hand, he must advance systematically and logically, though not necessarily by the same path, or at the same pace, with the author of the *Perfect Woman*, until he believes in effect all that he will find of Catholic doctrine embedded in verse in the work before us. In such a case, there is, there can be, no legitimate *Via Media*.

II.

Consider for a moment what is included in the phrase "Mother of God." Of course, no phrase, in this relation, ever framed by mortal lips can be made exhaustive, can be fully expressed by human intelligence in this earthly tabernacle. We must be transformed and translated before we can see and realize, and then describe in a phrase, our Blessed Lady as she was, as she is. But short of perfect mental or visual perception, these three words convey much, if not all, to those who are content to believe as "little children" and brace themselves to meditate as intelligent adults. In its Christian and theological fulness the phrase implies and means the creation from the pure blood, from the stainless flesh of Mary only, the Body and Blood of God. It implies and means the habitation of God, for a given time, within the unstained and untainted bosom of Mary. It implies and means the nursing, feeding, washing, dressing and soothing of God, as an Infant, at the hands of Mary. It implies and means the putting into His cot and taking out of His cot, at night and by day—God. It implies and means the teaching of the Child-God to walk, to talk, to work, to play. But the phrase implies and means more than

this. The title, Mother of God, teaches, that God lived with, was the daily companion of, was subject unto Mary, during His Infancy, His Childhood, His Adolescence, His full Manhood, being God, for the space of thirty years. Conceive this, if it be possible—of course it is impossible for any child of Adam to conceive—communing, consorting, abiding with God, even for a single year, a single day; seeing Him face to face; hearing His conversation and talking with Him; asking Him questions and listening to His answers; watching His countenance and actions; taking exercise and recreation with Him; working with Him and for Him, and caring for His creature comforts—for He was Man—going with Him for prayer to the House of a common Father.

Is all, or much of this too realistic in idea and treatment? Does the conception seem to verge too nearly to the point of reverent profanity? Does it evince undue want of restraint, or exaggeration, or bad taste, or ill-concealed enthusiasm on the part of the writer? It may be so. But the question for the Catholic should rather be—is the conception true? is it a matter of fact? Is this hasty sketch even a poor picture of what Mary really did? Does it faintly represent the life led by the Mother of God for thirty years? If the conception is true, and represents facts—and all that has been said forms but an infinitely small fraction of what might be written—it may be fairly asked, what are the titles, and all they convey, which we lavish on our Lady in the Litany of Loreto, and elsewhere in our devotions; what is the dignity she enjoys and the position she occupies in the religion of her Son; what are the prerogatives, gifts and graces with which she is credited by the Catholic Church—in comparison with the facts and truths of necessity included and involved in her grand simple title? Nothing can be added to this all-comprehensive term, to complete the exactitude of its definition; though much may be added in the way of supplementing it in love, in devotion, and in reverence. Still less, if possible, may any thing, on any account, be subtracted from it, or from anything it conveys—seeing that it has conveyed, from the very first and in miniature, the creed of Christendom. Least of all may be spared the truth in this connection that, as a clean thing cannot come from that which is unclean, and as infinite purity cannot be united with that which

lacks purity ; so, if Mary be indeed Mother, and if Jesus be indeed God, Jesus could not possibly have dwelt within that which was not essentially pure, and Mary must needs have been, by God's own will and deed, the one sole instance in a fallen world of an Immaculate Conception.

It hardly need be said that, amongst the countless myriads of human beings who have lived and died on earth, of only one august Personality can these things be affirmed, that they are facts and that they are true. Mary, the Perfect Woman, is the one, unique, abnormal, unparalleled Personage of the Jewish and Christian dispensations of whom such things can be affirmed. As our great Catholic poet, Aubrey de Vere, has well sung of the Virgin Mother :

One only knew Him—she alone
Who nightly to His cradle crept,
And lying like the moonbeam prone,
Worshipped her Maker as He slept.

This thought alone is sufficient to point mentally to something peculiar in our Lady's history, to something singular in our Lady's creation, which was not granted to any other, which differentiates her from every other, created human being with a history—and that apart from her supreme gift of sinlessness. What has been here said, however, applies only to a very few years out of the ages of ages—the years which represent her mortal life on earth. There is, besides, her pre-historical existence, so to say, in the eternal counsels of God, of which we know but little, though that little be adumbrated with clear precision in many passages of inspired prophecy. There are the post-historical portions of her career, since the Assumption, of twenty centuries, of which we know fragmentarily, more, though still but little by comparison to what will be revealed hereafter. Both these eras in her mystic history have to be accounted for. Neither of them, however, can be glanced at here. Suffice it to say that the testimony of both, so far as our imperfect knowledge allows us to judge, whether writ by the finger of God in the Sacred Scriptures, or handed down by the equally trustworthy traditions of Christ's Church, more than confirm, they emphasize the position here maintained. That position, it may be repeated, is this : that there was a some-

thing almost unthinkable, quite indefinable with exactitude, altogether unique and abnormal, preternatural, and without any example or repetition—a something which pertained to our Lady's story that could be affirmed in the story of no other daughter of Eve. It is a question, then, to be asked and answered, in what did this mysterious and hitherto unknown something consist? All the facts and circumstances we have glanced at; all the prophecies and traditions which could be, but have not been quoted; all the necessary and logical deductions from both sources of divine knowledge—all point to a preëminent and singular position occupied by Mary in the Christian scheme of Redemption, which stands absolutely and widely apart from all human experience in religion or history. What was that position? In theory it forms the dogmatic foundation of the one hundred and fifty rhythms on the mystical history of the Perfect Woman.

The theory which underlies the poem seems to be capable of the following explanation, which, though it may be non-theological in form, may not, perhaps, be un-theological in substance. From the beginning of man's creation, so far as we know, the Un-originated Unity of God has been revealed as consisting of Three distinct Personalities, forming One Single Supreme Deity. Each Person of the Un-originated Godhead appeared to bear a special relation and office towards His creature man; and each one of the Three had relations towards man without confusion between any two of the Divine Personalities. Of course, this Un-originated triform unity has imaged Itself in created matter—in addition to the creation of humanity—in cases too numerous to be here named. But, later on in the ages, another revelation was made of another unity which, in place of being un-originate and triform in character, was of twofold origin and was created in time. Here also, as well in nature as in grace, there existed other and not less numerous ante-types which not obscurely pointed to this second form of created union, which may be called that of Dual-Unity. It is possible, even probable, that many of these instances of Dual-Unity, in regard to persons and things, which are mentioned in prophecy or history, which existed mystically or really, had, and were intended to have, more or less relation to, more or less connection with, the Christian religion. In any case, the revelation

of this later and created bi-fold union was made to man in the most intimate connection with our Holy Faith. And although the law of being or action which determines or guides the principle of created Dual-Unity in secondary instances may be obscure, of the source and origin of the principle itself there is neither doubt nor question. For, what was predetermined in the eternal counsels of God, and was foretold in Holy Writ; what was begun in time at the Immaculate Conception, when the Soul of Mary first innocently reflected the Image of God; what was announced by the Angel, and after a pause and inquiry—when the pulses of Heaven ceased to beat in expectancy—was indirectly, yet wholly accepted by the created human free will of the Blessed Virgin, and was forthwith consummated in the union of God with Man in her spotless flesh,—this was the primary instance of the principle of which we are conscious, viz., that of Dual-Unity.

Here and there, in the person of Mary, a created relationship was established between the human and divine natures, which is in essence a dual-union, and which theology recognizes under the term, the Hypostatic Union. Of course, the value of this initial exemplar of Dual-Unity is absolute, certain, perfect. Less perfect, but not less assured and defined, are the manifold instances abounding in the world, of the reiteration of the principle of the same great prototype in matters both spiritual and temporal. Human nature itself is constituted on the principle in debate. This is evident in two ways. Not only does the theory hold good psychologically and physically, in regard to each several unit of created humanity, by the conjunction of soul and body in man; but also in its more external relations. For instance: first, in the fact that human nature was completely created only in and by the formation of two persons, man and woman, of a woman from a man; and secondly, sacramentally, in the union of those, as man and wife, of whom it was declared “the two shall be in one flesh.” These facts, precedent in point of time and world-wide in application, mentally lead onwards and upwards to yet another example of Dual-Unity—more nearly eternal in origin, more august in character, more far-reaching in effect—which more nearly affects our present argument. Of this instance of Dual-

Union our Blessed Lady forms an integral and all-important factor ; indeed, in relation to man she occupies the central position. For, as on the one hand, the Sacred Humanity of Jesus was united in the Immaculate bosom of Mary to the Divine Word for all eternity ; so, on the other, was the Sacred Heart of Jesus united to the pure heart of Mary, in the person of the Perfect Woman, for ever. It is this Dual-Unity in heart and mind of the Sacred Humanity with the Immaculately Conceived, of which the poem before us treats in a new "Paradise regained." It is from this point of view that Mrs. Shapcote has tried, not without a measure of success, to gauge the spirit of Mary throughout her quiet and secluded and unostentatious and supernaturalized life. It is hence that we are invited, through the medium of many rhythms, to see, to realize, to estimate the Mother of Jesus.

"For ever," it was observed above. Was, then, the union of heart and mind between Jesus and Mary one which endured "for ever ?" Let us consider in brief this deep and obscure, but whensoever even in part mastered, this absorbing topic. We may understand of this historically premier and initial instance of the principle of Dual-Unity which we contemplate—of itself a creation of God, inasmuch as God in the Person of Jesus formed one factor of it—that it is, it means, it represents, the actual accord in heart and mind of two quite distinct, but entirely sympathetic, and, after their kind, severally perfect personalities. These two personalities, one human and one divine, became thus united, as well in the eternal counsels of God as in the records of time, to coöperate together in accomplishing a common and definite purpose. They looked to the same origin of union, though with different degrees of nearness. They employed the same means and modes of action, with a difference only in agencies and powers. They worked towards the same end with absolute identity of action. Of course, the heart-union and the mind-union of both contracting Personalities was, in the last resort, the Will Divine exerted in or towards, and influencing, consciously or unconsciously, each of the two sacred Persons. The means employed were such as need not be stated. The end to be gained was, of course, the renewal of the human race and the salvation of man.

Now, the basis of the Dual-Unity in heart and mind of Jesus

and Mary is in principle analogous to and parallel with, of course again, at an infinite distance—one having a human element, the other being altogether divine in origin—the Hypostatic Union. Our Divine Lord being the Alpha and Omega of all created mystic union, whatever the object and end of its creation, the inherent perfection of the principle of Dual-Unity is found in the person of the God-Man; its imparted perfection was granted to the person of His Immaculate Mother. But, a distinction must be drawn between the two several unities and their relations. The Hypostatic Union was self-originate, self-possessed, simple, without a prototype in the past. There existed nothing, there had existed nothing comparable to it. The Dual-Unity of Jesus and Mary, however, looks for its prototype towards the creation of Adam and Eve; and in this relation our Blessed Lord became the Second Adam of the human race. But, in both Unities He was Perfect Man. He was not in the position of Adam who mystically needed the supplementary creation of Eve to complete the Divine Vision of a humanity perfected in the Image of God. He could not take upon Himself a portion only of human nature and leave another portion to another of his creatures, a Woman, in order by the union of both to complete the absolute perfection of renewed humanity. No: He was Man, perfect Man, capable neither of diminution from, nor of augmentation to absolute perfection. But, in the Eternal and Divine Decrees it had been prefigured, it had been prophesied, it had been willed, that there should be another element, a human element, coördinated to and associated with the element which was divine, not mystically but really, not of necessity but out of love. Under both dispensations we may reverently believe and reverently say that, as it was not good for the First Adam, in the order of nature, to be alone; so it was not good also, under new and supernatural conditions, for man to be alone in the case of the Second Adam. If this be so, Mary became in effect and fact what theology delights to call her, the Second Eve. She inherited the position, dignity and rights with which Eve was created, humanly necessary for the completeness of Adam's fatherhood of man. Indeed, she became more than the Second Eve because she was coördinated to, she coöperated with One infinitely more than a mere Second Adam, in order to secure for

humanity *an infinitely higher* fatherhood. She became the Mother of a renewed race from the outset; at the end, in Dual-Unity with her Divine Son, Mary became the co-redemptrix of the world. Necessarily, the relation between the First Adam and the First Eve was different both in kind and degree from that which existed between the Second Adam and the Second Eve: Eve was taken from the side of Adam; Jesus was born in the bosom of Mary. But the principle of Dual-Unity existed in both cases. In both cases the union was complete; and it will be remembered that the dual-union of our first parents was created in their state of innocence. And, inasmuch as the first union was obligation, in the will of God, for the perfecting of humanity as a whole, the second union was voluntarily adopted by our Blessed Lord out of free, unfettered, ineffable and most loving grace. As He was pleased to come into the world, for us men and for our salvation, through the created medium of the Woman foretold; so also, we may venture to believe that He was pleased to enter into this transcendent form of Dual-Unity in a more supersubstantial mode than that of our first parents, by coördinating with Himself the Immaculate Conception of God, the perfect and spotless creation whom He called Mother. In brief, Mary was predestined in the foreknowledge of God. She was elected in the foreseen conformity of her own free-will, to play this great part in the supreme drama of the world. She became the perfect human counterpart of the Sacred Humanity of Jesus. As such, she was bound in the mystical bonds of Dual-Unity with her Divine Son.

This is a mystery of mysteries which may be more easily realized and adored than be reasoned and explained. But so it came to pass, after the Annunciation, that God was in Woman forming in her flesh a Body for Himself, and at the same time informing and moulding her beautiful soul with constant accessions of His Holy Spirit to conformity with Himself. During all this time, therefore, at every moment of her life, the Union between the Sacred Heart of Jesus and the pure heart of Blessed Mary became more and more intimate and complete. So long as the Holy Spirit of Jesus abode within her, the Immaculate One, so long as the "Woman compassed the Man," so long did the union remain intact. Whilst Jesus abode with Mary, she ever became

more and more conformed to the measure of the stature of the fullness of His Likeness: her will was His Will; her thoughts were His Thoughts; her words were His Words; her acts were His Actions—she being Perfect Woman, He being God. If this be true, it may be asked, where and when and how and why did the Dual-Unity ever come to an end, if, *ex hypothesi*, it ever had a beginning? Where was the Dual-Unity dissolved? When did it cease to exist? How, by what means could it be determined? Why was the Dual-Unity between the God-Man and the Perfect Woman sundered? Was it in Bethlehem, and at the Nativity that this unnatural, unspiritual divorce was effected? Was it by the Will of Jesus, or was it by Mary's will? By what means, human or superhuman, was the separation accomplished? The presence of the Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. The Spirit of Jesus abode with Mary, for ever, because there was nothing in her pure heart to cause Him to abandon it, or to desert her. No earthly element, apart from Him, could affect the union: no Heavenly element, in His interests, could fail to cherish and confirm it. There could be no natural limit or termination to the Dual-Unity between Jesus and Mary: there certainly was none in the supernatural order. It existed once. It exists now. It will exist for ever.

III.

At the outset, it was proposed to appreciate the effort made by the author of *Mary, the Perfect Woman* to popularize, in verse the position occupied in the Christian Religion by the Mother of God. The above pages form a brief, imperfect summary and outline of the principle on which is based the argument of this Marian Epic. The question of Dual-Unity, and its application to the story of the Redemption of the universe, in theology and in fact, is an almost endless topic and opens to the mind altogether endless potentialities of devout thought. It is impossible to argue upon it, as a Catholic, with those who do not grant the premises on which Dual-Unity stands. It is needless to argue with those who admit those premises. The latter may easily and may justly disagree with any given presentment of the all-important and the much-involving theory. But the underlying theological facts, truths, and mysteries are, and must be, admitted

implicitly by all Catholics. The difficulty, however, of sustaining an argument on the truth or error of the theorem seems to the present writer only not insuperable. One may frankly accept the theory. One may severely reject it. But discussion of its realities or of its non-entities seems to be hopeless. In any case, discussion is not offered in this place. The presentment of the position which is here submitted for consideration, by the writer, is avowedly fragmentary and superficial. It is hoped notwithstanding, that, as "men of good will," readers will accept the statement simply and in spite of all defects in its annunciation, and of all difficulties connected with its amplification. In conclusion, the writer asks leave to express his profound conviction that the theory of Dual-Unity, and *that* theory alone, and all that it legitimately involves and creates, suggests to pious-minded Catholics three topics of thought: (1) The principle offers a reasonable explanation of many beliefs and opinions arising from the authoritative and dogmatic utterances of the Church. (2) It gives a sanction to many words and phrases used of our Blessed Lady by Catholics in their more loving moments and more tenderly expressed sentiments of affection for the Mother of God. And (3) it justifies many forms of invocation and petition addressed to Her in their earnest prayers and devotional exercises, which are sometimes misinterpreted and misunderstood by non-Catholics.

It is only fair to the Epic, and to the theory which underlies the conception of the poem, to add, that Mrs. Shapcote has written in prose a further and companion work on the subject of our Lady's position in the Church, which now awaits publication. The work consists of two parts, which are severally entitled, "Mary and Mankind; the Woman Predestinate:" and "Mary and the Church; the Woman Glorified."

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THE MUSIC OF THE BIBLE.

THE history of the chosen people of God—their wanderings, the state of almost continual warfare and commotion in which they lived, together with the demolition of many of their

towns; the destruction of the Temple, with which, no doubt, perished records of music and musical instruments—such a history presents difficulties concerning music that are not easily overcome. Although the references to music in the Bible are numerous, they are so vague in places that it is almost impossible to arrive at the meaning of some of the terms used. Unfortunately we cannot obtain from Jewish history those side-lights on the subject which would help us, and which are in general so necessary for the full treatment of it. Could we do so, and join together those scattered bits of information, we should have evidence in the completed whole that would give much interesting knowledge of the practice and condition of music in that remote period of history chronicled in the Sacred Text. In the following pages I shall endeavor to give a sketch of music as recorded in the Bible, dealing with those features of the subject only which are most likely to interest the general reader. The matter may be aptly treated under the twofold title of Vocal and Instrumental Music.

VOCAL MUSIC.

In the first book of Paralipomenon we find the account of David, "old and full of years," making a class division of the priests and Levites; and from the latter, numbering some thirty thousand, selecting four thousand as porters "and as many singers singing to the Lord with instruments which he had made to sing" (1 Par. 23: 5). David no doubt foresaw what a difficult matter it would be to train this large number of singers to keep within the bounds of time and tune. To overcome this we find him making provision for a correspondingly large number of teachers under the direction of Heman, the chief musician. "The number of them . . . that taught the song of the Lord, all the teachers were two hundred and eighty eight" (1 Par. 25: 7). Roughly speaking, the singers may be said to have been divided into three classes: those led by Asaph; those under Idithun; and, lastly, Heman and his children, whose duty—one of the chief duties of the Levitical singers—it was to sing at the daily services in the Temple. ". . . The Levites are to stand in the morning to give thanks, and to sing praises to the Lord, and in like manner in the evening" (1 Par. 23: 30).

Lest any trouble should be caused by this arrangement, apartments were set aside close to the Temple, "that they might serve continually day and night in the ministry" (1 Par. 9: 5). The position of these places of dwelling is described by Ezechiel. "Without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north" (Ez. 40: 44). On comparing this with the twelfth chapter of Esdras, second book, where we are informed that the singers had built houses for themselves near Jerusalem, we should be led to conclude that only a selected number of singers resided in the Temple. "... The sons of the singing men were gathered together out of the village of Nethuphati. And from the houses of Galgal and from the countries of Geba and Azamaveth: for the singing men had built themselves villages round about Jerusalem."

To what degree of perfection music had attained among the Jews, we cannot with certainty say. We shall not be far out if we surmise that during the forty years of wandering through the desert Hebrew music was of a very primitive kind, of probably the rudest description of chant, strongly tainted with the irregularities of Egyptian music. Progress undoubtedly was made as time went on; especially under the elaborate arrangements made by David. In all probability the choral work was at first done entirely in a monotone; by degrees little embellishments were introduced; and finally some of the folk-songs of strange peoples, that were capable of being adapted to the words of the Psalms, may have been incorporated into the services of the Temple. From a Jewish point of view there would be no æsthetic or religious objection to this practice, if we may judge from the custom of the Jews since the Dispersion, whom we find adapting secular songs for use in the synagogues.

Following evidently the practice of ancient times as recorded in Paralipomenon (Bk. I, 46: 22), "and Chonenias, chief of the Levites, presided over the prophecy to give out the tune; for he was very skilful," the Jews of to-day have a precentor to sing different *motives*. These motives are certain short musical themes in use for different services. There is a Sabbath motive, a Penitential motive, and a festival motive. These the precentor devel-

ops in a free and often whimsical manner. Taking, for instance, the Sabbath motive—a short set phrase—he proceeds to extend and develop it. The simple motive that was, he elaborates and clothes in such a fantastic dress with short runs, turns, chromatic passages, etc., suggested by his fancy on the spur of the moment, that in the end scarcely anything of the original little phrase remains for identification.

It would not be at all strange if exactly the same method had been followed by David, who, as it would seem from various Psalms, presided and sang at some of the services. Neither is it to be doubted that the Levites retained in their memory some of the *ex tempore* methods of singing the prayers and psalms they were accustomed to, and transmitted them on to succeeding generations of singers. This opinion is strengthened by a passage in second Paralipomenon indicating that favorite pieces had become traditional and were handed on from generation to generation. In this passage, which occurs in the thirty-fifth chapter, where the death of Josias is chronicled, we are told that all Jerusalem mourned for him, “particularly Jeremias, whose lamentations for Josias all the singing men and singing women repeat unto this day.”

By comparing the music of Eastern peoples we may be enabled to form some idea, vague though it be, of Jewish vocal music. In Jameson's *Eastern Manners* the following is given as a running commentary on that passage in Genesis (21: 27), where the first mention of “song” is found in the Bible: “The ‘songs’ have no resemblance to what we know as songs in Europe, where a regular poetical composition is sung in cadence through a succession of different stanzas. They were nothing else than the shrill exclamations, called *Ziralect*, which consist of continued repetitions of *alle* or *lille*, as rapidly and as long as one can do it in a breath. And as it is done by several women together, they contrive to maintain a sort of harmony, which much practice alone can enable them to do.”

If we were to take this passage as decisive, we should not have very exalted ideas of Jewish music. It seems extraordinary that a people mentally so well endowed should not have raised their music to a higher standard than that which the above extract would imply. Moreover, it appears incredible that music should

be the one blot on the magnificent ceremonial of the Temple. National temperament may, perhaps, solve the difficulty ; for what to us would be unbearable, may produce on Eastern ears far different results.

From some of the titles of the Psalms we can form conjectures as to the customs followed in the Temple, and some commentators have asserted that from these titles we have proof also of the services being sung in different modes. St. Clement of Alexandria, who is presumed to have had accurate knowledge of Hebrew customs, tells us that the music employed in the Temple was in the Dorian mode, a mode calculated to produce calmness and peace in the mind, it being directly opposed to the emotional Lydian. To-day something similar is observed, as we learn from a very interesting paper by a Rabbi who has drawn up a list of services sung to particular modes. "These modes are all of an antique or Oriental character, and include not only the tonalities familiar to students of church plain-song, but also others preserved in the Byzantine and Armenian traditions, in the folk-song of Eastern Europe or in Perso-Arab and even Hindoo melody. The model feeling of Jewish worship is thus still in many ways reminiscent of the musical theory and practice of Eastern Asia, which dominated the ancient world, and still rules from the Slav lands of Europe away to Southern India."

From what we can gather, music was in constant use among the Jews. The large proportion of time allotted by them to religious ceremonial in which music figured prominently, could not but have proved a great means of educating the people generally in the art, and in causing it to become widespread throughout the nation. Here and there in the sacred text we find it mentioned in connection with the daily avocations of the people, who, as we have abundant reasons for assuming, had recourse to music to assist them in fully expressing their emotions. We find it used on occasions of joy ; at public festivals, and rejoicings at banquets and weddings. With such a minute code of laws as the Jews were bound by, with so many restrictions regarding their mode of living, the passionate utterance of love, joy and sorrow, could not have had the same scope as among pagan peoples.

After the Dispersion it would have been impossible for the Jews

to have retained their sacred music uncorrupted. Depending as national music does on the people's power of transmitting folk-song from generation to generation, we can at once see that an almost insuperable obstacle to the preservation of Jewish music has since then arisen. If a people must throw aside their national customs and take on those of the peoples among whom their lot is cast, there is nothing that so quickly suffers as the national music. This is the case with all nationalities, but especially the Jews. They of all peoples have no country to which they can look as their home, and say that there at least there is a chance that the old customs and traditions will be preserved.

INSTRUMENTAL MUSIC.

With regard to vocal music, if what has been sung be not committed to writing, we have nothing to depend on but deceptive memories, or nothing to guide us but hearsay. "*Soni nisi memoria retinentur, periunt.*"¹ It is different when we have to treat of instrumental music. We can examine instruments and from them we can judge in a measure what they were capable of doing. From their construction we may form a fair estimate of the powers of execution of the peoples to whom the instruments are proper. When we speak of instruments used by the Jews, and recorded in the Bible, our arguments and conclusions are partly based on supposition and partly on inferences drawn from the monuments and inscriptions of Egyptian and Assyrian origin.

To mark the rhythm of a melody by means of an instrument of percussion was undoubtedly the first step to accompaniment discovered by primitive man. From the construction of such instruments the next step was the rude formation of both wind and stringed instruments. The accidental discovery that the horn of an animal would give out a certain musical sound led people to add this rude instrument to domestic music. And the similar accidental discovery, possibly, that a bow-string at tension, if twanged, would give forth a pleasing sound, may have given rise to the family of stringed instruments that we possess to-day.

"His brother's name was Jubal, he was the father of them

¹ S. Isidor. *Etymol.* III, 15.

that play upon the harp. . . .” This is the earliest reference to music in the Bible, and it has, from this fact, become one of the best known verses in all Holy Writ. In the Hebrew text the word used for “harp” is *Kinnor*. We cannot yet determine accurately whether this word is synonymous with *cithara* of the Vulgate; but the word found in our Douay translation, “harp,” can scarcely be said to be a representative word for either *kinnor* or *cithara*. There are good reasons, yet not conclusive, for assuming that the *kinnor* is identical with what has been known as the lyre; and that the *cithara* was of the same family of instruments, but more perfect in form and compass. The lyre, now no longer used, was the most popular of instruments in ancient times.

It was generally formed of a hollow box-like base which served as sound-box, from the top of which rose two curved arms bound together at their extremities by a cross-bar which not only strengthened the instrument, but also held the strings in position. From this bar these were stretched downwards and fastened to another bar attached to the sound-box. In some styles of the instrument the strings were passed over this lower bar (which in this case became a bridge), and were fastened at the under side of the box. The lyre had in the beginning only four strings, but by degrees it received additions to its compass, so that in its fully developed form it had fifteen strings. The extension of compass was effected as follows:

To the four original strings three others were added, higher in pitch, and an eighth string, to complete the octave, was again added to these. The next step was the extension of the compass downwards by the addition of three strings. Again, three more strings were added to three higher strings. And, in fine, the lyre received its last addition when the “*Proslambanomenos*,” or deepest sounding string, was affixed. Inferences lend much value to the opinion that it was this instrument that is referred to in the Bible as *kinnor*. In many places where the word occurs, it is used in connection with rejoicing, whence we should imagine that its tone was light and joyful. Calmet, however, insists on the contrary that it had a sorrowful tone, basing his opinion on the context of the second verse in the sixteenth chapter of *Isaías*, and also on the fact that the Greek equivalent, *kineros*, signifies sad, dolorous.

Frequently, when there is a reference in Holy Scripture to musical instruments, we find mention of the Psaltery—*Psalterium*; and we may remark that this term is always found side by side with cithara. In the first book of Kings, Saul is told that he will meet prophets prophesying “with a psaltery . . . and a harp.” Again, we are told in Paralipomenon that “David and all Israel played . . . with harps and with psalteries. . . .” And the same is again found later on in the book. From this juxtaposition of the two words, it is clear that they represent different instruments. Josephus mentions the Psaltery, and says that it “had twelve musical notes, and was played upon by the fingers.”² As far as can be judged, it was really the harp as known to us, that is, a small portable harp, such as the Welsh and Irish peoples possessed. St. Basil, St. Augustine and St. Hilary favor this opinion. That it could not have been a very large instrument is evident, for it was borne in processions and played whilst being carried by the performer. In David’s time, it had ten strings, as the 32d Psalm tells us: “Give praise to the Lord on the harp, sing to him with the psaltery, the instrument of ten strings.”

The occurrence of a word in Daniel (3: 5) points out the existence of a harp of much larger dimensions than the *nebel* or *psalterium*. Daniel mentions among other instruments the Sabecca. In the Greek text and in the Vulgate this word is rendered by *σαμβυκη* and *sambuca*, respectively, words representing among the Greeks and Romans the same instrument,—that is, a harp of large dimensions, which, though of Eastern origin, was much used by both nations. This instrument was introduced into Greece and Rome by traders from the East, and it has been suggested that it may have been brought from the very city where Daniel was held in captivity. However, it is not to be thought that the identity of the Sabecca with *Sambuca* is recognized as established. For, whilst the more favored opinion accepts the identity, the extreme opposite view recognizes in the Sabecca the Greek Trigonon. Our Douay Bible does not give us any help to accept or reject these opinions, since in it we find Sabecca translated as Sackbut, the old name for the trombone, thus denying that it belonged to the class of stringed instruments at all.

² *Antiq.*, Bk. VI, 12, 4.

Wind Instruments.—Among the wind instruments the first and most remarkable is the trumpet. The mention of the trumpet is very frequent in the early portions of the Bible, especially in those passages containing accounts of the Tabernacle, or connected with the period of wandering in the desert. We find three kinds of trumpets made mention of—the Keren, the Sofar, the Chatsotsrah. The difference in the beginning must have been slight between the Sofar and the Keren, if indeed any existed at all. Both were made from the horn of an animal, most frequently the ram's horn, in remembrance of the sacrifice of Isaac. And it was not until the Keren began to be made of metal that it parted ways with the Sofar. The latter remains in its ancient form to-day, and is used in the sacred observances of the Jews in every land. It is also known by the name Jubel; from which, as some hold, we derive our word jubilee. That there were trumpets specially set apart for the purpose of opening the jubilee is evident from the Book of Josue, where, in the sixth chapter, we read the order, that "on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the Ark of the Covenant."

The third kind of trumpet, the Chatsotsrah, Calmet believes to have been long and straight. It is mentioned in the 97th Psalm, "sing praise to the Lord on the harp, on the harp with the voice of a psalm: with long trumpets and sound of cornets." And it was probably the same as that which Moses had caused to be made according to the command of God, who bade him make two of these "of beaten silver wherewith thou mayest call together the multitude when the camp is to be moved." (Num. 10: 1.) They may be called the holy trumpets because of their use having been restricted to the priests—"the sons of Aaron shall sound the trumpet"; and in the sixteenth chapter of Machabees, Bk. I, they are so termed. "They sounded the holy trumpets and Cendebeus and his army were put to flight . . ." Other passages show also that it was customary for the priests to sound the trumpets, as in Esdras: "When the masons laid the foundations of the Temple of the Lord, the priests stood in their ornaments with trumpets." (1 Es. 3: 10.)

From reliefs and engravings on vases, but particularly from

two instruments preserved in the British Museum, we are enabled to form a good idea of the Pipes—*Pipa* in the Vulgate. The question arises whether the *aulos*, the name given the instrument by the Greeks, was identical with our flute, or whether it was a reed instrument belonging to the clarinet or oboe family. Opinion is not much divided on the subject; most writers take it to have been a reed instrument. There were two kinds in use—the single pipe and the double pipe, called by the Greeks *monaulos* and *diaulos* respectively. The *diaulos* is well known from the frequency of its appearance in wood-cuts in treatises on antiquities, histories of music, etc. Two pipes are represented as being held in the mouth, the right hand governing the apertures of one, the left those of the other. Hence arose the Latin terms *tibia dextra* and *tibia sinistra*. They have also been called male and female; probably because they differed in pitch, the *sinistra* being low, the *dextra* high, shrill, and clear.

What the Vulgate calls *tibia* would be, perhaps, the nearest approach to our flute, and as such it is so translated in the Douay Bible; but not always so, for in one place it is translated as “flute,” in another as “pipe.” For example in Esdras, “the flute (*tibia*) and the psaltery make a sweet melody.” And in the account of the coronation of Solomon we read that “all the multitude went up after him, and the people played with pipes (*tibiis*), and rejoiced with a great joy, and all the earth rang with the noise of their cry” (3 Kings 1: 40). Besides being used as a translation for *tibia*, as in the above text from Esdras, “flute” is also used, but incorrectly, in the Douay Bible as an equivalent for *fistula*, which is mentioned in Daniel in the verse referred to before. In the Greek text the word we find for *fistula* is *σφυρηξ*. Both words have the same meaning and refer to the same instrument—the Pan pipes.

There are two classes of musical pipe—meaning by pipe a cylinder capable of emitting a musical note. One form is a hollow cylinder with one end closed and capable of producing a note by the application of a current of air directed transversely across the open end. Another form has an aperture made in the side, and the current in passing through one end of the pipe strikes the edge of the aperture (the lip, as it is technically called) and pro-

duces the sound. This latter form of pipe is found in the flageolet, or common tin-whistle. A Pan pipe is in reality nothing more than a number of pipes of the first form tied together in a row, and blown one after another in the order required to obtain the melody. The modern organ on the other hand is an elaborate combination of the second form of pipes;—"a kist o' whistles," as the Scotch say,—with the mouths fixed in an air-tight chamber and supplied with wind by a bellows. Whether the most primitive form of this instrument was the *ugab*—"organs"—mentioned in Genesis, is yet an unsolved problem.

Instruments of Percussion.—In connection with instruments of percussion, three passages strike the reader with a sense of sameness. The first of which is that referring to Mary, sister of Aaron, singing after the Passage of the Red Sea. " . . . Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and dances." The two other passages contain, the one an account of the daughter of Jephthe coming forth to meet her father, and the other the return of David,—“after he slew the Philistines the women came out of all the cities of Israel singing and dancing . . . with timbrels of joy.” The timbrel—*toph* in Hebrew, and *tympanum* in the Vulgate—is our modern tambourine, identical with it perhaps in every detail. But we cannot accurately determine whether the appellation *toph* applies also to a drum. We know from existing reliefs that the Egyptians and Assyrians used both drum and tambourine; and if we consider the close relations that existed between these two peoples and the Hebrews, it would not be too much to assume that such a remarkable instrument as the drum—easy to construct, and almost indispensable in warfare—was added to the instruments proper to the Jews.

The cymbals are not mentioned in the Bible until the ceremony of the removal of the Ark from the house of Obededom is described, and from that out the word is only mentioned in connection with sacred rites. Josephus tells us that the cymbals were broad and large instruments, and were made of brass. Paralipomenon corroborates this latter portion, saying that “the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.” But to say what the exact size of these cymbals may have been, we

have not sufficient data. It is, however, of no practical importance, since in all probability there were different sizes in use. At the present day we may find in any dealer's catalogue a list of various-sized cymbals, varying in diameter from six to sixteen inches. In Arabia two kinds are in use, one of large dimensions used solely in religious ceremonies, and one of smaller size for secular amusements. This may have been also the case with the Jews.

The following is a list of the various instruments mentioned in this paper:

I. STRING INSTRUMENTS.

- (a) Kinnor —a lyre.
- (b) Cithara —a large lyre.
- (c) Nebel —a portable harp.
- (d) Sabecca—a large and powerful harp.

II. WIND INSTRUMENTS.

- (a) $\left\{ \begin{array}{l} \text{Keren.} \\ \text{Sofar,} \\ \text{Chatsotsrah.} \end{array} \right\}$ trumpets.
- (b) Tibia —a species of flageolet; "flute-à-bec."
- (c) Fistula—a Pan pipes.
- (d) Ugab—a Pan pipes; or a primitive pipe organ.

III. INSTRUMENTS OF PERCUSSION.

- (a) Toph—a kind of tambourine, and perhaps a drum also.
- (b) Cymbals.

These instruments, stringed, wind, and percussion, were used in combination; and if looked at in the light of our present-day knowledge, scarcely a good combination of them could be made. Beginning with the removal of the Ark before referred to, we can note a few combinations mentioned in the Bible. "David and all Israel played before the Lord on all manners of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals." In Paralipomenon (1 Bk. 15: 16) there is mention of some Levites having been appointed "to be singers with musical instruments, to wit, on psalteries and harps and cymbals." And in Kings (1 Kings 10: 5) Saul is to meet "a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe and a harp before them, and they shall be prophesy-

ing." It is difficult to know what conclusion to come to concerning these combinations. We can hardly conceive *music* to be the result of the mixture of these instruments. Although harps and brass go well to-day, when skilfully written for and played by good performers, we have to remember that the instruments of to-day present a degree of perfection, and that the advance in the art itself makes things possible that could not be dreamt of in past ages. The instruments then in use were very limited in scale and capable of producing only the simplest progressions. This is how Engel puts the case :

"At South Kensington may be seen instruments still in use in Egypt and Western Asia. Precisely like specimens are represented on our monuments dating from a period of three thousand years ago. By a reference to the Eastern instruments of the present time we obtain, therefore, a key for investigating the earlier Egyptian and Assyrian representatives of musical performances, and, likewise, for appreciating more exactly the Biblical records respecting the music of the Hebrews. Perhaps these evidences will convey to some inquirers a less high opinion than they have hitherto entertained regarding the musical accomplishments of the Hebrew bands in the solemn processions of King David or in Solomon's Temple, but the opinion will be all the nearer to the truth."²

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THE MINISTRY OF THE ANGELS.

WE find, it has been well said, in the works of creation a progressive revelation of God. In the mechanical laws of inorganic nature are manifested His greatness, His immutability, His wisdom, His power : in the vital forms of flower and animal He shows us that He is *alive* : in the thinking faculties, the conscience, will, love, personality of man, we catch faint glimpses of the Divine mind and character.¹

² *Mus. Instr.*, 17.

¹ Cf. Dr. Gore's *Bampton Lectures* (ed. 1), p. 33, from which the substance of the above is derived.

These diverse works of nature vary in perfection, leading the mind gradually, stage by stage, to contemplate the Creator and His attributes. We look around us and see a vast universe made up of units that form classes, of classes that form grades, of grades that form kingdoms—each branch advancing in the complexity that goes to make up perfection. All nature is a whole, although it is composed of a multitude of integral parts of all grades in the hierarchy of being. The creatures that make up the universe are banded together while preserving their several distinctness, rising upwards from the lowest, inorganic, structureless types, resting on the last rung of the great ladder of creation, through the ascending forms of the vegetative, organic, animal worlds, with their complicated structures and marvellous powers, to the highest visible type on the topmost rung: *man*, intellectual, self-conscious, moral and free. There is, first of all, the great class of inanimate objects—bodies without life or sense—mountains, rocks, metals, earth, air, water, the planets in their courses, the myriad worlds that stud the sky by night; there is, next, the great kingdom of organic objects that live by virtue of that inward vital principle which we call the soul—objects that move and grow on the earth at our feet, that assimilate the dead members of the lower kingdom; objects that are part body, part soul, whether plants with their vegetative life, brute creation with its sensitive life (in both cases the soul being so merged and imprisoned in matter that it is unable to exercise operations other than material, or to rise superior to the body within which it dwells and with which it dies), or, lastly, highest grade of all, man with his deathless life springing from his spiritual soul, able to think, to will, to love, intelligently, morally, purely, freely—acts which mere matter, or a soul wholly engrossed in matter, could never do.

Thus, as on a ladder, rung upon rung, nature in its manifold grades, classes, kingdoms, divisions and sub-divisions (for the broad classification which we have given is obviously capable of almost infinite lower distinctions), raises the mind upwards with an ever-increasing completeness to God its Creator, its source, its great exemplar, and its last end.

But does creation end with these two grand universal kingdoms—matter alone, and matter united to spirit? Does the as-

cending scale of earthly perfections end abruptly and finally here? Surely analogy would be wholly at fault, if this were so. The great masses of rock that lie beneath the solid earth, the giant mountain peaks that proudly touch the sky, the vast ocean imaging (to use a favorite Patristic expression) the Divine Immensity, show forth to the most heedless observer the majesty and power of their Creator; the countless forms of life—the fair flower of the plain in its short-lived beauty, the plant, the shrub, the tree, the dumb animal with its faithful pathetic gaze, man in his pride of intellect—they are all echoes of the uncreated Beauty, guiding us, as we contemplate their essence, to God Himself.

But none of these created things—footprints, as they have been truly called, of the Creator—reveal to us *perfectly* His nature. He is a spirit without a body, without parts, united to no matter, existing in a simple and all-containing unity; He is pure intelligence; His eternal life is a pure act without potentiality, without change. Hence, matter alone, or even spirit bound up with matter, as is the case with the human soul (though not immersed in matter), cannot adequately represent Him or show forth His true perfections. If there were no higher order in creation than that of spiritual substances united to corporeal substances and forming a mixed nature, then creation would be incomplete, the highest note in the musical scale that brings forth the true melody from Heaven would be silent, the topmost rung in the great ladder reaching from earth to the throne of God would be absent.

So, looking at the matter in the light of reason, we see how very probable it is that among the wonders of the universe there should be a class of beings purely spiritual, without contact or commixture with matter, manifesting by their nature the majesty of the great Spirit to whom they approach most nearly in likeness. "Every aspect and process of creation," says St. Augustine,² "proclaims its Creator, with divers moods and changes like a variety of tongues," and the highest process, the sublimest aspect of nature—not matter, not mere gross bodies, not even spirit united to matter, though superior to it in its energies and in the duration of its life, but—a purely spiritual being raises us up closely to God, speaking to us of Him in a language almost divine.

² *De Lib. Arbitr.*, iii, 10.

In fine, by studying the things that we see, we would be led to infer the existence of a higher order of invisible beings, approaching most nearly in nature their Creator.

But what reason and analogy could only hint at as probable, Divine Revelation proclaims to be a certain fact. Almost on the first page of the Bible we are brought into the presence of a higher order of intelligences than man. Cherubim, we read, were placed at the gate of Eden to bar Adam's approach. Angels stood there with a flaming sword "to keep the way leading to the tree of life." Almost in the last chapter of the Apocalypse we see "an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand."³ Angels are entertained by Abraham;⁴ they lead Lot out of Sodom, the accursed city. An angel is promised to go before the Israelites and bring them into the place prepared for them.⁵ An angel appears to Joshua before Jericho proclaiming himself "prince of the host of the Lord." "Hearing which thing Josua," we are told, "fell on his face and worshipped him."⁶ An angel announces to Mary, the chaste maid of Nazareth, her unspeakable dignity as Mother of the Lord Incarnate;⁷ an angel warns Joseph in a dream that Herod sought to take the Holy Child's life;⁸ angels ministered to the Redeemer in the desert when faint and exhausted after His forty days of fasting and temptation;⁹ and again in the garden of Gethsemane on the eve of His Passion;¹⁰ angels are at the tomb to announce to the holy women the glory of their Risen Lord;¹¹ angels in bright garments are at the side of the Apostles as they gaze up into heaven after the Figure that blessed them while it was parted from them, and speak to them of the second coming of the Son of Man, when He "shall appear in the clouds of heaven with much power and majesty, and shall send His angels" before Him to gather in His elect.¹² Angels, we read in the prophecy of Zacharias,¹³ pray for us, or offer up our prayers like fragrant incense, as St. John tells us in the Apocalypse.

³ Apoc. 20 : 1.

⁴ Genesis 18.

⁵ Exodus 23 : 20.

⁶ Josua 5 : 15.

⁷ St. Luke 1 : 26.

⁸ St. Matt. 2 : 15.

⁹ St. Matt. 4 : 2.

¹⁰ St. Luke 22 : 43.

¹¹ *Ibid.*, 24 : 4.

¹² Acts 1 : 10.

¹³ Zach. 1 : 12.

Again and again, the curtain is drawn from before our eyes, and we are vouchsafed glimpses of that other world where spirits dwell and angels minister in the courts of heaven to heaven's Eternal King. For that the angelic nature is purely spiritual, having no connection with matter nor destined to be united with any body, is taught us both by the plain words of the Psalmist: "He maketh His angels spirits,"¹⁴ and by the silence of the other holy writers who neither state that angels have bodies nor call them souls. This is the teaching of the Catholic Church, as is plain from the first chapter of the Fourth Lateran Council which speaks of the creation out of nothing of "two kinds of creatures, *spiritual* and corporeal, namely *angelic* and worldly."

Something, too, is told us in Scripture of the history of this mysterious race whom our imagination fails to picture, seeing that matter does not enter into their composition, and that, when they come among us as messengers of God, they have to assume the form of men. Created at the same time as the primordial atoms of matter, the angels were raised to the supernatural state by the bestowal on them of the gift of divine grace. They are called "holy," "heavenly," "angels of light," "friends of God," "sons of God." They see God's face; they are citizens of the heavenly kingdom; they enjoy the Beatific Vision. But like man they had the power of choice—their will was free—and like him they had a trial; perhaps it was submission to the Son of God robed in the nature He assumed when made "a little lower than the angels;"¹⁵ perhaps it was obedience to a command of their Creator whom they approached so near in nature that it seemed as if they could themselves be like unto God. At all events, they had to choose between lowly submission and rebellious independence, and, although many of them proved faithful, some fell, presuming in their pride to fight against the Almighty. Their punishment was sharp, swift, and unending. "I saw Satan," says Christ, "like lightning fall from heaven."¹⁶ "There was a great battle in heaven, Michael and his angels fought with the dragon . . . and his angels, and they prevailed not, neither was their place found any more in heaven."¹⁷ "The angels who kept not their

¹⁴ Psalm 103: 4.

¹⁵ Hebrews 2: 7.

¹⁶ St. Luke 10: 18.

¹⁷ Apoc. 12: 7.

principality," *i.e.*, their royal supernatural state of grace and glory, but forsook their own habitation by sin, "God hath reserved unto darkness in everlasting chains, unto the judgment of the great day."¹⁸ The lake of fire and brimstone is declared to be reserved for the devil and his angels, and their torment to be eternal. Nor is there any place left them for repentance or hope of redemption. The reason for this lies in the tenacity of the angelic will founded on the pure spirituality of the angelic nature. The evil angels turned aside from God by an act of rebellion which was irrevocable; the keenness, the firmness of their nature neither touched nor weakened by any admixture of flesh or matter which with us so often determines our will and shapes our acts. The very sublimity of the angelic nature—its near approach to the immutability of God—worked its irretrievable ruin.

It remains to consider the precise relationship between the angels and ourselves. Of all the similitudes used by the sacred writers to illustrate the nature of our life on earth none appeals more forcibly to the imagination than the imagery of a journey. Human life is a long pilgrimage advancing stage after stage to a far-distant goal: "Here we have no abiding city;" we pitch our tents, like the Israelites in the desert, as strangers in a foreign land, ready on the morrow to change our place in our march towards the Land of Promise.

"Trailing clouds of glory do we come
From God who is our home."¹⁹

And for that very reason we seek another country, this earth being but the place for a season of our exile. The Christian has "an anchor of the soul sure and firm . . . which entereth in even within the veil" of death, "the hope set before him," which he desires or rather "stretches out towards,"²⁰ "a better, that is to say, a heavenly country."²¹ Now on this journey we are beset with foes. The long winding road of life is full of dangers, temporal and spiritual, visible and invisible. As we look back on

¹⁸ St. Jude, verse 6.

¹⁹ Wordsworth's "Ode to Immortality,"

²⁰ *ἀπέχονται* is the word used.

²¹ Heb. 11: 16; *cf. ibid.* 14; 6: 18, 19.

the past, how often do we find that death nearly overtook us. Accidents by sea or by land, carelessness on the part of others or of ourselves, all but brought the days of our pilgrimage to an untimely end.

Then we are conscious of other perils greater and more destructive in their consequences. Our temporal life is as the flicker of a dying ember, but our *soul's* life—that inner intimate life of manifold mental activity, of hopes, fears, ambitions, joys and sorrows, strong affections, unslacked desires,—it also has its dangers and its enemies. Sickness seizes the body, and the soul knit so closely to it as to form with it a single indivisible person, the soul becomes disordered, diseased, its thoughts held in bondage, its will open to the assaults of man's lower nature. Who does not know this sickness of the soul that leaves it weak and helpless, exposed to the attacks of the evil spirits that haunt us in our journey from birth to death; this morbidness of thought that throws it into a fever of restlessness and empty fear, this darkened mind, this warped conscience, this sore and fretful heart, the result of bodily weariness, disease, or pain?

Apart from this species of mental danger, there is that other form of it so well known to us as a fact of everyday experience: the ill-regulated control of our several faculties. The will loses its supremacy and, with rudder broken, the ship drifts hither and thither at the mercy of winds and waves.

But not only have we dangers to encounter in our journey from natural causes without and within us; there are also unseen spiritual forces arrayed against us. Even as the man going down from Jerusalem to Jericho was attacked by robbers who stripped him of all he had and left him lying half dead by the wayside, so we, from the first dawn of reason to our last hour on earth, are a prey to the attacks of evil spirits, true robbers in heart and will and deed, who lie in wait for us in ambuscades, desirous of stripping us of every virtue and grace, and bent upon leaving us at length wounded in every part of our souls, half dead on the rough bleak roadside of human life. "Our wrestling is not against flesh and blood: but against the rulers of the world of this darkness, against the spirits of wickedness in high places,"²² *i. e.*, against Satan, the

²² Ephesians 6: 12.

Prince of Darkness, and the fallen angels under him. "The devil," we read in another place, "goeth about like a roaring lion seeking whom he may devour."²³

Whence come those whispers of temptation that strive to lure us into sin; whence those foul images of evil that rise up persistently before the holiest of saints; whence those thoughts of pride against God, of despair of pardon, of devilish revenge, except from him, the evil one, the enemy of the Almighty, the murderer of men's souls?

Our enemies, then, are many and powerful. The journey of natural life is full of dangers for our bodily and mental safety; but this is still truer of that other journey of our immortal redeemed souls which has Heaven itself and the Uncreated Beauty for its prize.

This thought would fill us with alarm, were it not that we are assured by the voice of God that we are not alone in our pilgrimage. We feel sorely that we need a helper who will give strength to the fitful efforts of our weak and wayward wills, a guide who will show us the right paths and warn us of the pitfalls that lie around us, a companion who will be ever at our side to cheer, to enlighten, to console us; and this is precisely what we are promised in God's word when it tells us of the angels' ministry among men. We have, indeed, the Divine Presence with us as truly as the Israelites in the wilderness when God went before them in a cloud by day and in a pillar of fire by night; we have His grace bestowed upon us freely by sacrament and by inward stirring of the heart; we have His Holy Spirit dwelling in us; we are united by joints and bands to His dear Son in the unity of His Body, the Catholic Church: we are ever aided by the prayers of prophets, apostles, confessors, and martyrs, who surround us, as St. Paul tells us, "like a cloud of witnesses,"²⁴ and, above all, by the intercession of Mary, the Help of Christians; but, apart from all this, God has provided for our safety through life's journey by giving us severally a companion and a helper. From the moment that we begin our toilsome march towards the Promised Land, right on through the changes and chances, disappointments, backslidings, failures, sorrows, joys, temptations, and sufferings of this

²³ 1 St. Peter 5: 8.

²⁴ Hebrews 12: 1.

mortal life up to the moment of our death, we have at our side, by God's own appointment, a guardian angel to have charge over us and to keep us in all our ways.

The history of young Tobias is a parable of our earthly journey. We go forth from the Father who created us to a far country to obtain "the money," that is, *grace* and eternal glory, due to us through the merits of Christ our Redeemer. Raphael offered himself to Tobias as his guide, protector, servant, and friend; he fulfilled to the letter his self-chosen duties, cured the youth of sickness, directed his affairs, and finally brought him back in safety to his father. In the same manner, we are protected, guided, and conducted by an angel guardian who offers himself as our servant, giving us remedies to drive away the devils when they assault us, and "gall," *i. e.*, the gift of penitence for sin and resignation under affliction, for anointing the eyes of the soul and restoring to them their "sight," which is faith. He, too, will help us to manage our worldly business, will afford us marriage, *i. e.*, suitable connection with the world in all purity, and will constantly remind us in soft whispers, when we are tempted to forget it, of the end of our journey, and of our Father awaiting our return, to whom he will at length bring us safe and sound, if we will only follow his gentle guidance.

The Creator of all things takes thought of us individually. He entrusts each of us to the greatest of His creatures, to angels most nearly approaching Himself in intelligence, power, and holiness—pure spirits, as they are, intelligent above human conception (for with them to think is to know), subtle, and agile, speeding from end to end of the universe with the quickness of thought,

" Bearing to gaze on th' unveiled face of God,
And drink from the eternal Fount of truth,
And serve Him with a keen ecstatic love.' " ²⁵

Divine Providence ordains that men should be treated in a different way from other creatures. Angels are put in charge of the elements and are placed over kingdoms, races, and churches. They control the winds and currents, guide the forces of nature, protect particular nations; ²⁶ but man alone, being an individual

²⁵ Cardinal Newman's *Dream of Gerontius*, § 2.

²⁶ Cf. Daniel 10: 13; Deut. 32: 8; Zach. 1 12; Acts 16: 9; Apoc. *passim*.

with personal feelings, claims, affections, and interests, and having that which distinguishes him from every other created object—a single, immortal soul—is provided for in an especial way. Each man has with him “a ministering spirit sent to minister for him,” whose destiny is “to receive the inheritance of salvation.”²⁷

In every age, in every land, the units that spring hourly into existence have singly a heavenly companion sent to them by God, the Father of Spirits. “Their angels,” says Christ, speaking of little children, “always see the face of My Father who is in heaven.”²⁸ As on a road beset with hidden dangers—precipices, mountain-torrents, avalanches, yawning chasms, the fury of the wild elements, the raging of angry beasts, the attacks of robbers—a traveller needs a protector, so in this long life-journey with its countless dangers, natural and supernatural, temporal and spiritual, we need the strong arm of a faithful friend to help us.

We have seen something of the threefold dangers to which we are liable on our pilgrimage: *dangers of body* (sickness, accidents, calamities); *dangers of mind* (sorrow, disappointment, a clouding of the intellect, a weakening of the will, a grievous depression that brings us to the jaws of spiritual death); *dangers of soul* from the ceaseless assaults of the evil one, flooding it with hellish suggestions, alluring it into sin. And for each of these branches of danger we have provided for us by God an ever-present remedy. Our guardian angel can keep our bodies from disaster, our minds from sickness, our souls from sin. He comforts us in grief, guides us in doubt, rescues us from temptation. “He hath given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.”²⁹

The relation which our guardian angel bears to us is a most intimate one. He has been with us from the moment of our birth; he has seen our struggles, witnessed our trials, known our sorrows, shared in our joys. He loves us with a more than earthly love and strives earnestly to win heaven for us.

“How should ethereal natures comprehend
A thing made up of spirit and of clay,
Were we not tasked to nurse and to tend,

²⁷ Hebrews 1:14.

²⁸ St. Matthew 18:10.

²⁹ St. Matt. 4:6.

Linked one to one throughout its mortal day?
More than the Seraph in his height of place,
The Angel-guardian knows and loves the ransomed race."⁸⁰

If it be true, as the Church teaches us, that there is no moment of our lives spent without the unceasing presence of our guardian angel, then surely we must, in St. Bernard's words, have reverence for the angelic presence, devotion for the angelic goodness, confidence in the angelic protection. First of all, there must be a profound respect. For who is our God-given companion? Nothing less than a prince of heaven, a courtier of the Eternal King. No stain of sin has ever sullied his spiritual purity; he has stood from the morning of creation in the presence of the All-Holy whom he obeys in his ministry on our behalf. The practical test of this outward reverence is thus eloquently expressed by St. Bernard: "Do not hear in his [thy guardian angel's] unseen but most real company, what seeing me present thou wouldst not hear; nor do alone what thou wouldst not dare to do if thou couldst see the angel guardian who is watching thee."

Next, there must be real devotion—the devotion that has its root in heart-felt affection. Our guardian angel's care is untiring, his loving watchfulness lifelong. In life he never leaves us for a moment; in death his tender arms embrace us as we enter the chill waters. Though he acts in obedience to God, yet he serves us with a true personal unwearied love. We should indeed be heartless ingrates if we did not show him a corresponding devotion day by day.

Lastly, we must have confidence in our angelic protectors. They are strong in the pure virtue of unsullied spiritual strength, strong in the power that they have from God whom they serve with inflexible will and whole-hearted love. "Wherefore," exclaims St. Bernard, "should we fear on our pilgrimage and weary journeying with such guards as these to protect us? They can neither be conquered nor deceived, much less can they deceive us, who are to keep us in all our ways. They are faithful, they are prudent, they are powerful. Why should we fear?"

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⁸⁰ *Dream of Gerontius*, loc. cit.

UNDER THE CEDARS AND THE STARS.

LXXIX.

TO one living at a distance from railways, the whistle of the engine gives a thrill of novelty, and a sudden pleasure. There is a romance, and even a poetry in railways. At least, to one unaccustomed to leave home, a railway journey is a rare enjoyment. He cannot see the great, smooth engine rolling into the platform, or behold the faces at the windows, or take his seat, without a certain excitement, or nervous thrill, that is utterly unknown to the experienced traveller. The comfortable, cushioned seat, the electric light overhead, the mirrors all around him, the new, strange faces, each with its secret soul looking out, anxious, hopeful, or perplexed; the very isolation of his travelling companions and the mystery that hangs around their unknownness; the quiet that settles down on the carriage as it glides out so smoothly from the station; the rapid succession of scenes that move across the field of vision—all is novel, all unexperienced, all delightful! He would give the world to know who, or what, is that old gentleman who has pulled his rug around him and is buried in his papers; or that young, pale fellow, who is so much at home, he must be a much travelled man; or that young girl, who is gazing so steadfastly through the window. And the real pleasure is, that all is mystery, and wonder, and the unknown, even to the end.

LXXX.

Twenty-five years ago I thought that a Cunard, or White Star liner, outward bound, was the most interesting sight on earth. I think so still. The silence of its movements, its obedience to the slightest touch, the risks and hazards before it, when it is but a speck on the illimitable deep, and the moonlight is all around it, or when it is rocked from billow to billow, like a cork; but, above all, the strange, mysterious faces that look from behind their veils at you, and the stranger drama that is being enacted there—all conspire to make that floating caravanserai one of those objects of interest and wonder that carry with them always the glamor and mystery of another world. That is, to the inexperienced. I

dare say, that commercial traveller who has crossed the Atlantic twenty times, and who seems so much at home there upon the sloping deck, thinks otherwise. Probably, he is calculating how much he will win at poker or euchre ; or what seat he shall have at table. That lady, too, who has just done Europe, and who looks so tired and *blasée*, is just hoping that the beastly voyage may be soon over, that she may plunge once more into the glorious whirl of New York excitement. But to the untravelled, the inexperienced, all is wonder and mystery, from the mysterious being up aloft who is the master of our destinies, to the grimy fireman, who comes up from the Inferno, to catch one breath of fresh salt air.

LXXXI.

If the untravelled is wise, he will speak to no one but in monosyllables, and preserve his own incognito and inexperience to the end. Thus, he, too, will be a mystery, and somewhat interesting to others, who will be dying to penetrate behind his mask. And all around will bear the glamor of unknownness to his imagination. It is horrible—that disillusion about people, around whom you have woven your own webs of fancy. Now, if you accost that commercial traveller, you will, you must, reveal the fact that you are crossing the Atlantic for the first time ; and down you go several degrees in his esteem. Or, if you are happy enough to get acquainted with that young lady in the canvas chair, blue veiled, and with infinite rugs about her, she will probably tell you “ she has just done Yurrupe, and is tired of the whole show.” And the airy web of fancy is rudely torn asunder. Or, if you should come to know the officers, and they, with their usual kindness, tell you all about their vessel, and their experiences, or gossip about the passengers, or show you the tremendous mechanism that is the heart-throb and life-pulse of the ship, you will have to come down to the standpoint of commonplace ; and before you step ashore at New York, your nerves will have cooled down, and you will regard the ship of fancy as a black old hulk, with a hideous brass kettle in its centre.

LXXXII.

There is a great deal more than we are accustomed to think in this habit of reticence and reverence. Touch not, taste not, if you would keep fresh the divine fancies that spring from a pure imagination, excited by pure and inspiring literature. It was the irreverent curiosity of our first parents that opened their eyes to unutterable things. They touched, tasted, and saw. Better for them and their posterity had they kept the reverence due to the behests of the Most High, and with it their unsullied innocence and blessed want of knowledge. There was a tradition of our childhood that the mother bird would desert a nest once breathed upon by others. The place was profaned and she would haunt it no longer, even though the blue or speckled eggs should never come to maturity. Even so with the spirit. It refuses to go back to places once dishallowed by knowledge. It prefers to hover over lonely heights, and to haunt unpeopled solitudes; and there to keep the virginal freshness of its inexperience unsullied by knowledge that opens the eyes of mind and body, but blinds the vision of the soul.

LXXXIII.

But, coming back under the umbrage and gloom of great trees from the illimitable expanses of sea and sky, I ask myself why I experience a sudden narrowing and contraction of spirit, although my mind is as free and untrammelled as before. And why do the people, sick of their prison houses and the narrow limitations of daily life, seek for freshness down there as close to the sea as they can go? For they will not look at the sea from afar, nor from safe vantage grounds, but they creep down and sit on rocks that overhang the tremendous depths; and imperil their lives by going lower and lower still, until their feet are washed by the incoming, irresistible tides. What do they want? What do they seek? It is not pure air alone. That they can have on mountain summits. Yet they never go to the mountains. But the most unpoetic, unromantic, prosaic people will seek the seashore, and remain there the whole day long, and tear themselves away from it with difficulty, and even when it is only a memory and a

dream, will speak of it the whole winter long, and bear the worries and work of the year in the hope that they shall seek and see the sands and waves and the far horizon again.

LXXXIV.

I experienced a similar sense of imprisonment and freedom once in a brief, very brief holiday abroad. I never saw the Alps from their summits, and therefore must not speak disparagingly of them. But I passed through gorges and ravines, and lonely valleys, several thousands of feet above the sea, but everywhere felt, even on the highest altitudes, as if I were walking the flagged courtyard of a prison, with impassable, unscalable granite walls around and above, grinding and crushing the spirit. Perhaps if I had stood on the St. Bernard, or Monte Rosa, and looked around on the white cold crests that capped the undulations of crags and peaks without number, my sensations would have been different. But I well remember drawing a great breath of relief when the train steamed out from beyond Interlaken, and we passed by Fribourg, and saw in a moment the Lake Lemman, unbounded in that direction but by the sky. It was just as if a person, half-asphyxiated by the thick air of a prison cell, had been suddenly summoned to life, liberty, and pure, sweet, wholesome breathing again.

LXXXV.

I cannot explain it, except by the theory of our universal and insatiable craving after the unbounded, the Infinite. You imprison the soul, when you limit its aspirations. It must be in touch with the universe. It is the one thing on earth, the only thing, that cannot make its home here. All things else are content to do their little work, perform their little part, and die. Winds arise and blow, and pass away; seas come and go, and scatter themselves on the sands; leaves bud and develop, and fall; animals are born, pass on to maturity, and return to the inorganic state. Man alone looks out and beyond this planet. Here he hath no lasting dwelling-place. His soul is with the stars. And therefore it chafes at its imprisonment in the body; and even the accidental environments of place and scenery affect this strange, homeless

exile, that is forever pining after its own country. How sweetly the Church interprets this feeling in the beautiful Benediction Hymn :

Qui vitam sine termino
Nobis donet in patria.

And that is the vision we look for when we strain our eyes across the sunlit sea, and dream of things beyond the visible horizon, but not beyond the horizon of our hopes.

LXXXVI.

Hence, the secret of the *Welt-Schmerz*, the dreary, hopeless pessimism that has sunk like a thunder cloud on the minds of all modern thinkers, and blackens every page of modern literature is, that these unhappy unbelievers deny their destiny and vocation, and denying it, refuse to pursue it, and sink down into mere denizens of earth. The moment they yield to the sordid temptation of disbelieving their own immortality, they excommunicate themselves from the universe. They are no longer part of the great, stupendous whole. Life becomes a wretched span, limited on both sides by the gulf of nothingness, instead of being the prelude to the vast eternity of existence that is connoted by immortality. Man is a clod, a senseless atom, an inorganic substance, galvanized for a moment into an organism. He is but a self-conscious yet insignificant part of the chemistry of Nature, with no relations, least of all eternal correspondences, with the vast spirits of the universe.

LXXXVII.

I cannot help thinking that mad Lear upon the moorland, whipped by the storm, disowned by his daughters, and accompanied only by a fool, is the type of such unhappy beings. For irreligion is insanity. Just as the latter is but the partial and distorted view of the diseased mind that looks out at Nature ; so the former is the half-vision that refuses to see the perfect whole, rounded into unity and uniformity under the Almighty Hand. And forth the discrowned victim goes, "the king walking in the mire," as the Wise Man saw him, the storms of life and tempestuous thought are around him, the children of his genius execrate him

for his alienation of their birthright, he has with him as "guide, philosopher, friend," a fool—shall we say, his own darkened and stammering intellect? And the gloom and desolation grow deeper and deeper around him, for he sees no hope or prospect of the dawn; but only the night, and the night, and the night!

LXXXVIII.

It is true there is a certain strange luxury in this intellectual melancholy and depression. But the motive is not sane; the experience is not wholesome. However much we may pity the loneliness, or admire the genius of all these modern pessimists, "and their name is legion," they are undoubtedly a wretched and degenerate lot. Sadness is their portion; life has a dreary outlook to them; the heat of battle is not in their veins; the cry of victory is not on their lips. Life is all a hideous drama, until death tears down the curtain, and the lights are extinguished; and with tears on their pallid faces, the spectators pass out into the night. How that dreary, dull undertone of sadness rolls through all modern literature! Never a note of triumph, never a psalm of hope, never a glorious prophetic pæan about the future that is to be, where man shall touch his real spiritual evolution, and reach his finality amongst his brethren of the skies. But a low deep wail, musical enough, if you like, echoing along the minor chords of human misery, and sobbing itself away into silence, unless the wind moaning among the tangled grasses and nettles above the deserted and forgotten grave, can be taken as the echo in nature of the threnodies that wailed from such desolate and despairing lives.

LXXXIX.

"Our desires went beyond our destinies," they say, "and thus were we happy." Nay, it was not your desires, but your powers, that reached beyond your imagined and narrowed destinies, and hence you were unhappy. You would not recognize facts. You stretched yourselves on a Procrustean bed, and sought a comfort that would not come. You were made other than you thought. You disputed the very laws of Nature when you contended that those faculties of reason, imagination, affection, were limited in

their development and enjoyment to the transient objects of the senses and of this lower life. You refused to believe in the infallible proportion of things; the rigid, inexorable law that destiny must proportion itself to nature; and that the eternal harmonies that govern all things demanded an infinity for cravings that were infinite; an eternity for love that was stronger than death. But this you refused to accept. You made yourselves monsters, anomalies in creation. Like the barbarians of old, you proved to yourselves that the destiny of the sun was to sink in the sea, and be extinguished. You could not understand how to-morrow, and to-morrow, and to-morrow, he is destined to rise, and "exult again, like a giant, to run his destined course."

XC.

And so we have, especially in France, all those *rêveurs* and *penseurs*, and moralists, and soliloquists, fleeing from practical life, and with heads bent and drooping eyes, wandering through the solitudes of Nature, and talking to trees, and trying to catch in the murmur of the stream, or the whisper of the wind, some answer to the eternal questionings of weary and dispirited minds. The rush from society to Nature is a curious phenomenon of our age. It is a symptom of the strange morbidity that has come down upon the world, since philosophers and poets first disturbed, then broke up, the healthy equilibrium of Christian teaching in the minds of their disciples. The return to Nature, the elimination of its omnipresent, beneficent Creator, the searching everywhere for the great god, Pan, the disappointment, the unrest, the self-disgust and weariness, are visible everywhere in those pages that interpret emotions and thoughts, which probably the eyes of men would never have seen, if all this solitariness and introspection and reverie were not tinged with that species of affectation and vanity which is at once the cause and effect of all that eccentricity, which drives men from the orbit of their species, and compels them to an existence, unhappy and alone.

XCI.

How different the eternal hope, the far visioning, the ever exultant pæan that rises from the Christian heart! It is always

childhood and morning, and great peace, and eternal, invincible faith in the ultimate perfection of all feeble and unstable things. Nature, the sombre and veiled companion of the children of unfaith, becomes the revealed and laughing nurse of the children of belief. She, too, is but the beloved servant in our Father's house where we are the children. She puts on no Sibylline airs, utters no phrenetic prophecies, conceals no subtle meanings, speaks no mysterious language. All the occult mysticism that unbelief affects to see beneath her phenomenon, resolves itself into the sweet simplicities of one who is a handmaiden to the great Lord of all things. And hence, we are not frightened by her power, nor terrified by her magic, nor awed by her sublimity. All her motions and signs we refer to a Cause and an End. We appreciate their beauty and holiness; but rest not there. All things in her and about her round to perfection—that final perfection which is God!

XCII.

From summer maturity and splendor, the year is moving steadily onward to the decline and ashen grayness of winter again. The garden beds, shorn of all their blossoms through the slips that are to be reserved for next summer, look mutilated of all their ripened strength and beauty, their strong stalks having developed into wood, the especial horror of a gardener. There is a smell of frost in the early evening, as the fogs rise ghost-like from the valleys; and the sun has sunk down from the imperial heights of summer and taken humbly a lower arc in the heavens. How swiftly has the summer gone! It seems but yesterday that so late as nine, or half-past nine o'clock, I watched the trees blackening against the saffron sunset. Now, it is pitch dark at eight o'clock. The swallows are training their young for the autumnal flight, and holding more frequent conclaves in the skies and on the roofs. The hum of the threshing machine comes mournfully from afar off. I see the rich produce of the harvest flung into its gaping mouth to come forth seed and grain. The stags are belling in yonder forest. The first patch of gold is seen on the chestnut. Nature is winding up her little affairs in view of her approaching demise. And the winds are beginning to

rise, and practise their winter requiems over a dead and silent world.

XCIII.

The great transatlantic liners are filled, every berth, with "travelled men from foreign lands," rushing homewards to the little roof that shelters them, and the little lives which are linked with theirs. The equinoctial gales are blowing in their teeth; yet the home-comers speed onwards. Home and love await them across the white breakers of the angry seas. Everywhere the turbulent riotousness of summer is giving way to the rigid order of winter. The hatches are being fastened down, and everything must be snug and tight before the rain, and the snow, and the storm. The time is coming for the merry fire, and the beloved book, and the tea-urn, and the curtained and carpeted luxuries of home. And outside—housed, too, for evermore against all the dangers and vicissitudes of life—the beautiful, mysterious dead sleep on in their silent cities. The moonlight throws black shadows of shrub or cross athwart their graves. The seasons come and go, and they are swept round and round in the swift diurnal march of Mother Earth. But they are at rest. Theirs is the peace of eternity. Theirs, the fruition. Ours, still the faith and the hope—in God, in His eternal laws, in our own souls.

I trust in Nature, for the stable laws
Of beauty and utility—Spring shall plant,
And Autumn garner to the end of time.
I trust in God,—the right shall be the right,
And other than the wrong, whilst He endures.
I trust in my own soul, that can perceive
The outward and the inward,—Nature's good
And God's.

THE END.

P. A. SHEEHAN.

Doneraile, Ireland.

OUR BIBLE CLASS.

PRELIMINARIES.

WE put our heads together to arrange for a Bible Class. Fra Arminio had been telling us that nearly all the great writers, men like Milton, Carlyle, Emerson, and Ruskin, acknowledged their indebtedness to the Bible as the main source of the vigor, beauty, and originality of their style; that the habitual reading of the Bible develops character, and imparts to the modes of one's thoughts that exquisite refinement and intuitive power which distinguished great mystics like Tauler, St. Teresa, St. Hildegarde, and others whose influence upon their age was deeper than that of temporal rulers and intellectual autocrats. In short, we had become convinced that the study of the Bible would make us great and good and wise, and everything else that might contribute to our beauty and happiness.

There were three of us to begin with. Women, of course. But then what great thing was ever done without woman giving it the real impulse? That is what we had told the president of the lecture bureau when, on our seeking his advice some time before about starting a course of psychology, he inquired with polite insinuation, "Ladies only?" He entirely discouraged the idea when he understood that our main object was to equip ourselves toward doing something to improve the degraded condition of the people in the slums of our city. That condition of the slums had worried us dreadfully since one of us had attended a "white ribbon meeting" on a European steamer, where the subject was discussed from an international point of view. Some of the ladies who had been in Europe before, had seen children in Italy—and of course they would emigrate some day—with no more clothing on them than the little "gold dust" negroes in the advertisements in our street cars. This state of affairs might be tolerated in the Philippines until the Bible Society could get its tracts properly distributed, but it was positively scandalous in a land where American tourists were expected to travel on Cook's circular tickets. One lady who had been in Ireland had actually failed to find a single tooth-brush in a village on the east coast—and people might form their own estimate regarding the rest. Now, the two things which

these champions of a new regeneration had proposed as the only remedies that would go to the root of things, were psychology and the Bible ; but psychology first.

As we had failed in the psychology branch of our aspirations for radical reform, we naturally turned to the study of the Bible. It would help us to improve ourselves, and though we did not think there was much to do in that line, the idea of becoming great authors and exerting a world-wide spiritual influence did, I imagine, something to urge us on. The study of the Bible had this additional advantage, that it seemed easier than psychology, of which we had had some taste during our graduation year at the Convent.

It was a glorious prospect. We didn't care for mankind, in the sense of thinking of marriage ; there was a slight doubt occasionally about the attitude of my sister Hertha, the youngest of us—we were all three still young—but my cousin Fanny and I scouted the very idea ; and it was no new-fangled notion with us, but a matter of taste, consistently maintained for years. We felt that if we kept united, and faithfully studied our Bibles, we might do wonders. *Tres faciunt collegium*, "three make a college full," as old Priscus, the Roman lawyer, used to say ; and think of three maidens with sunshine on their faces—one of us had golden hair—and pearls of Scripture quotations about the precious value of "women from afar off" on their lips. How could we help doing good, and doing it beautifully ! The very dirt of the cellar-strata of society accumulated in the slums was a favorable condition for sowing the good seed, and changing the moral swamppuddle on the confines of our town into a bed of roses and forget-me-nots—Hertha preferred orange blossoms, but the climate was not warm enough for that.

Our plan was rife ; all that it needed was execution. The thing was to get a start. After much discussion we agreed on two things—first that we needed a man—an elderly man. It was necessary, if only for the looks of the thing, to give consistency to our efforts and to make him answer questions about chronology and Egyptian time-tables, and to talk to the reporters, for of course the newspapers would get hold of the movement, and there were lots of other things on which we could not waste our

precious energy. He ought to be a man of culture, knowing something, if possible, about Hebrew names, of which we had not a blessed idea except that "clean" was the meaning of the word *cosher*, which appeared in mysterious characters upon the window of a very dirty Jewish butcher-shop in the Russian quarter, as it was called, of the city—and that quarter formed a considerable portion of the promised land of the slums which we hoped to conquer as soon as our Biblical studies had fitted us for the task. Maybe we could learn Hebrew as St. Paula and St. Eustochium and the other Roman ladies had done in the days of St. Jerome; but until then we should have to have a man.

The second resolution which we unanimously adopted was that we should enlarge the class if possible; for though three was recognized by each of us as a perfect number, we had to provide for contingencies of sickness, shopping opportunities (since remnant sales in the millinery stores could not be always foreseen), and then, of course, it was well to extend our influence as widely as possible from the very start. Besides, to speak of "three members" of a class sounded somewhat peculiar, and might leave the impression that the movement lacked success at the very start.

The question of a man was soon settled. Cousin Fanny had an uncle. He was grey, safe, and learned in the law. Being a barrister who managed the affairs of our entire family, we had no scruples in gathering our meshes around him. Sister suggested that he might give us his library for our meetings, especially as we had no fixed habitation for the present, our house in town having been recently sold to give room for a government building. It was understood that Uncle Ike, as we called our distant relative, was to join us in our study, and as his habits were of the sober, semi-religious kind, we had no doubt as to his willingness.

Now what was to be the first step in the study itself? Here was a puzzle. Could we get a book that would make things easy until we had a large enough class to engage a lecturer or professor? "O Lord, save us from books," ejaculated Fanny, when the suggestion was made to go to the Bible department of the Old Book Store opposite the new Dental Depot, and look over the stock for suggestions of a system. "Why, what have we got a man for? Ask Uncle Ike. He ought to know something about

such things; or let him find out for us; let him get charts and diagrams. We don't want books."

So we agreed, before doing anything else, to have a conference with Uncle Ike. Cousin Fanny and I went to look for him in his den after office hours, which were usually short, as he had no need of practising his profession, and merely acted as counsel for a few select clients; the remainder of his time he spent mostly reading and smoking. He received us, as usual, very graciously—apologizing for the clouds, but that was his heaven. When we had told him of our project, he simply smiled and then praised our zeal and wished us success. "But we want you in it, uncle." "Oh! and who is to teach us?" queried our prospective chaperon and class-beadle. "That is just what we wanted to ask you. Madame Boncœur during the last sewing school session read us something on Scripture Studies by Fra Arminio. I don't remember much of it all now, but it spoke of the advantages, and of criticism, and that sort of thing. What do you think about going over those articles to get a start? They say you become awfully interested in the Bible once you get into the meaning of things. What do you suggest?"

"Oh, I have read those articles of Fra Arminio's," said Uncle Ike with a provoking tone of voice which would have indicated sarcasm in any one else. "They are scholarly and from a certain point of view interesting enough. But they are too high for beginners, if you allow that you are beginners. They light up the critical phases of the subject, but don't tell you how to get at the thing itself. There is altogether too much writing and talking about the advantages and the beauty of Bible study and Higher Criticism and archæological lights. What the average man and woman who read the Bible for self-improvement and, as in your case, for the improvement of their neighbors, most need is to get at the text of the Bible itself; that is the real light which illumines. Of course, we need methods and helps to the interpretation of the text, but as a matter of fact more time is wasted in discussing problems of criticism than the substance from which we expect to draw the light of revelation, for Catholics believe the Bible to be inspired, and need no critical proofs. Now our ordinary student is kept in the position of the countryman who, being accus-

tomed to get his light from an oil-lamp, wonders at the electric bulb, but is annoyed by the fact that he cannot get at it to blow it out, when he wants a sleep. 'The confounded thing is bright enough, but the trouble is it is *bottled*.' So what Fra Arminio writes is luminous enough, but it is bottled for the uninitiated. Teach them first how to unbottle the light, and then explain its science. So unless you young ladies go to the Catholic University and take a special course in Introduction to the Study of the Sacred Scriptures, you will never make any headway with your subject as Fra Arminio presents it. But if you want to reform, as you intend, the earth, and after that perhaps Mars in case the æronauts can keep pace with you, then my advice is that you get some more practical method."

"That is just what we came to you about. You need not make fun of us; we don't expect to reform the earth, or Mars either. You know we couldn't very well get along without a place to hold our class, for we expect it to grow. In fact Hertha met a couple of friends this morning who said they would join. And of course we need you."

"Oh, I see! It is to be a reformation of mankind, not the earth; and I am to supply the object lesson. Why don't you get cousin Harry? He is, as you know, a most amiable bachelor; and he made good studies in a Sulpician seminary, although he wisely changed his course when he found that his vocation lay in another sphere."

"But he is in Florida, and we could hardly ask him to attend our weekly classes."

"He is coming home. I had a letter from him a week ago, saying that he has had an offer to take the direction of a private conservatory connected with Amrose College. His health is much improved, and he expects to return this week."

"That is capital! I am sure he will be with us. But you must also join the class, uncle. We want your rooms, and your library, and most of all your delightful self."

"Very complimentary. Perhaps I can interest Father Bernard in your project. He is an experienced man and a teacher with just the method to make the study interesting. In fact, I have heard him speak of this very need of practical methods by

which the immense stores of ancient sacred learning might be made accessible to the present generation. He is a rather busy man and may scruple at the sacrifice of time, but if you can get together a respectable body of students I have no doubt he would interest himself in your project. Indeed, I shall gladly speak to him of it."

It turned out that Father Bernard was too busy to take charge of our Bible Class, but he put us in the way of an excellent substitute, and things turned out very favorably in the end. Uncle Ike had suggested that we, for whom he acted as solicitor, take his house in the country. He himself would be there most of the time, and could probably induce our Florida cousin to stay there also. The place was roomy and agreeable, and not very far from the Catholic College which prepared students for the diocesan seminary. Through the good offices of Father Bernard the Professor of Scripture in the institution volunteered to come over for an hour each week and direct our class.

GENERAL PLAN OF STUDY.

Our new professor told us we needed no books but an English edition of the Bible.

He would take up one Book of the Bible after the other, and tell us: (1) By whom it was written. (2) For whom it was written in the first instance. (3) When and why it was written. Each of these points would be elucidated in detail.

Our duty was to remember, or take note of these points and to rehearse them. They would give us material and suggestions how to get at the geography and the historical connection, for which we could consult atlases, encyclopædias or other books which we might find in our library.

If any questions occurred to us regarding the matter, which we could not readily answer in this way, we were to put them in writing, or ask them during pauses in the lecture.

That was the *first part* of our class exercise. It did not overburden us with tasks and lessons to be memorized from week to week. The more zealous amongst us monopolized the geographies and dictionaries; the rest of us listened and asked questions,

and let them read their notes for us ; and in the end one knew as much as the other.

The *second part* of the professor's system was termed *personal realization*. When he thought we knew enough about the writer of the Book, the persons for whom and the occasions on which it was originally written, the topics in general with which it dealt, which gave us what he called the atmosphere and scenic outline of the picture, then he put us in the way of learning *the lesson directly intended for us*. This lesson differed somewhat from that intended for those for whom the Book had been first written. We were to realize that, whilst the Book was inspired for all time, and meant for the instruction and improvement of all mankind, it manifestly bore a different meaning and message to different ages. The ritual law of the Jews, though it does not bind the children of the New Law, has nevertheless *not* been revoked ; it has still a meaning and purpose, otherwise those parts of the Bible which contain them could not command our attention as elements of inspired revelation. To say that they are merely prophetic is to say that their utility ceases with the fulfilment of the prophecy, except as historical evidence to be used in argument. The Bible, both in its prophetic and didactic parts, contains something more. It has a direct message for us in all its parts ; otherwise it would be idle to recommend the reading or study of these parts. They have the *same force*, although *not precisely the same meaning* which the inspired records had for the Israelites of old. Therefore St. Paul can rightly say : "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (II Tim. 3 : 16.)

Hence to find that lesson, to realize that meaning which the Sacred Text has for us, and to make it our own in practical daily life, must become the one great purpose of the study of the Bible. And in proportion as we carry out this special purpose, do the examples, precepts and principles of the Bible act upon our interior and illustrate the divine influences which produce the perfect life of man for whose benefit God reveals Himself in the Scriptures, and in every part of them. They are in one way or other an accurate description of the image to which we must

conform in order to restore the original perfect likeness of God in ourselves. In this way we begin with

THE BOOKS OF MOSES.

The first five books of the Bible, called the Pentateuch, form the ground-work of Divine Revelation. Like the foundations of a great edifice, much of this ground-work is hidden from the view of those who, at a later age, contemplate the structure reared upon it. If, therefore, we would know something more definite regarding the full depth and solidity of this foundation, we must ask the first builder, try to get his plans, to study his genius and methods, and learn something from his associations. According to venerable tradition, uninterrupted for ages in the Church, the original constructor of the Pentateuch was Moses. A brief study of his life will aid us to a better understanding of the meaning of the ancient records, which he compiled at the command of God for the instruction of his own people, and for a lesson to posterity.

Some one asks where do we get our information about Moses outside the Bible itself. There are various sources from which we draw our knowledge of the character, genius, and experience of Moses, principal among these are, of course, the writings of the Bible itself. Moses, as the first secretary of the Heavenly King, records the inspired message, and in doing so naturally speaks of himself, as he must present his credentials to those to whom he is sent. Then other secretaries, writing down the divine ordinances, follow him in the course of ages—men like Joshua, Samuel, David, and the prophets and the evangelists of the New Law. These also refer more or less distinctly to Moses, and throw the light of their inspired knowledge upon his personality and his work. (Exodus, Leviticus, Numbers, Deuteronomy. Acts 7: 20-38; II Tim. 3: 8, 9; Hebrews 11: 23-28; Jude 9.)

Apart from these we have the ordinary historical traditions found in the so-called Apocryphal writings. Such are certain works attributed to Moses, and which, if not from his own pen, nor inspired, are certainly very ancient, and were held in high esteem by the Jews of the Old Testament times. Among these is a book called the *Apocalypse of Moses*, and another, called the *Ascension of Moses*.

Next we have the account of the Jewish historian *Philo* (20 B. C.—40 A. D.), a contemporary of our Lord, who lived at Alexandria, and wrote extensively on the Books and the Life of Moses, what he had learnt from the Jewish traditions extant at his time.

Another Jewish authority is the historian *Flavius Josephus*, A. D. 37–90, Governor of Galilee in the time of Nero, who wrote a history of the Jewish nation in twenty books (*Antiquities of the Jews*), in which the II, III and IV Books deal almost exclusively with the person and time of Moses.

To these historical records must be added numerous traditions of the Jewish Talmud and the Rabbinical Books.

Among Pagan historians who weave into their writings traditions of the Mosaic account and the life of its author are the Egyptian *Manetho* (third century B. C.), *Lysimachus*, the translator of the Book of Esther under the Ptolemies, and Chaeremon.

The Arabs, too, have preserved, in the *Koran* and their religious commentaries, a rich store of popular traditions supplementing the accounts found in the Bible and the legendary history of the Jews.

From these sources we draw the chief materials which furnish us with a picture of the great lawgiver and chief whom God used as His first scribe. And new light has been added to the personality of Moses and the scenes amidst which he lived in Egypt and Arabia by the excavations and finds of authentic records of his time. Within the last few years long forgotten monuments, buried tombs, nay, whole cities with libraries and inscriptions, have been uncovered by the industry of explorers; and men have learnt to read anew the forgotten languages of Egypt, Ethiopia, and Assyria, which interpret to us facts related in the Bible, the meaning of which seemed almost wholly lost to our generation.

MOSES.—HIS EDUCATION.

A fact that strikes the reader of history as of constant recurrence during the various Jewish captivities, beginning with the Pharaonic oppression in Egypt, and ending with the Roman conquest of Palestine—that is to say, during more than a thousand years—is the paramount influence, both of an intellectual and of an economic

character, which Hebrew captives, or their immediate descendants, exercised at the courts of their Gentile masters. The history of Joseph in Egypt at the court of Pharaoh, the influence of Esdras and Nehemias under Artaxerxes in Persia, the recognition of Hebrew scholarship and executive management during the reigns of the great Ptolemies, and the eminent positions occupied by Philo and Josephus, both scholars and statesmen during the Roman period, are only isolated instances attesting the silent power which the sons of Jahwe's chosen race wielded in the households of their political rulers.

The traditions of the Talmud and the Koran agree in the statement that *Amram*, grand-nephew of the Egyptian Joseph, and father of Moses, was high counsellor in the palace of the Pharaoh, and a man endowed with much learning.

This Amram, grandson of Levi, was married to Jochabed, also of the race of Levi by direct descent. Their very names attest how well they were to keep their Hebrew origin in mind, for "Amram" means "kindred of the Most High," whilst "Jochabed" is commonly interpreted "the glory of Jahwe." They lived at Heliopolis, the ancient *An* (or *On*), a city which at this time was the frequent resort of the Pharaoh. Already in the days of the Egyptian Joseph, it had been the centre of sacred worship, with its magnificent temple surrounded by its hundred priestly schools; and for centuries after, it preserved its reputation as the great university of the East, whither men of genius came from all the world to learn the science of the unrivalled Egyptian teachers. Such was the character of the city in which Moses was born.

According to the hitherto accepted chronology, the Pharaoh in whose palace Amram lived and served, was Rameses II, one of the most successful monarchs that ever swayed sceptre in any land. He had come to the throne at an early age (about 19), having from that time reigned in almost uninterrupted prosperity. Success crowned his every undertaking, and caused an era of unprecedented splendor which shed its light upon Egyptian creations of artistic genius and widespread culture. It was natural, therefore, that the King should be jealous of his royal ascendancy, and anxious to perpetuate the glory that attached to his name and race.

One night, so an Arabic tradition relates, the King had a dream. He thought he heard a voice calling to him: "Pharaoh, repent thy wrongs; the end of thy dominion is at hand, for a youth of foreign tribe shall come to humble thee in the face of all the world." The King awoke disturbed—then fell asleep again, and now saw in his dream a kingly lion, fierce, almost in the act of springing on a boy and ready to devour him. But the latter, cool, self-possessed, yet meek and gentle as a lamb, lifted a rod he held, then smote the brute and cast it quietly into the sea. Upon this vision followed another, wherein he saw his virtuous wife, Asia (Ssis-ja), carried aloft by some invisible hand into the regions of a happy sky. Anxious to know the meaning of these dreams, the King, at early dawn, sent messengers to bring to him the learned men of Heliopolis, that they might interpret the strange dream. Among the magicians consulted in their turn there was one, Haman, most venerable for his age among the Egyptian priests. "Thy dream," he said, "great King, means this: A youth, born of a Hebrew slave, shall rise to defy thy royal power; and yet, methinks," he added, "thou canst, O Pharaoh, frustrate the accomplishment of this omen, if thou wouldst destroy all the offspring of Jewish mothers in the land."

The King thought well of Haman's counsel and issued a command forthwith that every male babe of Jewish parentage and every mother bearing child should be drowned. Amram, the father of Moses, chief minister of the King's palace at Heliopolis, was entrusted to see to the execution of the royal decree.

Some months had passed, when an astrologer came to the King and said: "Pharaoh, I read last night in the stars that the child who is to destroy thy rule in Egypt *lives*; make careful search within thy household for the man who has frustrated the King's design."

Then the Pharaoh, more anxious than before, called Amram and reproached him for having neglected to carry out the royal decree. And Amram promised to redouble his zeal and to search carefully. But some one had told Haman, the old magician, that Amram, the royal minister, was himself a Jew, and that his wife had a child secreted in her house. So Haman, filled with suspicion, went to the house of Jochabed, the mother of Moses. She,

fearing all the while, had placed the babe in the oven and laid much wood before it. Haman, therefore, finding nothing, went away. Thereupon the mother, knowing that she was beset by spies, resolved to keep the child in a place where it could never be suspected and whither no one might easily approach. Heliopolis lay on the eastern issue of the Nile near the apex of the Delta. The water of the river found an outlet for its yearly inundations in numerous channels and lakes whose borders were studded with gardens and palaces of the King and of wealthy Egyptians. There were lagoons for the sacred crocodiles, and here and there along the banks were recesses sheltered by a thick growth of reeds and bulrushes to permit persons afflicted with leprosy to bathe, for it was supposed that the water of the Nile had a healing effect, taking away diseases of the skin.

Leprosy was a common disease in Egypt. Indeed, Lucretius states that it had its home along the waters of the Nile, and the Egyptian historians relate that during the XVIII. Dynasty (*i. e.*, the time of Moses) 80,000 lepers were sent to the quarries on the eastern side of the Nile in order there to work out the remnant of their bitter lives. A Mussulman legend informs us that seven of Pharaoh's daughters were afflicted with leprosy. Theirs was the exclusive privilege of a bathing-place near the royal palace. It would be shunned alike through fear of the disease and for the right of its noble ownership. Whether a happy inspiration induced Jochabed to convey her little infant to this spot to which none but the King's daughters and their maids had access, or whether it was an accident which caused the basket to drift toward the place, we know that the attention of one of the princesses was arrested by the floating cradle. We can easily fancy how it had all been prearranged. The position of Amram as royal minister made it easy to influence the choice of the maids who must do service in the princely Nile baths. He had a daughter, Miriam, a girl twelve years of age, perhaps a playmate of the royal children in the palace, who with the natural freedom of youth, might be made to busy herself about the garden close to the water where her little brother lay in a papyrus basket lined with pitch. Should any of the princesses discover the child, Miriam might at once inform her mother, and a way would be

found of saving it by appealing to the womanly hearts of the King's daughters. So it happened. One day the eldest Princess came upon the child. We are told that it was exceedingly beautiful to look at, and the Queen herself, Thermutis, since she was at that time without male heir, became so enamored of it that she asked the King to adopt it as his ward. They gave to it the Egyptian name of "Moshes," *i. e.* drawn forth from the water, whereas its mother had called it "Joachim" (Clem. Alex. Strom. I, 343), *i. e.*, "Jahwe has confirmed" (Jehojachim). And when a nurse was sought for the child, Jochabed offered herself, under the plea, no doubt, that her daughter Miriam had helped to find the child. The instinct of relationship assisted in all likelihood to confirm this choice by the preference which the little foundling must have shown for Jochabed.

Thus Moses grew in his mother's care, and later was transferred to the household of Pharaoh. The Arabic legends tell of the many dangers to which the child's precocious wilfulness exposed him at times. He would enter the royal throne-hall, ensconce himself in the privileged seat of Pharaoh just before the opening of some public ceremony, and then refuse to yield the place to its royal owner. Once the King playfully showed him the regal crown, wishing to rouse his youthful admiration for the glittering treasure. The little Moses took it in his hand, then tried it on his head, and, as it did not fit, he dashed it to the ground. Such and like dangerous pranks recalled at times the early dream and fears of Pharaoh, awaking the suspicion that this boy might be the child that would one day destroy the glory of the Pharaohs in Egypt.

St. Luke (in the Acts of the Apostles 7: 22) tells us that "Moses was instructed in all the wisdom of the Egyptians." What this wisdom was we can readily surmise, from the relics of Egyptian civilization centuries before the reign of the great Rameses II. The excavations and decipherments of monuments in the neighborhood of ancient Thebes, of Memphis, of Sais and Heliopolis (or *On*), reveal a degree of culture which seems to defy comparison with the records of later periods in Greece or Rome. Herodotus, the frank and amiable "father of history," who approaches the golden age of Greek civilization (490-408), and who had travelled all Greece, Macedonia, Thrace, Persia,

Egypt, and the Islands, for the sake of comparing their wisdom, writes that, "in the matter of learning, the Egyptians are far in advance of any people on the earth whom he had met." We know that Hellas (the Eleans) sent its best citizens to inquire into the wisdom and social habits of the Egyptians before it instituted the famous rivalries of Olympia. Plato had come to Heliopolis to expound the principles of philosophy. Here Eudoxus, whom Cicero styles the prince of astronomers (370 B. C.), a disciple of Plato, had sat at the feet of Egyptian teachers. Hither Thales Miletus had wandered from his home across the Middle Sea, that he might learn the art of analysis and the physical sciences; the incomparable Solon here spent years in the study of Egyptian law and ethics. The great names representing art and science throughout the world—Pythagoras, Democritos, Alcæus, Euripides, Anaxagoras, down to Diodorus, Strabo, and the Areopagite, are recorded as disciples of the Egyptian masters of wisdom on the banks of the Nile. The Egyptian Exploration Fund has enabled our historians to trace back the line of rulers in Africa down to the first dynasty, long before the Hyksos, or shepherd-kings, were still in power, and the days of Abraham.¹

The oldest cursive MS. in the world is a papyrus of those early dynasties; and for the period of which we treat just now, there are curious monuments to bear witness to the culture of the Egyptians under the foster-father of Moses. An excavation, made some years ago in the neighborhood of Thebes, where one of the treasure-houses named after Rameses had been located, yielded some reliefs, apparently from the panels of a door. Two figures are represented on the panel, and the inscription deciphered reads under one: "Master in the Hall of Books," and under the other: "Lady of the Hall of Books." Archæologists suppose that the Hall of Books referred to is the library of Rameses, which, Diodorus tells us, was quaintly named "Sanitarium of the Soul." Upon a tomb at Gizeh we find the epitaph of a mummy, styled: "President of the House of Books." It is not difficult to surmise that these "houses and halls of books" contained large treasures of MSS. afterwards transferred to Alexandria. (Ptolemy found no

¹ Obelisk of Ousertesen at Heliopolis. XII. Dynasty [Abraham]. London and New York.

difficulty in collecting 400,000 MSS., mostly philosophical works, in the library established by him.)

The best preserved fragment of ancient papyrus is one styled Prisse—XII. Dynasty—(Paris), belonging to the age of Abraham. The famous Book of the Dead is nearly as old, and some think older in the original. We have a *geographical* papyrus map of the time of Seti I, 1378 B. C. (Turin); a papyrus that treats of *anatomy* (Berlin); one on *geometry* (Apepi I). There are records of forty-two books of Thoth (the Egyptian Hermes), which treated of liturgy, religion, law, writing (hieroglyphs), geometry, chronology, astrology, music, and medicine. The last-mentioned subject is represented by a famous papyrus which Professor Ebers discovered in 1875. But though the originals are known to us only in small fragments, we have translations of them in Greek and Latin preserved to us in the works of Suidas, Lactantius (fourth century, A. D.), and others, under the name of the Egyptian Hermetic Books.

How wonderfully accurate was the knowledge of the Egyptians in mathematics is evident from the proportions ascertained by measurements in the pyramids. A papyrus of the early Hyksos period shows that the Egyptians had a very complicated system of arithmetic, and that they lacked the easy methods of numerical computation possessed in our day. Much superior were their astronomical calculations, as we know from Thales, 640–546 (Seven Wise Men), and Helicon of Kysicus, who made up their calendrical reckonings of the solar eclipses from Egyptian tables. In *medicine* they excelled by their knowledge of plant life and the virtues which counteracted fevers and bites of venomous insects. Nor were they behind in surgery, and Wiedemann has directed attention to the fact that many of the mummies show fractured bones that had been skilfully set and healed, and that not a small number of them have excellent sets of artificial teeth. Brugsch in his history of Egypt mentions that several of the Pharaohs wrote works on *medicine*, and in an epitaph of Abydos (now in Bulac) Thothmes III (1481–1535) is eulogized because he turned away the “ignorant from the path of their ignorance.”

It was a common thing for the Persian kings to send to

Egypt for physicians, Chrysippus (Stoic, B. C. 280), a leading authority in medicine among the Greeks, had for his master Diodorus in the Valley of the Nile. Indeed we need hardly any proof to show that Egypt from the earliest day led the way in physical science, when we remember that our word *chemistry*, derived from the Greek, is an Egyptian word ("occult").

I spoke a little while ago of the oldest known papyrus (Prisse—XII. Dynasty). Professor Lauth has translated it for us² and shows that it is a complete treatise on the human passions, habits, weakness of old age, the life to come; it recommends the study of science and adds practical hints for right living. (Examples, pag. 44 Kayser.)

Exceedingly interesting and instructive are the remnants of belletristic and poetical literature of the time of Moses. Among the hymns or lyrics of the XVIII. Dynasty we possess a song of the ox-driver at threshing-time; somewhat later, the song of a harpist, after the style of the Horatian "Carpe diem." The love songs are of an elevated character; and throughout the hymns, mostly addressed to Ra, the Sun god, or the King, there runs a fine appreciation of nature. We have also an epic poem (the only one thus far deciphered) of the time of Rameses II, in which the warlike achievements of the youthful King against the Cheta at Qedesch are depicted.

An example of literary criticism comes to us of the same time, which Brugsch interprets for us. A rhetorician gives his judgment about a piece of verse in the following remarks: "It is weighted down with a ballast of high-sounding phrases . . . The images described lack the truth of facts . . . the poet so paints his figures that one readily understands that he never saw the originals himself. . . . He sets his wings toward an abyss of 2,000 metres. . . . His way is always crooked . . . and his horsemen do not know how to manage their horses. . . . He tears up his words, and makes confusion of his thoughts."

The Songs of Lament, chanted by the priests, are particularly beautiful, as is witnessed by the papyrus Leyden translated by Pierret, and the same is true of the lament of Isis, described by Renant.

² *Revue Archeologique*, ser. I, vol. 14.

Need I say aught of the art of the Egyptians? The rich and majestic architecture of their palaces, their gigantic and elaborate tombs, their grand temples with broad and massive portals leading into spacious aisles, supported by colonnades, long rows of heavy pillars, their capitals ornamented with the bud of the papyrus, the lotus flower, and the leaf of the graceful palm. Every inch of the surface of these columns is eloquent with mysterious stories told in hieroglyph, and shrouding beneath the gloom of its lightless walls in still deeper mystery the awe-inspiring judgments of Osiris. The great temple of Karnak at Thebes, the wonder of the Oriental traveller to this day, begun by Seti I (1395), was still in progress of building while Moses wandered the paved walks of the city in the time of the Pharaoh whose glory is written all over its walls.

Such were the things from which the splendidly bright and all-beloved youth, Moses, received his impressions whilst he applied his mind to knowledge in the princely home of his lord. He might go to Memphis or to Thebes, or stay at Heliopolis—everywhere the highest culture was accessible to him—and who can doubt that he mastered it with an easy grace?

But at heart the youth was a Jew. All the splendor of those magnificent processions, which constituted the principal worship of Egypt, only taught his susceptible mind to measure by how much the God of his fathers was being defrauded of His rightful glory.

It requires no sense of exaggeration to make us see the beautiful boy, when returning from school at eventide, sitting at his mother's side and listening to the Hebrew hymns she would fain write in his youthful heart. Jochabed had nourished him with the milk of her breast, and she was a daughter of Levi. We know how in after years he found reason to be proud of his kinship with Levi's descendants. "If any man be on the Lord's side let him join with me!" he called out in the desert among the thousands of Israelites who had followed him. And the Sacred Text tells us that "all the sons of Levi gathered round him, and he said to them: You have consecrated your hands this day to the Lord, that a blessing may be given you." (Exod. 32 : 26.)

And so we may assume that Jochabed had nourished in her

child those sentiments of patriotism which are noblest when they are based upon religious principles. She must have told, and his young receptive mind must have drunk in with eagerness, the story of the past of his race; how Joseph, his great-granduncle, had come to Egypt and saved the land from famine and destruction; how beautiful he was, and how he loved virtue, which made Jahwe bless him and his wife, the fair daughter of the great priest at Heliopolis; and how, in this very city where the boy Moses went now to school, Joseph had ruled second to none in the land except the King. And she told him of Abraham and the promise, and of the fair Rachel buried on the road to Ephrata; and how he, the boy Moses, must ever be brave and patient, like his great-uncle Joseph, so that one day he might deliver his brethren from the bondage under which they were smarting.

She was a mother advanced in age beyond her husband. Her name "Glory to Jehovah" kept ever before her the high destiny of her race, and she remembered the days when Amram, her husband, had told her how an angel in the night had come to him in a vision and told him that the little boy she bore in her arms was predestined to do great things, and how she should guard him against all dangers that beset him, a prophecy which made him all the dearer to her motherly heart.

And during the hours and days when her boy, so comely, so wise, so impulsive, yet so nobly generous, was being detained at the palace of the King to amuse the Princess Thermutis by his clever sense and pretty ways, the Hebrew mother's heart may often have yearned for a sight of him. How she must have longed to warn his innocent mind, for fear that he might be diverted from his high vocation by the flattery of the courtiers, and that she might lose him altogether.

There were days when the boy accompanied his royal patron and the Princess Thermutis. They passed the causeways where the slaves were toiling to quarry and remove the stone for the innumerable works in progress—temples, colossi, canals and dykes, and gigantic fortifications which the King saw fit to build. We know that it took seven million slaves full thirty years to complete one of the great pyramids. Who were the gangs of slaves dragging the ponderous loads, drawing the wheels that raised the Nile water to irrigate the land, mixing the clay and

burning the bricks? They were his own kinsmen, though the secret of his relationship was hardly known. The slaves lived in separate quarters marked out for them in the Nile region. You will say: Why did they not rebel—go on a “strike?” They did, but it booted nothing. There exists an account discovered in a note-book at Thebes, and apparently belonging to the reign of Rameses III, 1250 (?), of an organized remonstrance against the labor masters, and showing that the slaves were not well fed and kept. Yet the strike ended all by an allotment of corn being given to the slaves who returned to their work as before.

But the sight of these swarms of dark-skinned men, who moved about like thousands of ants in hasty anxiety, filling the baskets with earth, toiling in the brick-fields, with never a day of rest—that sight, I say, must have left its impression on the boy, especially when he contrasted it with the luxury of his royal foster-father's home at Rameses. Rameses was a city built by the King, of which it was said that the sun never set therein. It was Egypt's boast that there no poor citizens could ever be seen to walk, but all appeared in festal robes, the air was fragrant with perfumes, and there was nothing to darken the eye of Pharaoh.

These things burnt deep in the soul of Moses, but as he grew he learnt to keep his own counsel and became prudent in speech and act, for his father, Amram, was still in the palace to teach him wisdom in the world's ways.

“One morning, when already in his eighteenth year,” says the Arabic tradition, “Moses was performing his ablutions in the Nile and prayed to Allah. An Egyptian priest saw him and observed how he prayed unlike other Egyptians.

“Whom worshippingest thou?” asked the priest. Moses did not answer him forthwith, but having finished his prayer, replied: “My Lord!” “Thy Lord is Pharaoh, thy father,” urged the priest with a sneer. “A curse upon thee and those who worship the King as if he were God,” was the heated retort of the youth Moses. The Egyptian went his way to the palace and informed the King of what he had seen and heard. Pharaoh, who knew the sterling virtue of the youth and loved him despite the occasional suspicions that arose in his mind, called him and forthwith demanded in the presence of the informer: “Whom worshippingest thou?” “My Lord,” was the frank reply. “Who is thy Lord?”

"He who gives me meat and drink, who clothes me and who from my youth has supplied my every need!"

The King was satisfied, for he understood that Moses could mean no one else but his royal benefactor; and so he ordered the calumnious priest to have his tongue cut out and himself suspended at the gate as a warning to all who speak against truth.

The associations and learning of Moses destined him for no less a dignity than that of priest to the god *Ra*. It was a position alike honorable in church and state. We are told that he was attached to the temple under the name of *Osarsif*, which appears to be but another name indicating the wonderful delivery of the child from the water; for *Osarsif*, as Manetho (250 B. C.) informs us, signifies "saved by Osiris." And Osiris was the greatest of the Egyptian gods, identical with the *Sun* or *Ra*, and at some time also with the river Nile, for this river stood in the Egyptian mind for the source of all prosperity.

From various traditions related by Philo, Eusebius, Clement of Alexandria, all of whom refer to older literary monuments still extant in their day, we know that Moses was a great teacher, and instructed the youth of Heliopolis in mathematics, grammar, and music. Josephus states that later on the King appointed him commander of an army against the Ethiopians, and that during the siege of their principal city, a princess, Tharbis, daughter of the hostile king, having witnessed from a watch-tower the valor and skilful action of Moses, became enamored of him. By some means she conveyed to him a message that she would have the gates of the city opened to the Egyptian army, for it was just that such valiant leaders should teach her own people to preserve their rights. Thus Moses became more and more influential at the court, and we can readily understand the phrase of the Sacred Text that he was skilled and mighty in word and deed. But where there is power, there is jealousy; and envy waits continually on superiority.

As already intimated, Moses had many a time occasion to accompany the Pharaoh, or some high officers of state, in order to examine the extensive improvements which were being made on every side. Probably some of the great architectural works of which we find the ruins, were designed by the genius and skill of Moses, who was versed in the science and art of construction,

and, according to the account of Josephus, he actually built the city of Hermopolis (Magna). It would be his task naturally to engage the workmen, to superintend and direct their activity. Now, these workmen were for the most part slaves, and, as we have seen, they were Hebrews, children with the princely blood of Abraham and Joseph in their veins. Over these his brethren, whom he loved at inmost heart, he had to act the master day by day, urging them to bend beneath the yoke of a proud and idolatrous race; he saw them dragging out their weary lives, often half maimed, the pliant lash raising continually fresh scars upon their naked backs, whilst chains and manacles were weighing down the tired arms. In the quarter of the city set apart for the lepers many of the Hebrew slaves, whom the Egyptians classed with the lepers, had to make their residence. Here desolation and wretchedness reigned among the outcasts, who stretch their limbs upon the rugged earth to cool their burning wounds, and await in dread the horrid cruelties of the coming morrow.

It chanced one day, in a retired spot, that an Egyptian savagely smote a Hebrew captive by name of Samiri (so the Moslem traditions call him). Moses knew the slave, and as they were alone, Samiri appealed to his countryman for protection. Moses, in anger lifts his rod and strikes the Egyptian a blow that sends him reeling to the ground. Seeing that he had killed the man, and there being no one by, he buries the dead body in the sand (Exod. 2: 12) and departs. Some time later, the same Jewish slave again has a contention with a fellow-slave, and, emboldened no doubt by the former protection accorded him by his countryman, again appeals to Moses. This time Moses, whether because he saw that the Hebrew was presuming on their native fellowship, or because prudence suggested to him that he should not betray his partiality toward the Hebrew in presence of others, and thus lessen his general influence for good in behalf of his nation later on—in any case, he reproaches the Jew for his quarrelsomeness. Then the ingrate spoke: Who art thou that wouldst lord it over me and my brethren! Wouldst thou kill me perchance as thou didst kill and bury the Egyptian the other day? Another overseer heard these words and informed Pharaoh. Now Pharaoh's mind had been prepared for this ever since Moses on some public occasion had refused to be called the son of Pharaoh's

daughter. And St. Paul, who, in writing to the Hebrews, mentions this fact (11: 24), intimates that Moses was aware that henceforth he should be watched and suffer persecution.

The king having heard the accusation, answered that he would allow the law to take its course, which ordained that any one slaying an Egyptian should be delivered to the relatives of the murdered man, who might do with him as they listed. The Sacred Text says (Exod. 2: 15) that Pharaoh sought to kill Moses.

But Moses had friends in the palace, who secretly gave him warning of the king's determination.

Thereupon Moses fled the land in haste.

(To be continued.)

THE SEVENTH CROWN.

"Immortali talem donat Mors."

SEVEN the Signets bind, on Patmos shown ;
 Seven the Spirits stand, before the Throne ;
 Seven the Lamps, beside its crystal Sea ;
 Seven the Stars in Hand that holds decree !

Six were the circlets round the Pontiff's head ;
 Diadems three in one, their lustre shed ;
 Rome her Tiara gave, with triple rings :
 "Vicar of Christ, and Prince of Priests and Kings."

Time had bestowed the Statesman's olive wreath ;
 Genius had slipped the Poet's bays beneath ;
 Paler the brow where pressed the gathering weight ;
 Wider the heart which bore the brethren's fate !

Grace with her patient fingers drew divine,
 Tenderly, day by day and line by line,
 Hovering halo, visible though faint,
 Aureole beaming soft above the Saint.

Entering slowly, Death each crown has past,
 Placing the golden Nimbus there at last,
 Leaving the Six it touched, immortal, white !
 Lo ! "and the Seventh was a Chrysolite !"

Leo XIII dead and deathless, July 20, 1903.

F. C.

Student's Library Table.

RECENT SCIENCE.

The Conservation of Energy?—The shifting sands on which the supposedly substantial house of modern science is erected, were never more clearly in evidence than at the present moment, when many of the great principles upon which physical sciences are supposed to be based are beginning to be recognized as perhaps only partial statements of the great truths they really represent. One of the most serious difficulties perhaps that modern biology has apparently thrown in the path of conservative philosophy has been the demonstration that living things, and especially the human body, must be considered more or less a human machine and as such under the domination of the great principle of the conservation of energy. The question, then, of the initiation of anything new and uncaused, as would seem to be demanded by the exercise of free will, has required careful and not always entirely satisfactory explanation. It is true, of course, as was shown, for instance, very well in the July number of *The American Catholic Quarterly*, by the Rev. Michael O'Kane, O.P., that there is no real contradiction between the principle of the conservation of energy and the exercise of voluntary activity on the part of the human will.

Curiously enough, however, at the present moment the scientific difficulty is rather as regards the principle of the conservation of energy itself. Distinguished physicists on both sides of the Atlantic have not hesitated to declare that unless there should prove to be some egregious error in the present observations on the metal radium, there will have to come some modification of the principle of the conservation of energy in order to explain the continued radiations of that metal. The conservation of energy is, after all, one of the great basic principles in the modern science of figures, and to have questioned it ten years ago would have seemed a cardinal heresy and would have placed a man hope-

lessly in the catalogue of those who can not understand the strict logic of facts when it is presented to them.

We pointed out in the October number of *THE DOLPHIN* for last year that Professor Charles Sedgwick Minot, in his address as President of the American Association for the Advancement of Science, did not hesitate to call attention to the problem of consciousness in its biological aspects as one of the most important questions before modern scientists for serious consideration. Toward the end of his address he said :

“The hypothesis which I offer for your consideration is this : Consciousness has the power to change the form of energy and is neither a form of energy nor a state of protoplasm. By this hypothesis there are two fundamentally different things in the universe—force and consciousness. You ask why I do not say three and add, matter. My answer is that we do not have and never have had any evidence whatever that matter exists. All our sensations are caused by force and by force only ; so that the biologists can say that our senses bring no evidence of matter. To conclude then, the universe consists of force and consciousness. As consciousness by our hypothesis can initiate the change of the form of energy, it may be that without consciousness the universe would come to absolute rest.”

These are strong words from a great physical scientist, and Professor Minot is perhaps the best known of our American biologists. His position with regard to matter must appear striking to those who are accustomed to think of scientists as materialists in a grosser sense ; but they serve at the present moment strikingly to recall the fact that within a few months Professor Ostwald, one of the greatest of living chemists and the man to whom we owe the new department of physico-chemistry, declared that he considered it demonstrated by certain observations that the fundamental principle of chemistry, thus far considered to be irrefragable, might perhaps suffer certain exceptions. Modern chemistry rests on the indestructibility of matter. Yet certain observations seem to show that there may be a certain destruction of material substances in the course of chemical changes that up to the present time have not been well understood. With a doubt on the principle of the conservation of energy, and hesitation over the indestructibility of matter, modern

science must surely pause before dictating on opinions to any one on any subject.

So-Called New Conceptions in Science.—Mr. Carl Snyder's book, *New Conceptions in Science*, has been recently published by Harper & Brothers. There is no doubt that there is room for just such a book as Mr. Snyder has attempted to write ; but, unfortunately, his zeal for the sales-end of the work has led him into sensationalism of the most deprecable character. This is the work with regard to which, when published in essay form in various prominent magazines, we have had something to say before. In the July number of *THE DOLPHIN'S Science Notes* we quoted, it will be remembered, Professor McKean Cattell's sentence with regard to the book in *The Popular Science Monthly*. Professor Cattell said very pointedly : " It is unfair to the public, for magazines, such as *Harper's*, *Scribner's*, *The Century*, and *McClure's*, not to separate their science from their fiction."

It is not consoling to reflect that the editors of the most prominent magazines in this country were perfectly willing to accept and publish and pay well for Mr. Snyder's articles, though there was a consensus of opinion publicly expressed in many cases by the scientific men of the country against the kind of science that Mr. Snyder was writing. It seems that even the editors of our most prominent magazines do not care whether the material they print is true or not, nor what its tendency may be, provided only it is of a character to attract attention. Many of Mr. Snyder's expressions were of the kind to encourage the idea that materialism has strongly the upper hand in modern science, and that it is only a question of time until all the phenomena of life will be readily explicable on ordinary chemical and physical principles. As a matter of fact, at the present moment, scientific men are farther from any such opinion than they have been at any time in the last fifty years.

With regard to Mr. Snyder's book, the reviewer in *The Independent* (New York) for August 27, 1903, says : " An interpreter of science should be an exponent of the spirit of science as well as give its facts ; and it can not be said that Mr. Snyder has the scientific temperament and scrupulosity for truth. One must make due allowance for the inevitable distortion of the formulas of

exact science when expressed in popular language and might excuse a striking and picturesque way of putting things, so far as that is necessary, to get the attention of the casual reader. But Mr. Snyder is caught in the snare of sensationalism, and his numerous gross exaggerations become in many places mere absurdities." The writer says, further: "It would be difficult to get more grotesque errors in a sentence than there are in this: 'The atom of carbon which is the nucleus from which all living things and products of vital activity are formed, is pictured (by the scientists) as an asymmetrical tetrahedron.' A chemist does not ascribe any shape to the atoms at all, and while he conceives the valences or points of union of the carbon atom as being directed toward the apices of a tetrahedron, this must be symmetrical, not asymmetrical, as is proved by the non-existence of two monosubstitution-products of methane."

Mr. Snyder has the calmest way of announcing as definitely proved, or easy of proof, theories for which chemists have for more than a century been anxiously looking for proofs. For instance, he says: "It is easy enough to show that equal volumes of all gases at equal temperature and pressure contain the same number of molecules." Now this is the statement of Avogadro's Law announced at the beginning of the last century and generally accepted by all chemists, but not as something founded on facts—on the contrary, definitely recognized as merely a working hypothesis.

The only thing that we can see that Mr. Snyder's book is likely to accomplish for the American public is to give them further scientific delusions that will have to be corrected next week, or next month, or next year. After all, this is the essence of sensational newspaperism, since it adds interest to subsequent editions by enabling them to correct the errors of too previous earlier information. Long ago Uncle Esek said in *The Century*, "It is not so much the ignorance of mankind that makes them ridiculous as the knowing so many things that ain't so." Mr. Snyder will enable the American public who read him with sufficient attention to know a great many more things "that ain't so." It is interesting to find that, notwithstanding the outspoken criticism of the articles in scientific circles, when they appeared in

magazine form, no corrections of any importance have been made before being published in book-form, and even a number of errors in spelling which were pointed out and for which there is no possible excuse, are perpetuated in the first edition of the book.

Improved Microscopes.—A recent practical advance in microscopy, which, according to one of our German consuls, has been made at Jena, promises to extend very much farther than hitherto has been possible our knowledge of the extremely little. It is not generally realized that the realm of the minute in biology extends as far beyond even the highest powers of the microscope, as does the domain of the stars beyond the highest powers of the telescope. Each increase in telescopic power has not been followed by any more significant discoveries than has each increase in the power of the microscope. It is at Jena particularly that the best microscopes in the world have been made. The announcement from there then of a further increase in the powers of the microscope comes with more assured truth than it would from anywhere else.

Helmholtz pointed out that the theoretically highest possible power of the microscope would enable one to recognize objects about one-two-hundred-and-fifty-thousandth of an inch in diameter. Practically the difficulties in the way of the construction of an ideal microscope make it impossible to obtain a greater power of definition than one in which objects one-one-hundred-and-twenty-five-thousandth of an inch in diameter can be seen. This would seem to be amply sufficient for all practical work, yet the cause of at least two diseases are supposed to be microbes of less diameter than can be seen by any microscope yet constructed. Professor Loeffler, the discoverer of the diphtheria bacillus, was commissioned by the German government to study foot and mouth disease and came to the conclusion, on apparently good grounds, that the bacterial cause of the disease was so minute that it could not be seen, though its presence could be recognized by culture methods and by the injection of virulent cultures into animals.

The present announcement then with regard to the increased available powers of the microscope should have a special interest. So far the principal difficulty in the use of very high powers of the microscope, has been the problem of getting sufficient light

through the microscopic lens to obtain the proper definition of the object used. With very high powers of the microscope the objective lens must be placed so near the object as necessarily to exclude a large portion of possible sources of illumination. It is in the illumination of the object that the new improvement in microscopic technique has been made. Everyone knows how minute particles of dust utterly invisible under ordinary circumstances, become easy to see when a beam of sunlight is admitted into a dark room, and how clear these minute objects become when the observer stands at right angles to the beam of light. The invention of the distinguished German microscopist at Jena consists of a series of condensing lenses so arranged that the light is concentrated upon the object at right angles to the visual axis of the microscope. By this means the inventor claims to be able to see objects of one one-millionth of an inch in diameter. If this be true it is very probable that the discovery of the causes of a number of diseases that have as yet remained unknown will follow before long.

Recent Studies on Mars.—Mars, one of our nearest planetary neighbors in the heavens, and owing to its position in the solar system possessing a climate not unlike our own, continues to occupy a great deal of attention on the part of astronomers because of the possibility that it may be inhabited by reasonable beings, presumably more or less resembling those on the earth. Some very recent observations made by the Lowell Observatory in Arizona, in the early part of the present summer, seem to have a distinct bearing on this question. On Mars a projection of light in a long band extending over a part of the planet's surface not illuminated by the sun was observed for several nights. At first it was thought this was due to a very lofty range of mountains whose topmost peaks were touched by the rising sun while the valleys beneath them were as yet buried in the deep shadow of the hours immediately preceding dawn.

After a time, however, this idea was given up because the projecting band of light was found after careful observation to be in rapid motion. The only explanation that accounts for it apparently is that there were thick clouds between the sun and the Martian solid surface. Careful observations made for several

weeks show that these clouds had a peculiar character and especially a characteristic color. Instead of being the silvery glistening white of ordinary cloud in strong sunlight, there was an orange tint. As Professor Lowell says, this tint was closely assimilated to the subjacent parts of the disk of the planet. As this cloud lay near the equator of the planet, in a region that, if the analogy of the earth can be trusted, would be likely to be dry from intense heat, it seems probable that the only conclusion possible is that the cloud was composed not of water vapor but of dust.

The phenomenon thus observed makes it very clear that Mars has an atmosphere, which though it has been shown to be less dense than ours, is yet of a considerable extent. It seems clear that this portion of the planet at least cannot be inhabited, since the dust storm noted was of a kind that would make human life at least impossible. Such appearances on Mars have been noted before, though this phenomenon was of greater extent than any ever before observed. The dust storm moved northward and somewhat westward on the planet, nearly four hundred miles in twenty-four hours.

After having been observed for three days it was entirely dissipated, and no trace of it has been discovered since. It is curiously interesting to find that this dust storm occurred in a portion of the planet which had for other reasons previously been considered to be a desert region. It seems not improbable then that many of the conclusions with regard to the geographical features of Mars are to be confirmed by subsequent observation of a kind different from those which led to the formation of the original theory.

The Future in Medicine.—A passage in an article in *The Book-lovers' Magazine* for August on "Victories of Modern Medical Science," by Dr. Joseph Walsh, gives a very good idea of how promising the outlook in medicine is at the present moment. "Scientific medicine is only in its infancy. Its progress will prolong more and more markedly the average age of life, by removing the diseases that play havoc during childhood and adolescence. With the examples of Vienna and Munich before us, we realize the fate of typhoid fever, which proves the pitfall of so many an ambitious adult. With typhoid will disappear its most notable

sequelae, gallstones. Our now constant enemies, tonsillitis, influenza and tuberculosis, will find it impossible to progress when people realize the uncleanness of handkerchiefs and come to the use of paper napkins. Diphtheria and whooping-cough (and probably other diseases) will have one source of contagion removed when pet dogs and cats are kept away from children or are carefully held within doors. We have every reason to believe from analogy that flies are a frequent medium of transferring contagious diseases. Flies breed practically only in stables, and the replacing the horse by the automobile means their extermination. In thus depicting the advance of medical science and predicting its ultimate triumph over disease, we are not imagining a millennial condition. We are only presenting a picture of the end of our present century, when man will accomplish his fourscore and ten in comparative freedom from the disease hobgoblins of to-day."

Dr. Walsh's picture is only a reflex of the feeling that every one closely in touch with modern medical progress is sure to harbor, and there seems no reason to doubt that the promises thus held out will be amply fulfilled.

Studies and Conferences.

METHOD TO BE OBSERVED IN ORGANIZING NEW RELIGIOUS ORDERS.¹

§ II.

CONCERNING INSTITUTES WHICH ARE TO BE APPROVED ONLY WITH RESERVE OR NOT AT ALL.

(Cf. Apostolic Constitution *Conditae*, part I, n. 3.)

8.—*First.* The notes of praise and approbation are to be accorded with reserve to Institutes which propose as their object the pursuit of a great variety of works of different nature and belonging to spheres of action hardly compatible with one another; in such wise that their purpose seems to be to extend their activity into every field of charitable transaction under plea of serving their neighbor. Such Institutes are to be counselled to choose one properly defined sphere of activity before the Decree of Praise or Approbation is to be given them.

This limitation need not prevent the members of the Institute, as occasion of time and place demand, for instance in missionary countries, from assuming works which, strictly speaking, do not come within the sphere marked out for them. There is a difference between the definite approval given to an Institute for the undertaking of every kind of work, and the permission granted to certain houses of an Institute, that they may undertake some kinds of work outside the ordinary, whenever circumstances and good reason demand it, so long as the bishops advise it, and the proper and necessary precautions are taken to avoid misunderstanding of the object with which the work is undertaken.

9.—*Second.* As a matter of prudence a proportionate lapse of time, say of ten or fifteen years, should be allowed to pass after the foundation of the first house, before the Decree of Praise or of Approbation is granted. This condition, however, is not so

¹ See THE DOLPHIN, September, 1903, pp. 337-340.

absolute and essential as not to admit of exception, whenever it is clear that the new Institute is well established, so as to make a longer test unnecessary.

10.—*Third.* The Decree of Praise, and much more that of definite Approbation, will not be granted, until the new Institute has a number of houses, in each of which there is a community of nuns, sufficient to maintain the observance of the rules and regular discipline.

11.—*Fourth.* Institutes which are unable to show that they can decently support their members, are not to receive either an approbation or the Decree of Praise; if they are in debt, the approval is likewise to be deferred.

12.—*Fifth.* In the case of those Institutes which live only by alms, or by contributions collected from door to door, the greatest caution is to be used before granting them approval. When approved, such Institutes are to be urged to a scrupulous adherence to the regulations laid down for their guidance in the decree "Singulari quidem," of the Sacred Congregation of Bishops and Regulars, dated March 27, 1896.²

13.—*Sixth.* New Institutes of nuns whose members assume the care of nursing, by day and by night, the sick of both sexes, or undertake the performance of domestic service in the homes of the poor and of the working-classes, are not to be easily approved. If, nevertheless, for just and prudent reasons such approbation is accorded, great care is to be taken that the Constitutions contain explicit directions calculated to guard the sisters from all possible dangers.

14.—*Seventh.* Approbation is not to be granted to associations of sisters especially established to receive in their houses convalescents and boarders of both sexes—or to devote themselves to the care of priests, or to assume the management of clerical seminaries or other institutions for ecclesiastics, or in colleges for young men, or, in fine, to teach in schools for grown boys, or in such as are called schools of "coeducation," for both sexes, that is where boys and girls attend the same classes.

15.—*Eighth.* Much less are those Institutes to receive the decrees of approval whose chief end is the care of little infants still

² Cf. the Constitution *Conditæ*, cited above, part II, note 7.

in their cradles ; or of maternity homes or hospitals ; or finally, Institutes founded for all kinds of work, which, though charitable, are not the proper sphere for virgins dedicated to God, and clothed in the ecclesiastical habit.

16.—*Ninth.* Institutes of Tertiaries are not approved, unless they have been admitted as a Third Order and, as far as is lawful, to a participation in the indulgences and spiritual graces, by the Superiors-General of those Orders whose name and habit they have adopted.

17.—*Tenth.* In future the Holy See will not approve Institutes of nuns which depend upon similar male Institutes whose members make only simple vows ; and in like manner will the Holy See not approve of male Institutes of this kind, having Institutes of sisters joined to and directed by them. [See note 52.]

§ III.

APPROBATION OF THE CONSTITUTIONS.

18.—The written petition to obtain the approbation of the Constitutions must be presented to the Sacred Congregation of Bishops and Regulars, signed by the Superior-General and her Assistants or Counsellors-General.

19.—With this written petition, the Constitutions are, as stated above in numbers 4 and 6, to be again presented.

In approving the Constitutions the Sacred Congregation observes as a general rule the following process :

20.—I. *Deferring the act of approbation, with suggestions.* If upon examining the Constitutions the Sacred Congregation finds that they require many corrections, then the approbation sought is deferred to a more opportune time. In the meantime notes indicating what things chiefly are to be corrected or reformed in the Constitutions, or what things are to be added thereto, or taken therefrom, are noted in what is called *in folio*.

21.—II. *The Approbation for Trial.*—If the efficiency of the Constitutions as exhibited to the Sacred Congregation has not yet been tested by time, action, and use ; and if, on the other hand, there is no occasion for marking many or serious alterations, then the first correction is officially made “in the text” of the docu-

ment; and a decree is granted by which His Holiness approves and confirms the Constitutions as they are contained in the corrected copy, for three or five years *per modum experimenti*, that is, for trial.

22.—III. *Final Approbation.* When at length the Constitutions have been found satisfactory, having passed through a sufficiently long and searching probation so as to require but few emendations, then, after they have been finally corrected, the decree is granted by which the Holy Father fully approves and confirms the Constitutions.

23.—The mode of procedure thus far described admits of exceptions. For sometimes the corrections noted *in folio*, as it is called, are repeated, once, twice, thrice, and even oftener, according to the nature of the case. The approbation "for trial" is frequently omitted. Sometimes, though very rarely, the Constitutions are approved definitely when first submitted to the Sacred Congregation.

24.—The steps in the process of approbation, either of the Institute or of the Constitutions, which have hitherto been separately described, may be summed up in the following order:

1. As a general rule the notes amending the Constitution *in folio* are given simultaneously with the Decree of Praise.

2. With the Decree of Approbation of the Institute new suggestions are frequently given *in folio* for a more complete correction of the Constitutions.

3. With the Decree of Approbation of the Institute is sometimes given the decree by which the Constitutions amended in the text are approved on trial for three, five, or seven years.

4. Finally the decrees of definite approbation of the Institute and of the Constitutions are simultaneously given.

25.—Bishops have not the right to alter Constitutions that have been submitted to the examination of the Apostolic See.³

§ IV.

THINGS TO BE EXCLUDED FROM THE TEXT OF THE CONSTITUTIONS.

26.—Prefaces, introductions, exordiums, historical notices, and hortatory or laudatory letters, with the exception of the Decrees

³ Constitution *Conditæ*, part II, note 2.

of Praise and of Approbation granted by the Holy See, are not admitted into the Constitutions.

27.—Citations of texts from Holy Scripture, from the Fathers of the Church, theologians, and from any books or authors whatsoever, must be excluded.

28.—Citations of portions from a particular directory, or from some private ceremonial or manual, or from a book of customs or usages of the Institute, are not admitted in the text of the Constitutions; lest perchance by this admission the aforesaid books or codices should seem to be approved. For the rest, it is desirable that books of this kind be submitted to the Sacred Congregation, in order that the latter may know something of their character.

29.—The subject of civil laws, of the ordinances of the civil magistrates, of the approbation of the government, and the like, is not to be introduced into the Constitutions.

30.—Items which relate to the functions and duties of bishops and confessors should be excluded; for the Constitutions are written for religious, and not for bishops and confessors. Neither have the order of studies and discipline of pupils, nor the minutely detailed horarium observed in the houses and works of the Institute a proper place in the Constitutions.

31.—Questions of dogmatic or of moral theology, and decisions regarding controverted doctrines, especially such questions and decisions as pertain to vows, are to be omitted.

32.—Terms used in canonical law which are not applicable to Institutes of simple vows, such, for example, as "rule," "religion," "monastery," etc., are not to be employed as substitutes for "constitutions," "congregation," "institute," "house," "sisters," etc.

33.—Ascetical instructions, spiritual exhortations, and mystical considerations, which have their proper place rather in ascetical books, should be omitted from the Constitutions.

34.—Very minute orders concerning secondary and menial offices, which refer to the care of the kitchen, the infirmary, the clothes, etc., should likewise be excluded; because the introduction of such orders and regulations is out of keeping with the graver subject-matter of the Constitutions submitted for approval to the Holy Apostolic See.

§ V.

GENERAL REQUISITES IN THE CONSTITUTIONS.

35.—The Constitutions ought to contain those things which recount and explain (1) the nature of the Institute, the requirements of membership, and the mode of life observed in the Institute; (2) the government, administration, and offices. All these various items can be disposed under two, three, or four heads. Brevity, clearness and order of statement are very desirable.

36.—The Constitutions should be divided and subdivided into parts, chapters, articles, or paragraphs, and each of these separately numbered.

37.—If the Institute should wish to observe a rule already approved by the Church, a correct version of this rule is to precede the Constitutions.

38.—At the end of the Constitutions the different decrees of the Sacred Congregation referring to the same, according to the particular character of the Institute, should be inserted; these are to be found enumerated in the appendix at the end of these instructions.⁴

§ VI.

SPECIAL REMARKS REGARDING THE TITLE OF THE INSTITUTE.

39.—The title of an Institute may be taken either from the attributes of God, or from the Mysteries of our holy religion, or from the feasts of our Lord and of the Blessed Virgin Mary or from the Saints, or from the special end of the Institute itself.

40.—New Institutes ought not to usurp the title of others already existing; or they should at least add something to the title, to distinguish them from other similar Institutes.

41.—Care must be taken lest titles of Institutes be too complicated, or lest they savor of levity or novelty; or lest they express or insinuate a kind of devotion not approved by the Holy Apostolic See.

⁴ See later on under numbers 322–325.

THE PROMISES IN MIXED MARRIAGES.

The S. Congregation of the Inquisition, recently issued a decision which deals with the obligation of obtaining an explicit promise from the non-Catholic party, in a proposed mixed marriage, securing the recognition and respect of the religious convictions of the Catholic party. These convictions imply that the Catholic Church is the true and only authorized interpreter of divine revelation; that her commands are binding upon the conscience; and that deliberate disobedience to her laws means deliberate denial of the authority of God and hence exclusion from the Kingdom of Heaven. The Gospel leaves us in no doubt about it. "If he will not hear the Church, let him be to thee as the heathen and publican."¹ The Protestant party may be sincere in his or her dissent from the Catholic doctrine, and in that case a question between the two parties, equally sincere, arises as to the solidity of the basis upon which their respective beliefs rest; for it is plain that a man may be sincere and yet wrong; and it is equally plain that of two systems of religion which claim to be our guides on the way to eternal truth, one of which contradicts the other in essential points, both cannot be right. Now the Catholic has definite and positive convictions as to doctrine. He may be lax in his practice, or unable to explain the grounds of his faith because he has not much occupied himself with the study of it. But his Church is able to give him her doctrinal sources and good reasons; she does not vary, does not accommodate eternal truth to the caprices of the individual. No one who wants to know Catholic doctrine or Catholic precept need be in any doubt about either. Her teaching is evidenced in a thousand forms of antiquity, in statute, liturgy, and symbolism; it is proclaimed all over the earth in a thousand tongues, never altered in a single essential for a thousand years, nor before, since Apostolic days. If her precepts vary according to the exigencies of time and place, as must be the case in any school of discipline, they nevertheless do not contradict the spirit of her doctrine, never depart from their one manifest aim of reforming the human soul and human society, bringing both back to the original likeness of the Creator and Eternal Lawgiver.

¹ Matt. 18: 17, and 2 Thess. 3: 14.

Now the Protestant principle, as its name implies, lacks this positive, consistent, and prescriptive element which carries the Catholic belief back to the origin of Christianity. Neither in doctrine nor in discipline does the average Protestant hold any definite ground. What his Church teaches and he believes is as a rule vague enough to fit any conscience without the necessity of admitting the teaching of the New Law which refined the Mosaic Law and superseded the Natural Law. If you ask the non-Catholic party to a mixed marriage what he or she *believes*, you will, as a rule, find a declaration of faith in the Bible or in a creed expounded by some minister of note. If you ask what he or she *does* in the practice of that faith, you will find an equally vague declaration about occasional prayer, attendance at a preacher's service, and the like.

Since the Catholic has a positive faith, and since the priest as guardian of the flock is bound to see to the maintenance of that faith, the Church is only consistent when she admits neither by sanction nor toleration any alliance which would create a loss of that faith for the married party or the offspring to whom by the laws of nature and charity the parent is bound to teach those principles of truth which secure the child's eternal happiness—the sole ultimate purpose of its creation and education.

Hence the Church insists that her members—as God Himself had for identical reasons commanded the Jews—do not contract marriage with those who dissent from their faith by which they hope to gain salvation; or if for any legitimate reason they should form such an alliance, that it never be done with the evident sacrifice of what must be more dear to them than temporal life, since it secures eternal life. A Catholic, therefore, who contracts marriage with a non-Catholic must promise:

1. That the Catholic will maintain his or her absolute freedom in the exercise of religious duties. As this requires an express understanding and concession on the part of the non-Catholic, so as to avoid strife and unjust interference, the promise is to be solemnly attested before the priest who acts as the authorized witness of the marriage bond and its obligations.

And as sincere love of the conjugal parties implies that they secure for each other that true happiness which they have at their

command, and ward off from each other all harm present or to come, therefore the Catholic party, possessed of this secret of attaining eternal happiness by means of a divinely revealed truth and guidance—

2. Pledges himself or herself to do all that is possible by lawful means to bring the non-Catholic party to the knowledge and practice of the Catholic faith. Moreover, as the parent is bound to love his or her offspring with a supernatural as well as natural affection, it follows that—

3. He or she will transmit to the child the precious boon of an infused faith through Baptism, and cultivate that same faith by practical training under the influence of Catholic education.

To secure this threefold end the Church exacts a threefold solemn promise, which is naturally made in writing and signed by the non-Catholic party in presence of the authorized priest who witnesses the marriage. It is, of course, not essential that the promise be made in written form; and it must largely depend on the circumstance of each case whether a priest should insist on the signing of a document which to a Protestant must have something humiliating and odious in its very formality, since it is equivalent to an open confession that he is in error, however excusable that error may be.

It is in a case of this nature that the S. Congregation gives its decision. The question resolves itself into three doubts.

In a given country the laws forbid its military officers under the royal colors to pledge themselves to any obligations toward the Church regarding the marriage tie. They are not allowed to make the required promises, either under oath or by written document or even by verbal compact, in case they should marry Catholics. The Bishop therefore asks:

1. Whether he may dispense from the impediment in proposed mixed marriages, if the *non-Catholic* party refuse to make the required promise under any form or shape.

2. Whether it would suffice that the Catholic party state to the priest under oath that the non-Catholic has privately promised to respect said obligations.

3. A third question closely connected with the case was whether the Catholic authority might countenance the practice

of a Catholic having contracted a mixed marriage, to repair—*either before or after the marriage*—to a Protestant minister in order to express the marriage consent before him also ; provided, moreover, that the Catholic party should declare in writing that his or her part in the act was in no wise intended to be an expression of adherence to the Protestant rite, but merely a passive compliance with the wishes of the Protestant party to the marriage.

The answer of the Holy See was that :

1. The marriage could not be celebrated with the consent of the Catholic authorities unless in all cases the requisite promises had been given.

2. That *ordinarily* the statement of the Catholic party, even if given under oath, does not suffice as a guarantee of the willingness of the non-Catholic to comply with the proposed requisites ; but that the explicit declaration of the non-Catholic party must be made before the ecclesiastical authorities. But if the Bishop, in certain extraordinary circumstances, felt morally sure that the promises were actually and sincerely made by the non-Catholic, and that there is a positive likelihood of their being complied with, it is left to his conscientious judgment to grant the dispensation. As for the royal law affecting the officers of the army, the Bishop is to regard it as not binding the Catholic party or the Church ; and hence he is to insist on the declaration in writing before giving any dispensation.

3. As to the last case, the S. Congregation decides that no Catholic may lawfully present himself before a Protestant minister for the purpose of declaring the marriage consent. To do so would be to allow either that the Catholic rite is insufficient, or it would be a concession to religious prejudice inconsistent with the conviction that the Catholic Church is the one true Church established by Christ for the dispensing of the sacramental graces.

THE SINGING AT FUNERALS.

Communicated.

On a former occasion we directed attention to the abuses of introducing vernacular hymns by way of supplementing the liturgi-

cal services of the Church. The following communication from the pastor of a prominent church, which appears in the current issue of THE ECCLESIASTICAL REVIEW, may be of interest to many readers of THE DOLPHIN, and aid in correcting the abuse complained of.

Rev. and Dear Father :

You are doubtless aware that there exists in many places a custom of singing, after the absolution in funeral Masses, two or three hymns, generally in the vernacular, and that the selections are touchingly termed the "favorite melodies of the dear departed."

The priest or priests having left the sanctuary, the mourners seat themselves, while well-known vocalists, paid or otherwise, proceed to give a concert, mainly in the vernacular, though now and then an *Ave Maria* or *O Salutaris*, or even a *Tantum Ergo* may be interlarded. "Palms," "Lead, Kindly Light," "The Three Calls," and "The Holy City" are much in evidence; still, from actual observation, the *Ave Maria* appears to be a prime favorite. The *De Profundis* is rarely heard, because probably that sobbing plea for mercy does not afford sufficient scope for artistic pyrotechnics, or because it may not have been specially "dear to the deceased."

When families of wealth or high social standing are bereaved, a quartette—often wholly Protestant—is "the proper thing," and the listeners are swayed by such sounds that speak more of John Wesley or the Salvation Army than of the authorized pleadings of Mother Church. That the quartette should be heard in the cemetery during the burial is the *ne plus ultra* of fashionable woe, and affords no end of consolation to the mourners.

Some priests stand out against such innovations, and are forthwith dubbed narrow and intolerant. Others smile at the incongruous medley, make their thanksgiving, and hurry in to breakfast.

Rubrics and statutes are of course explicit, but rubrics and statutes are not to be observed too rigorously where advanced and influential Catholics are concerned. People, to use the expression of a veteran pastor, must be allowed their tin-god, and hunting after bother is hardly common sense. If Father A. permits it, why should Father B. arouse a hornet's nest to carry out regulations that were seemingly made to be broken. And so on *ad nauseam*.

A mandatory epistle from our Bishops, on this and kindred abuses, would accomplish a world of good.

SACERDOS.

AN OLD AMERICAN CATHOLIC TRUTH SOCIETY.

Attention was lately drawn in the *Ave Maria* to the efforts made by the pioneer bishops and clergy in the United States a century ago and over, for the introduction and spread of good Catholic literature not only among the faithful but for general distribution among non-Catholics. There is indeed a general impression that "Catholic Truth Societies," such as we have them at present in different missionary centres, are of recent origin, at least in America. This is hardly correct. As early as 1839 the Archbishop of Baltimore approved the articles of a society—called the "Catholic Tract Society"—which had for its distinctive purpose the dissemination of Catholic truth and the refutation of misstatements about the Church. This Society was to all intents national, and was well calculated to interest all Catholics throughout the United States. We append some of the paragraphs embodying certain amendments to the original constitution of the "Catholic Tract Society" established at Baltimore. They show how practical and disinterested was the view taken by the projectors of the undertaking in furtherance of the diffusion of Catholic Truth. The Society directly appealed to the pastors of Catholic congregations, and by interesting them in the management of the project secured for it a working basis which must have been effective, so long as it had sufficiently strong leadership. The publications of the Society were issued monthly, that is, at least twelve pamphlets a year were distributed or could be secured at any of the Catholic churches or from the pastors of the different congregations throughout the United States.

The following articles of the amended Constitution and By-Laws are certainly suggestive :

ARTICLE II.

The officers of this society should consist of a president, as many vice-presidents as there may at any time be parochial churches in the city, the Rev. Pastor in charge of each church respectively being (*ex officio*) a vice-president of this society ; a treasurer, a principal and an assistant secretary ; a board of distributors and receivers, selected from each congregation, in numbers proportioned to the

numerical extent of each, to wit: the Cathedral 24, St. Patrick's 12, St. James' 12, St. Vincent de Paul's 24, St. Joseph's 12, St. Mary's Seminary 12; the foregoing numbers to be altered, from time to time, by the officers, as they may determine at their monthly meetings, who shall also appoint additional distributors and receivers for any new congregation that may hereafter be formed; an executive committee, to consist of one from each congregation; a finance committee of three; and an editorial committee of three clergymen.

ARTICLE III.

The clergyman having charge of each church shall be the president of the board of officers of his congregation, that they may advise with him in matters appertaining to the society; and he may preside at all meetings that the officers and other members of the society, attached to his congregation, may from time to time deem advisable to hold.

ARTICLE VII.

It shall be the duty of one-sixth of the distributors and receivers of each congregation (taking it in rotation monthly) to attend at their respective churches on the regular Sunday in each month when the tracts are to be delivered, after early Mass, before and after high Mass and Vespers, for the purpose of distributing the same, receiving payment of subscriptions, and entering on the book of the congregation the tracts delivered, and to whom; and the sums paid, and by whom; which several books shall be exhibited to the officers at their next ensuing meeting, and the sums so entered, as above, shall be then and there paid over to the treasurer of the society.

The third Sunday in May, in each and every year, shall be set aside for the annual meeting of the society.

The pastors of the different congregations throughout the United States are respectfully requested to form auxiliary committees according to the tenor of the above resolutions, for the distribution of the tracts.

WOMAN'S PREROGATIVE.

Communicated.

Although there is not any age in which honor, praise and distinction have not been given to some women, the universal honor, praise, distinction and recognition which are hers to-day have never before been awarded her.

Miriam was a poet ; Deborah, a prophetess and judge ; Esther was a philanthropist and patriot ; but their life-histories are not representative ones. The laws and customs and annals of the time disclose too surely the wretched, lowly condition of women in general. Solomon's picture of a virtuous woman, with worth beyond that of jewels, although described by him as being "far and from the uttermost coasts," in value, must have been taken from life, and the virtuous, strong, high-minded woman of Solomon's time is the virtuous, able woman of to-day. What versatility does not this woman show ? A good financier, an agriculturist, a spinner, weaver, designer, evidently mistress of all household arts and occupations peculiar to women. Not only ordering, but doing with her own hands ; and withal showing forth wisdom and kindness in her speech. That which hath been written of her shall stand as long as time shall last, an example for the emulation of women and the admiration of the most exacting idealists. This virtuous woman of Holy Writ sometimes with one quality, sometimes with another more in evidence, has existed and shall exist in every epoch of the history of mankind ; and whereas she was once the exception she shall become the rule.

Portia, too, is drawn from life ; literature, the arts, medicine and law were available to women, and women were professors of the sciences during the centuries when education was controlled exclusively by the Church in Italy. Many of these hallowed names of women owe their appearance of transcendent brightness to the great darkness which everywhere surrounded them. The fourteenth century had its Catharine of Sienna. The twentieth century has many a Catharine whose name and fame will never be found recorded on the pages of this world's history. Equal talent and devotion to-day would not create similar comment because of its more general distribution. In the past it was one woman in a generation who won recognition and who aspired to, or was permitted to develop, the powers of mind and body given her by the One who recognizes neither male nor female, neither bond nor free. To-day it is universal womankind, which having in a measure attained its rightful position of equality with the physically stronger sex, wins recognition, not through the occasional achieve-

ment of solitary individuals, but by the daily doing of great deeds by countless numbers of noble women struggling for the elevation of their sex and of humanity.

"I will make a helpmeet for man," said the Lord. It must be remembered in interpreting this passage that the Hebrew word *ezer* (help) is used nineteen times in the Bible. In fourteen cases it is applied to God, and twice to woman!

Nothing in the plane of nature is more worthy of consideration and approval than this striving on the part of women for their rightful place; this weeding out of the thorns and thistles of woman's fate, and the making of flowers to grow instead. Education is the most effective instrument for the elevation of woman. What has been accomplished for man by its aid, may also be accomplished for woman. That women have not done more for their own advancement and that of the race is not due to any innate incapacity, but because they have not known how to do; and because knowledge was to them inaccessible owing to prejudices, conventionalities, and the narrowest horizon of what has been called woman's sphere. Also on account of this same want of a comprehensive and proper knowledge of things the bounty and philanthropic zeal of women have been injudicious, in that women, instead of being the special recipients of women's favor, have in many cases been excluded from it entirely. One of Chicago's most talented women (Margaret F. Sullivan) writing on this subject says: "Women contributed generously to the foundation of Oxford and Cambridge, from whose portals they were to be barred. This bar is not yet lowered. The part women have had in the foundation of these two universities is rarely recalled. It is rich in interest. Elizabeth Morley was the first benefactor of Brazenose College, Oxford. The same university is indebted to the widow of Robert Trapps, to Anne Walker, and the Duchess of Somerset. St. John's College, Oxford, was indebted to Mary May for the foundation of its divinity lectureship, and to the Dowager Countess of Litchfield for art. Timber for Jesus College, Oxford, was given by Queen Elizabeth; four divinity scholarships in it were founded by Mary Robinson; Wadham College, Oxford, was established by Dorothy Wadham. She is buried there under a monument of alabaster, her tomb being the only

place thus far filled at the university of Oxford by a woman." Many other behests were made by women to Oxford. Queen Catharine dined at the college and Queen Elizabeth was in the habit of visiting it, but neither seemed to think that university opportunity should be the privilege of woman. The widow of John Baliol founded Baliol College, Oxford, and made rules for its conduct, but admitted no women! In the fourteenth century the Countess of Clare promoted scholarship in Cambridge, but limited its benefits to men. Margaret of Anjou founded Queen's College, Cambridge. Trinity College was founded by women. This ignoring of women by women was due to the false educational and social standard of their time. They did that which the public opinion of their day approved, but which would be disapproved by the public opinion of our day. Now women realize that their work must first of all be for each other. Out of the necessity for mutual help and organized procedure toward the accomplishment of desired purposes has grown the modern woman's club.

The club is a growth springing naturally from the desire of large-hearted, broad-minded women that their sex should enjoy the greater culture, love, union, information, opportunities for business, and knowledge of the same, which social contact and the expounding and comparison of personal views make possible; and also be brought within the influence of the geniality and enthusiasm which come from companionship in the pursuit of lofty ideals.

As is to be expected in this day of concentration and conservation of energy and definiteness of purpose, clubs must specialize more or less in order to be successful. But whether it be philanthropy, sociology, education, science, art or literature, or any of the many subjects comprehended within them, these great facts stand supreme: "The vital principle of all is love; the ever present duty, beneficence." Personal contact is the greatest educator in the world. It is the greatest element of power by which one human being subdues and conciliates, illuminates, and transforms another. It is the bud springing directly from the trunk of the tree which is largest and most luxurious. It is the soul living closest to God that makes the largest and richest spiritual growth.

It is the minister who lives not in the steeple but among the people who imparts to those of his charge most easily and freely the spiritual nourishment for which they look to him.

The woman who in her daily walk finds some other woman whom she herself cheers and helps, finds her power for good increased many-fold, and the joy of spirit resulting therefrom deeper and sweeter. Glances into homes, whether of splendor or squalor, where something is needed which you can bring, and the bringing of it; heart-glimpses into hearts that sorrow—be their covering jewels and silks of Ind or coarsest homespun—and the giving unto them of comfort, this is the fulfilling of the law and the prophets.

Stimuli to greater activity, broadened fields of action, and the mining and polishing of the soul's hidden jewels are the spontaneous outgrowths of the personal contact which is made possible by women's clubs. Particular interest and participation in the work of a club does not preclude general interest and participation in any other of the affairs of life, or the coördination of all activities. Women may find in their clubs not only inspiration for their own well-being, but for messages of loving kindness, which they may bear hence for distribution along the way of life.

The woman's club is an expression of the unrest felt by women realizing the shortcomings and the possibilities of their sex and seeking remedies for the one and opportunities for the other. Nothing along sociological lines has yet been found as effectual for its avowed purpose as is the woman's club.

Blessed indeed are they who sow beside all waters! Blessed indeed is she who finds it her duty to take an active interest in the lives of all other women:

Broad are the fields that wait thy sowing,
Bland are the winds above them blowing,
Wouldst thou behold the harvest growing?
Sisters, arise and do!

Hark, my sisters, the wise man telleth:
Not the red ruby's worth excelleth
A woman's heart, where virtue dwelleth—
Valorous, pure and true!

Rise then forth, and ask not whether
 The way be fair, but altogether,
 Beside a' waters, in every weather,
 Scatter love far and free.

Beauty, and grace, and peace and power,
 Marvellous growth of branch and flower,
 Springing from earth in sun and shower,
 This thy reward shall be.

MARY GRANT O'SHERIDAN.

Chicago, Ill.

THE FIVE STARS OF BLESSED COLUMBA OF RIETI.

Some one sends the accompanying sketch, and asks: "Why has the Blessed Columba di Rieti the five stars above her head? It cannot be, as in some other cases, intended for the nimbus, because that is distinctly separate in her case. Could you explain also the meaning of the dove and the other symbols in the picture?"

The stars, in Christian symbolism, signify in general the prerogatives of the Blessed in heaven, of those who enlighten others unto justice, for "they shall shine like stars" in the firmament. The number *five* in this case indicates that Blessed Columba, who was a Dominican Tertiary (†1501), shone above her sisters by reason of the virtues that distinguished the five prudent virgins. Thus the perfect fulfilment of the Law and the Counsels is frequently symbolized by the number five, answering to the typical expression of what is contained in the five Books of Moses, the Old Law, and what is accomplished in the five hours during which the laborers of the Master in the Gospel were engaged in His vineyard. These are explanations of the symbolic number mentioned in the Fathers and early Christian writers, such as Innocent III.¹ Others see in the five stars, or five rays of light, placed about the heads of Saints, an expression of their complete surrender to heavenly things, which made them devote and sanctify their bodies and souls through the use of their five senses, to the honor and glory of God and the salvation of their fellows.

¹ *Sermo in Dominic. Septuag.* Migne, CCXIII, 391; and Honor. Aug. *Exposit. in Psalm. select.*, Migne, CLXIII, 290 B.

Blessed Columba was remarkable for the gift of prophecy and the power of healing. The former of these qualities may also be indicated by the stars of heavenly wisdom, which shed a light upon her senses and communicated to her the power of a supernatural perception and foresight.

The quality of her all-embracing charity for the sick, which procured her the special grace of healing diseases, is suggested by the roses upon the tapestry forming the background of the figure. The rose is the symbol of love, that is charity, which is particularly indicated by the bifoil or two leaves supporting the open flower, and fashioning, so to speak, the groundwork of her life.

The crown of thorns symbolizes her spirit of mortification in the likeness of her Divine Master, and the fact that she is represented as walking upon thorns would seem to indicate that all her steps, all her actions, were characterized by this spirit of self-denial and crucifixion of the flesh. The image of the dove is plainly a reference to her name (Columba). Her biographer relates that at her baptism a dove flew into the church and, circling for a time above the child, finally nestled close by its side. There is an old picture of this Saint (mentioned by Detzel in his *Ikographie*) in the Church of St. Dominic at Perugia, where she is represented with the dove upon her arm, a lily, and a book in her hands, to indicate the purity and wisdom which characterized her life.



We might add that the sketch of the Saint here copied is taken from an original by the Dominican artist, P. de Biolley.

THE READING OF BYRON AND OF THE BIBLE.

Qu. Should I encourage my daughter to read Byron? Her teachers have not done so (she graduated from a Convent school), but she has a master of elocution and English literature now who seems to think it essential that she should study Byron. He also recommends the reading of the Bible and gives her selections from the Revised Edition. Can I conscientiously encourage this sort of thing? My child's purity of heart is infinitely more precious to me than any fame she could possibly acquire as a dramatic reader, for which she has both talent and inclination. Please express your view in *THE DOLPHIN*, since I believe it might be of advantage to mothers similarly placed as myself.

Resp. To common sense there appears no reason why any child or young woman should soil her heart with indiscriminate reading of Byron's poetry. By indiscriminate reading we mean such reading as would serve the purpose of aiding elocutionary talent; for in such case it is understood that selections are not made upon a distinctly moral basis. In all education it should be remembered that nothing that is ethically ugly can be æsthetically beautiful.

This restriction does not necessitate that the pupil be kept in ignorance of the excellences of Byron's poetry. A few pieces illustrating the singular beauty of his genius in its saner moods, together with a warning, will serve the purpose of showing how the germs of health and disease may lurk in the same fruit. It will educate the child to realize that a thing may be beautiful and yet hurtful, and that in such case it is wise to avoid it, as one avoids a bright-colored plant containing poison.

But apart from this caution which teaches talent to discriminate and to cultivate independent judgment in seeking what is good and avoiding what is known to be evil, it may be safely said that Byron's works could be altogether set aside as contributing nothing especially needful to the culture of the speaker or dramatist which might not easily be gained from better sources; and that it is quite enough for a young reader to learn that an acquaintance

with Byron's works is in no way essential to the acquisition of what is good or best in literary or elocutionary power. To some natures the taste of what is forbidden has a special fascination, and it is the duty of the educator to forestall any lustful inclination by serious reasoning and precept.

An excellent judge in this matter and one whom a talented girl may safely follow, is that lovable character, Frances Ann Kemble, the actress, whose autobiography (three volumes) furnishes very good lessons for young people who have leanings toward the stage. Speaking of Byron, with whose unfortunate wife she was on terms of intimacy, she writes regarding the period when she, though still young, began first to realize the influence of her reading Byron's works upon herself:

"The only immediate result of my graver turn of thought at this time upon my conduct was a determination to give up reading Byron's poetry. It was a great effort and a very great sacrifice, for the delight I found in it was intense; but I was quite convinced of its injurious effect upon me, and I came to the conclusion that I would forego it . . . I suppose the great genius touched in me the spirit of our time, which, chit as I was, was common to us both; and the mere fact of my being *un enfant du siècle* rendered me liable to the infection of the potent, proud, desponding bitterness of his writings . . . Certain it is, that the noble poet's glorious chanting of much inglorious matter did me no good, and so I resolved to read the grand poetry no more. It was a severe struggle, but I had my reward; I broke through the thraldom of that powerful spell." One must remember, too, that Miss Kemble was not a Catholic, that the influences of her childhood were distinctly non-Catholic, and that she was singularly clever, of a highly poetic and thoroughly independent disposition. Hence there was nothing of the mere sentimental in her view. She herself gives us glimpses of her childhood which it may be interesting to quote in this connection; she was neither of the goody-good sort nor oversensitive. "At this period of my life," she writes, "I have been informed, I began, after the manner of most clever children, to be exceedingly troublesome and unmanageable, my principal crime being a general audacious contempt for all authority, which, coupled with a sweet-tempered,

cheerful indifference to all punishment, made it extremely difficult to know how to obtain of me the minimum quantity of obedience indispensable in the relations of a tailless monkey of four years, and its elders. I never cried, I never sulked, I never resented, lamented, or repented either my ill-doings or their consequences, but accepted them with a philosophical buoyancy of spirit which was the despair of my poor bewildered trainers."

As to the reading of the Bible in English, we can only say that the exercise is both helpful to the development of elocutionary power and the assimilation of high principles. Catholics should of course insist on reading their own version when they have the choice of selecting. The reading of the English Revised Version as a mere exercise in elocution has, however, nothing Protestant in it; for there is no question of defending heretical principles and using the doctored passages of the King James or any other heretical translation for religious purposes. Catholics repudiate the Protestant version because of its imperfections in certain parts, and we therefore refuse to read it on public occasions when its use would be an endorsement of the heretical principle such as at the time of the so-called Reformation caused it to be made with a distinct purpose of denying Catholic doctrine. No one denies that for the rest the English Protestant version contains the old truths of the Bible, and that if people were to act out its lessons they would be very good and most likely come in the end to admit the differences in favor of the old Catholic version.

Speaking of the Bible in connection with the reading of Byron's poetry, we recall an interesting account of how the poet himself came to appreciate the value of the Book of Books. Stopping at an English inn over-night during a journey, he found the time heavy upon his hands, and noticing two or three loungers in a room of the tavern, invited them to a game of cards. The inn-keeper, however, despite his avocation causing him to dole out ale and bacon, was of the strict Scotch Presbyterian persuasion, and would not keep cards or allow them under his roof. Thereupon Byron, disgruntled, asked him whether he had anything to read in the house. "That we have," said the landlord, "and very good matter for all sorts of readers"; with which words he

pulled forth from a case a great Bible. Byron did not care for the book, but having nothing else to occupy him sat down under the lamp and began to read in a desultory fashion. Gradually he became interested, and it is to this occasion, we are told, that we owe some of those exquisite translations of the Psalms which attest Byron's real power, and serve as a good object lesson of his nobler intelligence.

THE FIRST HOMAGE OF PIUS X TO THE IMMACULATE MOTHER OF GOD.

The first official act of the new Pontiff in reference to the solemn celebration of the Fiftieth Anniversary of the Definition of the Immaculate Conception, announced for next year, is a prayer with an indulgence of 300 days attached to its devout recitation once a day. The prayer is a beautiful expression of the Pontiff's own devotion to our Virgin Mother, stainless from the first moment of her conception.

"Most holy Virgin, who pleased our Lord, and became His Mother, Immaculate in body and soul, in faith and charity; in this solemn jubilee of the proclamation of the Dogma which announced thee free to the whole world as conceived without sin, mayst thou graciously regard us poor sinners who implore thy powerful patronage! The malicious Serpent, against which was pronounced the first curse, continues, unfortunately, to combat and insinuate itself among the miserable children of Eve. O mayst thou, our Blessed Mother, Queen and Advocate, who, from the first moment of thy conception, didst crush the head of the fiend, receive the prayers which, united with thee in the one heart, we implore thee to present at the throne of God, so that we may never yield to the allurements which beset us, but may reach the harbor of eternal life, in order that the Church and the community of Christians may, amidst the numerous dangers surrounding us, chant once more the hymn of freedom, victory, and peace." *Amen.*

CALENDAR FOR OCTOBER.

[See notes and explanation of terms at the end of the Calendar.]

N. B.—Rosary Devotions begin on the first day in October, and last to the second of November in all the Parish Churches and Chapels (with the approbation of the Bishop) throughout the Catholic world.

Thursday 1.—**St. Remi, Bishop. Semidouble.** *Mass*—White; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses. *Roman Order*—**ST. GREGORY, Bishop of Armenia and Martyr. Double.** *Mass*—Red; Gloria, Credo.

Friday 2.—**Holy Guardian Angels. Double Major.** *Mass*—White; Gloria, Credo.

Saturday 3.—Privileged votive of the **Immaculate Conception B. V. M. Semidouble.** *Mass*—White; Gloria, Second Prayer of the Holy Ghost; Third Prayer for the Church or Pope, Pref. of Bl. Virgin. Black or any other color for votive Masses. *Roman Order*—**ST. BARNABAS, Ap. Double Major.** *Mass*—Red; Gloria, Credo.

Sunday 4.—**Feast of the Holy Rosary.** (Eighteenth Sunday after Pentecost.) **Double II Class.** *Mass*—White; Gloria, Second Prayer of the X Sunday after Pentecost, Credo, Preface of the Bl. Virgin; Gospel of the Sunday is read at the end of Mass, for which the Missal is to be removed. (Dedication of England to the Bl. Virgin Mary.) *Roman Order*—**ST. GALLA, Widow, Second Prayer of the Sunday, Third Prayer of SS. Placidus, etc.**

Monday 5.—**St. Francis of Assisi. Double Major.** *Mass*—White; Gloria, (Franciscan Churches have a special Mass).

Tuesday 6.—**St. Bruno. Double.** *Mass*—White; Gloria.

Wednesday 7.—**St. Mark, Pope. Simple.** *Mass*—White; Gloria, Second Prayer for the Dead, Third Prayer of St. Sergius and Companion Martyrs. Black or any other color for votive Masses. *Roman Order*—**ST. MARK, Pope. Double.** Gloria, Second Prayer of SS. Sergius and Companion Martyrs.

Thursday 8.—**St. Bridget, Widow. Double.** *Mass*—White; Gloria.

Friday 9.—**SS. Dionysius and Companion Martyrs. Semidouble.** *Mass*—Red; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses.

Saturday 10.—**St. Francis Borgia. Semidouble.** *Mass*—White: Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. England: **ST. PAULINUS, Bishop.** Black or any other color for votive Masses.

Sunday 11.—**Nineteenth Sunday after Pentecost.** *Mass*—Green; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant, Credo, Preface of Holy Trinity. *Roman Order*—Feast of MATERNITY OF THE BL. VIRGIN MARY. **Double Major.** *Mass*—White; Gloria, Credo, Preface of Blessed Virgin, Gospel of X Sunday at the end of Mass, for which the Missal is to be removed. England: ST. WILFRID, Bishop.

Monday 12.—**Ferial.** *Mass*—Green. Black or any other color for votive Masses. (Votive Mass of the Angels has Gloria.) Second Prayer for the Dead, Third Prayer “A cunctis.” *Roman Order*—ST. FRANCIS. **Double Major.** Gloria.

Tuesday 13.—**St. Edward, King.** **Semidouble.** *Mass*—White; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. (Prayer in *Roman Order* is special. See Appendix of the Missal.) England: **Double I Cl.** with Octave. Secondary Patron of Westminster Diocese.

Wednesday 14.—**St. Calixtus I, Pope and Martyr.** **Double.** *Mass*—Red; Gloria. (Prayer in *Roman Order* is special. See Appendix of the Missal.)

Thursday 15.—**St. Theresa, Virgin.** **Double.** *Mass*—White; Gloria. (Carmelite Churches have a special Mass.)

Friday 16.—Privileged Votive of the Passion. **Semidouble.** *Mass*—White; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant, Preface of the Nativity. *Roman Order*—ST. VICTOR, Pope. **Double.** Gloria. England: ST. GALL, Abbot.

Saturday 17.—**St. Hedwigis, Widow.** **Semidouble.** *Mass*—White; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant.

Sunday 18.—**St. Luke, Evangelist.** **Double II Class.** (Twentieth Sunday after Pentecost.) *Mass*—Red; Gloria, Credo, Preface of Apostles. Second Prayer of the Sunday, and Gospel of Sunday at the end of Mass.

Monday 19.—**St. Peter of Alcantara.** **Double.** *Mass*—White; Gloria.

Tuesday 20.—**St. John of Kant.** **Double.** *Mass*—White; Gloria. (In Richmond Diocese: Second Prayer for the Bishop. Anniversary of Consecration.) England: Octave of ST. EDWARD.

Wednesday 21.—**St. Hilarian, Abbot.** **Simple.** *Mass*—White; Gloria, Second Prayer of SS. Ursula and Companions, Third Prayer “A

cunctis." *Roman Order*—Second Prayer for the Dead, Third Prayer of St. Ursula and Companions. Black or any other color for votive Masses. (Special Votive Mass of St. Joseph has Gloria.) England: SS. URSULA AND COMPANIONS.

Thursday 22.—Privileged Votive of the **Blessed Sacrament. Semi-double.** *Mass*—White; Gloria, Second Prayer "A cunctis," Third Prayer according to choice of celebrant, Preface of the Nativity. *Roman Order*—Feast of the M. H. REDEEMER. **Double Major.** White; Gloria, Credo, Preface of the Cross. England: Feast of the M. H. REDEEMER.

Friday 23.—**Ferial.** *Mass*—Green. Black or any other color for votive Masses. Second Prayer "A cunctis," Third Prayer according to choice of celebrant. Ogdensburg Diocese: Second Prayer for the Dead, Third Prayer "A cunctis." (Votive Mass of the Passion—Red; Gloria. England: St. JOHN KANT.)

Saturday 24.—**St. Raphael, Archangel. Double Major.** *Mass*—White; Gloria, Credo.

Sunday 25.—**Twenty-first Sunday after Pentecost.** *Mass*—Green; Gloria, Second Prayer of SS. Chrysanthus and Daria, Third Prayer "A cunctis," Credo, Preface of Holy Trinity. *Roman Order*—ST. BONIFACE, Pope and Martyr. **Double.** *Mass*—Red; Gloria, Second Prayer of the Sunday, Third Prayer of SS. Chrysanthus and Daria, Credo, Preface of the Holy Trinity, Gospel of the Sunday at the end of Mass, for which Missal is to be removed.

Monday 26.—**St. Evarist, P. M. Simple.** *Mass*—Red; Gloria, Second Prayer for the Dead, Third Prayer "A cunctis," Black or any other color for votive Masses. (Votive Mass of the Angels has Gloria.) *Roman Order*—ST. EVARIST. **Double.**

Tuesday 27.—**Vigil of SS. Simon and Jude.** *Mass*—Violet; Second Prayer, "Concede," Third Prayer for the Church or Pope, "Benedicamus Domino" at end of Mass instead of "Ite Missa est." Black or any other color for votive Masses. (Votive Mass of the Apostles has Gloria, Second Prayer of the Vigil, Third Prayer "A cunctis," and the Gospel of the Vigil at the end of Mass.) England: SS. VINCENT and Companions, Martyrs.

Wednesday 28.—**SS. Simon and Jude, Apostles. Double II Class.** *Mass*—Red; Gloria, Credo, Preface of the Apostles.

Thursday 29.—Privileged Votive of the **Blessed Eucharist. Semi-double.** *Mass*—White; Gloria, Second Prayer "A cunctis,"

Third Prayer according to choice of celebrant. Preface of the Nativity. England: ST. ALPHONSUS RODRIGUEZ.

Friday 30.—**Ferial.** *Mass*—Green. Black or any other color for votive Masses. (Votive Mass of the Passion has Gloria.) Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. “Benedicamus Domino” at end of Mass instead of “Ite Missa est.”

Saturday 31.—**Vigil** of All Saints. Abstinence and Fast Day. *Mass*—Violet; Second Prayer of the Holy Ghost, Third Prayer for the Church or the Pope. “Benedicamus Domino” at the end of Mass instead of “Ite Missa est.” Black or any other color for votive Masses. (Votive Mass of the Immaculate Conception has Gloria, Second Prayer of the Vigil, Third Prayer “A cunctis,” Preface of the Cross, and Gospel of the Vigil at the end of Mass, for which Missal is to be removed.) *Roman Order*—S. SIRICIUS, Pope. **Double.** *Mass*—White; Gloria, Gospel of the Vigil at the end of Mass. England: ST. WOLFGANG, Bishop.

EXPLANATION OF TERMS.

1. In the foregoing, the words Double I Class, II Cl., Double Major, Double, Semidouble, Simple, Ferial—indicate the degree of solemnity with which the Church celebrates the feast to which the term is attached.

2. On *semidouble* feasts, Masses for the dead or any private votive purposes are permitted; hence, on days marked *semidouble* the color of the vestment may be changed to suit the Mass selected.

3. By special Indult the Holy See permits priests in missionary countries to say a private requiem Mass, not only on semidouble (or inferior) feasts, but also on *double* feasts which occur on Monday. If Monday be a Double Major or I or II Class, the privilege is transferred to Tuesday. But if Tuesday be similarly hindered, the privilege lapses for the week. These Monday (or Tuesday) Masses for the dead have the indulgence of the privileged altar attached.

As regards the days on which the Liturgy permits funeral Masses, anniversaries for the dead, Nuptial Masses, Votive Masses of the Sacred Heart for the First Friday of the month, etc., see under Notes.

The foregoing Calendar Order is used in most parts of the United States and in England. In some dioceses the *Roman Order*, which we add, whenever it differs from the American Order, is used by special privilege. The Archdiocese of St. Louis has a number of local feasts not celebrated elsewhere.

NOTES.

Solemn funeral Masses with the corpse present (unless for good cause it cannot be kept) are permitted on any day throughout the year, except—

(a) Easter Sunday, Whit Sunday, Christmas Day, Epiphany, Ascension, Assumption, All Saints, Immaculate Conception. For England, also Corpus Christi, and SS. Peter and Paul; for Scotland, also St. Andrew; for Ireland, St. Patrick, and the Annunciation.

(b) Sundays, in churches where there can be but one Mass; which must be the parochial Mass.

(c) Holy Thursday, Good Friday, and Holy Saturday.

(d) Solemn Patronal or Titulary Feasts.

(e) During Forty Hours' Devotion or public Exposition of the Blessed Sacrament.

(f) On the Vigil of Pentecost in parish churches, owing to the Blessing of the Font, and on the Rogation days where the procession is solemnly held.

Low requiem Masses on occasions of funerals, *i. e.*, with the corpse present, are permissible by special Indult (May 19, 1896), except on Doubles I Cl., or such days as exclude Doubles I Cl., and on holidays of obligation. When the death occurred at a distance and corpse cannot be present, a solemn requiem Mass is permitted on the first available day after receiving notice of the death, except Sundays, holidays of obligation, and Doubles I or II Class. A low Mass may be said where solemn service cannot be arranged owing to poverty.

Anniversary Masses for the dead are forbidden on Sundays, holidays of obligation, Doubles I and II Class, vigils of Christmas and Pentecost, within the octaves of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, Ash Wednesday, Holy Week, Forty Hours' Devotion, and in parish churches having only one Mass on Sundays. Anniversaries occurring on the above mentioned days may be anticipated or postponed to the nearest day not so impeded.

The regular Nuptial Mass given in the missal is permitted (outside the forbidden season, *i. e.*, from the first Sunday of Advent to the octave of the Epiphany included; and from Ash Wednesday to Low Sunday included) on all days except Doubles of I and II Class, Sundays and holidays of obligation, the octave of Pentecost, and other days that exclude Doubles of II Class. On the forbidden days the Mass of the day is said and the regular Nuptial Blessing added.

For privileges of Forty Hours' Devotion see *Manual* (published by AM. ECCLESIASTICAL REVIEW), which contains detailed instruction.

The Votive Mass of the Sacred Heart may be said on the first Friday of the month if there are special devotions performed in connection with the Mass—unless the first Friday occur on a—

(1) feast of our Lord;

(2) double of the I Class;

(3) during the octave of Easter, Pentecost, and Epiphany, on Good Friday, vigil of Epiphany, 'All Souls'.

This Mass (*Miserebitur*, found at the end of May feasts), whether it be solemn or low, always has Gloria, Credo, and one Prayer. The *Alleluia* at Introit, Offertory, Communion, is omitted outside Paschal time.

Criticisms and Notes.

MIRACLES AND SUPERNATURAL RELIGION. By James Morris Whiton, Ph.D. (Yale). New York and London: Macmillan Co. 1903. Pp. 144.

Dr. Whiton's cardinal point in his discussion of the evidential value of miracles is the reality of the supernatural. Unfortunately, his definition of the latter term fails in clearness and completeness. So far as can be judged from the cloud of words which tend more to obscure than to elucidate his thought, he distinguishes radically what is spiritual from what is natural by labelling the one "supernatural" and the other "natural." In doing so he overlooks the fact that man's moral and spiritual powers, whereby he apprehends the difference between right and wrong, is conscious of his own existence as well as of the existence of other realities, and enters into a higher world of thought and aspiration than that comprised within the narrow boundaries of sense-powers which separate him by an impassable barrier from the dumb animal at his feet—that such powers are essentially natural, entering as they do into the constitution of human nature. To Dr. Whiton "animal" is synonymous with "natural," and any faculty that he perceives to transcend in its exercise the capabilities of matter, or of a vital principle immersed in matter, puts on at once a supernatural aspect. This mistaken analysis vitiates the main argument of the book. By raising psychical phenomena to an exaggerated pitch of greatness he increases the range of the miraculous at the very moment when he seems bent on attenuating it. That miracles are not done in violation of nature *in se*, but only of nature as known to us, is a famous epigram of St. Augustine's,¹ and the author, by placing it on his title-page, led us to expect that it would form the keynote of his work. Unfortunately, his peculiar definitions of terms place his argument in a different category from that summarized by the great Doctor of the West. They land him, moreover, in many dangerous places, not the least of these being a virtual denial of the Virgin Birth and the Corporeal Resurrection of Christ. *Virtual*, we say, because Dr. Whiton, while as to the former fact leaving it open whether its

¹ "Portentum non fit contra naturam sed contra quam est nota natura." *De Civitate Dei*.

physiological ground be tenable or not, and, as to the latter, stating vaguely that it "seems to be waiting for classification by further knowledge," lays it down as an unassailable conclusion of modern religious thought that neither miracle is essential to a right Christianity, since the "vital truths" of the Incarnation and Immortality are independent of them. "The true supernatural is the *spiritual*, not the miraculous—a higher order of Nature, not a contradiction of Nature. The revelation of Jesus was altogether spiritual." He forgets that, by depreciating the importance of the "irreducible minimum" of the miraculous element of the Gospel, he cuts the ground from beneath his own feet. Why, it may be fairly asked him, why trouble, as you have done, to search for the evidential value of, even to defend with much subtlety and zeal, that which is, on your own showing, worthless? If, as you say, miracles have been relegated from the aggressive artillery in the vanguard of Christianity to the position of useless baggage (mere *impedimenta*) in the rear,² it is surely the height of folly to write a book in their defence. There is, in truth, so much halting between two camps, to continue the military metaphor visible in the treatise, that we fear it is likely to effect little good in convincing the sceptical gainsayer or in strengthening the weak-kneed doubter.

The parts that please us best are those which treat of the moral value of miracles in teaching men, first, the abiding Providence of God, and secondly, His attributes of mercy, benevolence, and pity toward the sick, the suffering, the oppressed. Without going quite to the length of the statement that "zeal for traditional orthodoxy unwittingly comes close to an atheistic conception of nature," it is undoubtedly true that many ignorant of the Catholic theological doctrine of the conserving energy of God—without which every form of being, from the giant mountain to the tiny insect crawling at its base, would sink back into the nothingness whence they were first called forth by His almighty *fiat*—have looked upon the Creator as a mere impassive onlooker upon the stage of life, wholly outside the long chain of cause and effect that binds in one the sum-total of cosmic phenomena, virtually banished from His own world. To such, miracles were in the truest sense *miracula*, in that they evoked astonishment in minds oblivious to the constant presence of God as the real centre of all mundane activity. Miracles seemed sporadic contraventions of the laws of nature worked by an external Being for the one purpose of showing His superiority over the normal order of

² See p. 41.

things. In so far as Dr. Whiton endeavors to break this tradition by dwelling upon the living presence of God, "in American history not less than in Hebrew history; in the life of to-day not less than in the life of long ago" (a pregnant sentence borrowed from Dr. Lyman Abbott, in the *Outlook*, February 14, 1903); and by his parallel argument that a miracle is only extraordinary because it does not fall within our knowledge of the constant order of nature, not by any means because it is outside, nay, in direct violation of a higher law of whose workings we are ignorant;—he has done good service to the cause of Christianity. Likewise his insistence upon the moral purpose of miracles as the effulgence of uncommon lives reflecting the eternal attributes of God, and raising men, in the midst of their astonishment, to imitate the virtues which are the lever of the wonder-working powers. At the same time, we feel bound to express our regret that the author, in company with Protestants in general, has nothing to say about supernatural sanctity uniting the soul with the source of all holiness, which lies at the root of the miraculous gifts of the saints; just as we must enter a *caveat* against his whittling away of all real distinction between the miraculous and the non-miraculous.

Probably the remarks on obscure psychical phenomena, based chiefly on Professor F. W. H. Myer's posthumous work, *Human Personality*, will prove instructive to the sceptic, although we may doubt whether they will carry conviction in their attempt, by practically placing the Gospel miracles on all fours with the apparitions at spiritualistic *séances*, to make every miracle, not merely possible, but natural. Dr. Whiton is well-meaning, well-read, clever in argument, fresh in exposition; but his book, albeit consistently reverent in tone,³ is not likely to be of much service to the Catholic steeped from childhood in a sense of God's perpetual presence and its manifestation in the supernatural lives and works of His Incarnate Son and chosen servants.

WHERE SAINTS HAVE TROD. *Some Studies in Asceticism.* By M. D. Petre. With a Preface by the Rev. George Tyrrell, S.J. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. Pp. 123.

This unpretentious little volume holds such deep and practical lessons in the realities of the spiritual life as to merit careful study and

³ This is even the case in passages where we dissent from him most strongly, e.g., pp. 60 ff, where it is suggested that Lazarus may have been only in a trance, in spite of the plain statement of the Evangelist that his body had already begun to decompose.

digesting on the part of those who would master the art of ascetical life. It is one of the secrets which secure the preservation of what is best in human society that humanity inclines toward the maintenance of traditional institutions and views, even long after they have ceased to be of use. The property of matter which in physics we call inertia, whereby a body retains its state of rest or of uniform motion, has its counterpart in the moral order. In both spheres it serves the purpose of breaking the impetuosity of new-born forces which, if allowed to gather strength by unhindered progress, are apt to destroy a thousand useful organisms that lie in their way. On the other hand it must be remembered that this inertia may prevent actual healthy progress, by obstructing the free passage of elements which, being subject to decay, corrupt the surrounding material, and thus serve a slower but equally sure process of destruction. The wisdom then which ultimately preserves what is useful lies in the right tempering and directing of the forces which possess the impulse of progressive motion. This implies a proper regard for and use of the existing elements, so that they, instead of ministering to destruction, may contribute to the production of new and useful activities. Respect for the old order of things must serve as a safeguard against hasty innovations, but it must not exclude progress. What was good for our fathers is still good, but it may not be the best that can be done by or for us.

Now spiritual growth is fostered by rules and practices which are embodied in the recorded experiences of the Fathers and Doctors of the Church, of monastic recluses, mystics and saints, and of "commentators, compilers, retailers and exponents." These experiences do not always give the true measure of what may benefit us. They would be the true measure, perhaps, if our motives and our conditions were quite the same; and that is rarely the case. Hence, when we say that we expect to learn from experience, we do not mean the experience of others so much as our own, in which failure teaches us what is the probable cost of our success.

Nevertheless, when we are anxious for improvement and have found that our experiments have repeatedly failed, we are apt to look for remedies which have helped others, and to follow the habits of those whom we admire. Not always having the same ailments nor the same aptitude as those whose rule of life we imitate, it often happens that this medicine hurts instead of helping us to get better, or that our imitation, lacking the fervor of motives and spiritual insight which rendered them originally effective, becomes a merely external

habit which makes us unreal. We cannot straighten a tree by turning a chisel upon it as we do with a pole, nor would it improve an elm-tree were we to smooth its bark so as to make it more like that of a birch. There are different kinds of growth, and there are varying conditions of growth. The gigantic forms of early vegetable and animal life have passed away, and the process of multiplication and development alters with the change of climatic influences. These changes are progressive, and they demand progressive treatment. "When we remember," says Father Tyrrell, who appears more than any other modern writer to have measured the influence of present conditions upon the doctrinal and actual development of the spiritual life, "that Christianity is before all else a Way and a Life, that the mystical communion of the soul with God is the very end to which the Church's dogmatic and sacramental system, her hierarchy, her discipline, her ritual, are all directed, it would be indeed strange if the progressive guidance of the Spirit which is claimed for these latter, were denied the former."

What is true of the application of spiritual experiences in the case of the individual is true of the class. Whole bands of men and women who aspire to perfection will cling to details of devotion, to forms and mannerisms which they imagine to be methods of prayer, because they were the custom of some great Saint whom they fondly imitate; whilst, in other cases, their sole plea for following a practice which bears no fruit in their actual lives, is that of antiquity. Thus it happens, as the author says, that "much of the teaching of the past has grown helpless and stereotyped to a large number, who are thus tempted to cast forth as ashes what they have been led to consider the most excellent food of life." We ought not to feel that the ascetical doctrines which we believe to be life-inspiring are in reality deadening our sense of devotion. And it is indeed desirable, as it is possible, that we should realize their inherent virtue by bringing them under the influence of that vivifying source whence they derived their original vital force. That source lies within us, but it needs to be uncovered, whereas much of our pious machinery actually keeps it out of sight and use.

From this point of view the writer of *Where Saints have Trod* discusses some pertinent questions of ascetical life, and manages to make the answers of universal application. In a chapter entitled "Commandments and Counsels," it is pointed out that the religious life is not, as is frequently assumed, an improvement on Christianity,

but rather an attempt at its more complete fulfilment. Hence the habit of regarding a particular religious rule as conferring upon the life of the individual some peculiar prestige which raises it above others, is not only erroneous, but actually lowers the ideal of the religious aim. In a similar way, our author examines the exercises of that life which we call a life of perfection, and which is not so much an exclusive privilege as rather a more intense embodiment of the aspirations common to every soul striving toward God through Christ. She distinguishes prayer as an exercise measured by time, by words, by the accidents of inclination and mortification, from prayer as a direction of the soul to God, or as a means to that hidden intercourse of the soul with God which is never broken so long as she continues to love Him. The chapter entitled "Devotion and Devotions" opens our eyes to the danger of cultivating an "inverted fatalism," which takes the life out of piety, and makes the externals intended as means for cultivating a spirit of self-annihilation, objects and aims which render the exercises of piety purely mechanical, thus depriving them of their main fruit. The observations on imparting religious knowledge, under the head of "Catechism and Catechists," are exceedingly valuable, inasmuch as they warn us against the two extremes of making religion too severe or too easy.

Equally pregnant with wholesome suggestions guarding against a common tendency to establish a false standard of religious contentment, and to lessen the value of our labors and trials, are the chapters on "The Chastisement of our Peace," "The Sacrament of Love," "Self-will and Freedom." Indeed this little book must be read again and again in order that its lessons may serve to render palatable and effective the old spiritual doctrine which we frequently draw from sources speaking to us in a language that has in some sense been outlived and now falls mostly as a wearisome repetition on listless ears. We all have occasionally felt the strain upon our nerves as we went day by day to attend spiritual reading, or listened to the voice of the director of the Retreat, hearing the things which, whilst we did not dare to call them platitudes, left us wholly unconscious of any spiritual vigor or impulse to grow better. No doubt it is good food for the soul, but the cooking and serving is what we have grown weary of long ago; there is no relish, nothing to tempt the appetite. There is no denying that spiritual dyspepsia, the sense of flatulency comes often enough from the way spiritual things are presented to us, from the monotony of inherited and traditional ways in which our growing

capacity fails to discern the harmony so essential to the nature of man. The soul of the Eastern peasant finds its best expression in the low-keyed melody of what sounds to our ear like the wail of sorrow. Yet it is the song of the soul's gratitude and therefore of its joy, and it speaks the inner life of contentment in its bare and real truth. Yet it is not so with us. With the progress of animal life, the cultivation of sense and intelligence to the deeper and wider appreciation of God's gifts, new tastes grow up. The theme of our gratitude and joy remains the same; there are the same deep sentiments, but there are new sounds added, making fuller chords to express its beauty. So it is with the themes that embody the speech of eternal things. They are ever in the same key, the same melody, but the chords have changed, and we often understand the lesson more thoroughly because we like it better in the language of symphony than in that of the old undeveloped melody.

THE OBLIGATION OF HEARING MASS ON SUNDAYS AND HOLY-DAYS. By the Rev. J. T. Roche, author of "Month of St. Joseph for People in the World," "Belief and Unbelief," "Our Lady of Guadalupe." 1903. Pp. 71.

WHO CAN FORGIVE SINS? or, The Absolving Power of the Catholic Priesthood. By the Rev. Patrick Danehy. Brooklyn and New York: International Catholic Truth Society. 1903. Pp. 22.

The practical nature of Father Roche's booklets gives them a special value as means of propagating and enforcing the lessons of Catholic teaching. This is especially true of the tract on the "Obligation of Hearing Mass," which is written in a clear and direct style, and meets not only the current pretexts made by those who would excuse their neglect of the precepts of the Church, but emphasizes the immense gains to the spiritual and social welfare of a community arising from an intelligent appreciation of regular attendance at the Holy Sacrifice. The pamphlets are attractively printed, and will serve the purpose of permanent good if freely distributed at missions and to the members of societies which in any way serve the propaganda of Christian doctrine.

It is needless to say that Father Danehy's tract on the priestly power to forgive sin is excellent argument or that it will appeal as a logical exposition of Catholic truth to any unbiased reader; the very fact of the Truth Society making it one of its special reprints would recommend it as such. But the Truth Society might learn something

from the methods exhibited in Father Roche's pamphlets. Reading-matter of this sort, in order to be made attractive and indeed available, must be broken up into short paragraphs with captious headings giving an indication of the difficulties answered therein. A lengthy continuous tract, such as this, without headlines or marginal references to mark off the detailed topics discussed, is sure to fail of its mark with those for whom it is mainly intended. An attractive outward form is quite as essential in a doctrinal or apologetic treatise as a pleasant address is in a book-agent of these days. Neither of them will get a first hearing on merely internal evidence of merit. And where there is no hearing there is no teaching and no convincing.

JESUIT EDUCATION. Its History and Principles viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J., Woodstock College, Md. St. Louis, Mo.: B. Herder. 1903.

There is no system of education that has acted as a more powerful stimulant to culture during the last three centuries than that which is crystallized in the famous *Ratio Studiorum* of the Jesuits. The three men who began the warfare in defence of Christian doctrine against the false principles of the so-called Reformation—which threatened to corrupt the very leaven of revealed religion by making individual judgment the standard of truth and right—had laid the foundation of a method which was to influence the teaching of scholastic, Biblical and ascetical theology in such a way that it would control with a permanent hold every other intellectual and moral discipline that came within its reach. It is a significant fact that even before the Order was approved, Paul III having understood the plan of the projected new foundation, made Ignatius and Faber and Lainez enter a sort of novitiate embracing the practical scope of the future Order, by appointing one to the chair of Scholastic Theology, the other to that of Biblical Exegesis, and the Saint himself to the conducting of Spiritual Exercises for the students of the Sapienza in Rome. From their combined practice was derived the experience which created the system formulated fifty years later under the giant heir of the Ignatian principles, Aquaviva, to whom we owe, mainly, the work of the *Ratio*. Viewing the system by itself it covers every intellectual activity within the range of the broadest human culture. Like the Constitutions and Rules of the Order, it provides, without change of principle, and solely by reason of its adaptability, for every possible development in the educational field. The moral training is in perfect harmony

with, and ministers in a life-giving and sustaining way to the aims and accomplishments of the mental and physical growth for which the system provides.

All this becomes clear when we read attentively the account, partly historical, partly didactic, of the author, who in the present volume, complements similar work already done for English-speaking students and educators by Father Thomas Hughes and other members of the Society of Jesus.

Father Schwickerath has in mind the demands of education for American youth, and he shows how the traditions of the Scholasticate may be and are being modified to meet these needs without departing from the ancient basis which cannot be abandoned so long as man remains what he is. But a critic may not be considered honest, if he were to shirk the notice of objections made against the system as it is occasionally measured by personal experience and demonstrated in the results produced by the leading colleges nominally managed under the care of the Jesuit Fathers. Those Catholics, however, who can point to pupils of Jesuit colleges that have belied their expectations, may have to remember that a system does not create. The success of its reforming processes depends not alone upon its methods, or the good will, or the efficiency of those who apply them. There are other conditions necessary to produce results, when the material and the circumstances that have fashioned it are bad. Education is in the first place the drawing-out of the faculties to right action ; it is only secondarily and indirectly a process of reformation. Parents who are disappointed in their children, because they have mismanaged their early training at home, and who send them to a college in the expectation of having them return paragons of discretion and virtue, might expect to reap luscious fruit by transplanting weeds into a hot-house or putting them under cultivation with a skilful gardener. And it is the best silent testimony to the traditional efficiency of the Jesuit education that wealthy parents who have had something to do in spoiling their offspring by over-indulgence, send their sons to the Jesuits rather than anywhere else to be set aright. If the youth spreads his inherited contagion sometimes to the detriment of his fellow students, it is not always possible even for the most vigilant educator to prevent sad consequences for those who are so contaminated ; and if the youth, released from control at college, returns to the accustomed ruts, it is not so strange. The misfortune is that such fruits ripening in the circle of the wealthy and worldly influential leave their mark not only

to the disadvantage of those who are the cause, but undeservedly give also a bad name to the educational system which may have attempted their reform.

GLAUBEN UND WISSEN. Eine Orientierung in mehreren religiösen Grundproblemen der Gegenwart für alle Gebildeten. Von Viktor Cathrein, S.J. Freiburg im B. (St. Louis, Mo.): B. Herder. 1903. Pp. vi-245.

No lengthy argumentation is needed to show the supreme importance, especially in these times, of clear and full conceptions on the nature and relations of science and faith. Goethe said that the real, the only, and the deepest theme of all history, is the conflict between faith and unfaith. This is especially true of the conflict between what passes for science and faith, for ever since the Edenic rebellion science so-called is wont to enlist under the banner of infidelity. Of course it is the plainest of platitudes that there can be no conflict between genuine science and true faith. None the less there is and ever has been a warfare between what the opponents claim to be science and faith. Hence the value of a work like the one at hand in which an eminently equipped mind has subjected the belligerent to a thorough examination. There is of course no scarcity of books, both in Latin and in the various modern languages, dealing with the same subject. Father Cathrein, has, however, treated it with marked clarity, freshness, and the originality which is stimulated by recent adverse speculation. Thus in his analysis of the nature and range of science (*Wissen*) he has had an eye on the influence of Kant, not only on questions of epistemology but also on Protestant theologians in the domain of religion; whilst Harnack's *Wesen des Christenthums*, the most recent noteworthy pronouncement of authoritative rationalism, is made to furnish objections against the author's thesis. In treating of faith, besides the positive exposition of its nature in the light of Catholic teaching, his criticism centres in the present naturalistic, so-called supramaterialistic schools of Protestant theology on the personality of our Lord. In his study of the relations between science and faith, such perennially interesting topics as the influence of Catholic faith on civilization, the claimed superiority of Protestant over Catholic countries, and similarly practical questions, are discussed.

The author has been singularly happy in adapting his book *für alle Gebildeten*. The scholar and the critic will find that their level and viewpoint have been remembered, whilst the average educated

reader will not be repelled by the technicalities and obscurities with which German philosophers are too apt to bewilder us.

STORIES OF GREAT ARTISTS. By Olive Browne Horne and Kathrine Lois Scooby. New York, Cincinnati, Chicago: American Book Company. Pp. 157.

A BOY ON A FARM. At Work and at Play. By Jacob Abbott. Edited by Clifton Johnson. With an Introduction by Dr. Lyman Abbott. New York, Cincinnati, Chicago: American Book Company. Pp. 182.

These two books are samples of the reading matter which should form the staple of a school library. They are instructive, refining, elevating, whilst free from that mawkish sentimentalism and those pious extravagances which are supposed to nourish religious ideas in the child, but frequently produce a distaste for religion or else give a false impression of asceticism. We do not wish to make the impression that books distinctly religious are to be removed from the sphere of juvenile education—not at all; but a great number of what are called Catholic books, and which pass as healthy food for the mind and heart of the child, might be confiscated and replaced by manuals such as these published by the American Book Company. Their authors make a great deal of the natural virtues, and whilst they do not pretend to offer positive religious motives, which are the highest when they are true, they portray virtue within the reach of the child in such attractive colors, that the taste is bent in the direction of nobler things and the ascent is thus made easy. An appreciation of industry, honesty and all the manly virtues, with an indication of the themes around which these qualities group themselves naturally, form the subject matter of the manuals. They are printed and illustrated in a fashion which thoroughly harmonizes with the attractiveness of the topics. Catholic teachers will be apt to learn from these books something of practical use to them, and if to this they add the stimulus of religious promptings, their education will not be superseded in all the schools of the land.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude towards faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Aids to the Study of Dante :

Charles Allen Dinsmore.
Houghton. \$1.50.

The editor has brought together interpretative criticism by Dean Church, A. Gaspari and Lowell ; Dean Church's description of the Florence of Dante's time ; Professor Norton's account of the Italian renaissance ; Villani's Narrative ; Boccaccio's " Vita ; " Brunetti's " Life ; " Professor Norton's critical summary ; his own account of Provençal and Italian poetry before Dante's time ; Scartazzini's speculations as to Beatrice ; Karl Witte's cosmography ; Wicksteed's chronology ; useful citations from St. Thomas Aquinas ; Cennamo's commentary on Virgil ; four of the Duca di Sermoneta's plans ; two views of the death mask and both the Recardis and the Bargello portraits, and papers by various hands on Dante's minor works. The literary matter is appropriately introduced and sufficiently annotated, and the volume is equivalent to a small library.

American Railway Transportation :

Emory R. Johnson. *Appleton.* \$1.50.

The principal groups of railways and their relations are exhibited on impartial maps and explained in the text, which gives a history of the general system and a description of the service, and explains the relation of the railways to the public and to the State. The book abounds in information of political, economical, and financial value, not hitherto accessible in one volume.

Anthony Wayne :

John R. Spears.
Appleton. \$1.00.

The author shows Mad Anthony's excellent character as a citizen, quite as plainly as his bravery, cleverness, and shrewdness as a soldier, and makes the biography far more dramatic than is customary. Incidentally, he shows that the various commissary and equipment departments of the army have great stability and effectiveness.

At the Fall of Montreal: E. H. Stratemeyer. *Lee.* \$1.00.

The British campaigns of 1758-59 in Canada make the historical background for the adventures of two young American soldiers and their friends, a woodsman turned scout, and an Indian. The sentiment of the book is patriotic, but it is ill-written.

Big Jack: Gabrielle E. Jackson. *Taylor.* \$0.75 net.

Seven true but tame stories of horses, written to show the importance of gentle treatment. [Six to ten years.]

Career Triumphant: Henry Burnham Boone. *Appleton.* \$1.50.

The question as to whether a woman shall follow her chosen career as an actress, or shall stay at home as her husband desires, appears rather late in a pleasant but ill-planned story, devoted to describing a Southern family, in which only one member has any relations with money, except to waste it or to lose it.

Change of Heart: Margaret Suten Briscoe. *Harpers.* \$1.25.

Seven mildly humorous stories, pleasantly told, with the exception of such vagaries as "visit with," and "would" for "should."

Daughter of the Dawn: R. Hodder. *Page.* \$1.50.

Wild adventures among Maoric savages, with descriptions of a form of paganism, a temple, and marvellous devices for im-

pressing the worshipper, all devised by the author, and of one savage also of his creation, with a blow-pipe from which he despatches reeds tipped with a poison that enslaves the will. It is a well written and well fancied romance.

Diary of a Year: Mrs. Charles Brookfield. *Page.* \$1.50.

The villain of the tale steadily and persistently makes love to a young wife, frequently begging her to elope with him and once carries her off. She discourages him very mildly until he wounds her vanity, and then she suddenly discovers her husband's neglected attractions. As the lady tells the story herself, its style is as weak as its morality.

Doctor of Philosophy: Cyrus Townsend Brady. *Scribner.* \$1.25.

The "Doctor" wins her degree by a paper urging the necessity of making the negro the white man's equal, and kills herself when she discovers that she is a quadroon's daughter. Philadelphia foibles and good traits figure largely in the story, which is an argument against the possibility of bringing equality to pass.

Eleanor Dayton: Nathaniel Stephenson. *Lane.* \$1.50.

The biography of a beauty with an account of the tender wiles by which she was preserved from vanity, and of the paths by which she was led to gracious womanhood. The history of a great family is skilfully narrated

in hints and passing remarks and the splendid chronicle of an Irish regiment's first and last battle.

Following the Ball: A. T. Dudley. *Lee.* \$1.00 net.

A good school and football story, excellently showing the influence that a boy may exert by steadfast and single-hearted devotion to duty. [Eight to fourteen.]

Golden Dwarf: R. Norman Silver. *Page.* \$1.50.

Two villains, one a dwarf as deformed in soul as in body, the other a man who has substituted science for religion, for a time dominate a country side, murdering and kidnapping to obtain subjects for scientific experiment and to avoid detection. The story is very long and full of impossibilities.

Good-bye, Proud World: Ellen Olney Kirk: *Houghton.* \$1.50.

A wholesome, pleasantly written story of a woman who, after some years of arduous and successful toil as a journalist, is enabled, by an unexpected legacy, to establish herself in a country home, and, in time, to marry a distant kinsman. This is another of the family history novels.

Gorgo: Charles K. Gaines. *Lothrop.* \$1.50.

Gorgo, the daughter of Brasedas, is beloved by a young Athenian whose life is nearly coincident with the period of the Peloponnesian war. He tells with

great skill a story which is free from anachronisms and equally free from the shameless scenes which certain authors find indispensable in pre-Christian novels. The darkness of paganism is nevertheless very powerfully indicated.

Jewel: Clara Louise Burnham. *Houghton.* \$1.50.

A Christian Scientist, aged nine, mistress of the Eddy language, enters her grandfather's household for a visit, sobers a drunken coachman, cures a sick horse, recovers from a cold by "distant treatment" from a Chicago woman, perverts her grown cousin, and reconciles her grandfather to her father. The whole story is unspeakably funny to a reasoning and educated person, but it is a Christian Science tract for children, and as such it is highly mischievous.

Joe's Signal Code: W. Reiff Hesser. *Lee.* \$1.00 net.

An excellent tale of the Jules Verne school, with pearls and pirates, and an unknown island for accessories, and information on the uses of electricity, tropical fauna and flora, and the ancient ruins of the Malay Archipelago, and six good pictures. [Ten to fourteen.]

Joy Bells: Sophie May. *Lee.* \$1.00 net.

A pleasant tale of lads and lasses reared in the old New England school of obedience and respect. [Ten to fifteen.]

Law of Life: Anna McClure Sholl. *Appleton.* \$1.50.

The principal female character succeeds in her rather feeble efforts to send away the man who wishes her to divorce the old husband and to go away with him; and his university casts him off for his honest and honorable effort to thwart a rich man's attempt to buy one of its trusteeships by a gift of millions. All of the male characters, except a few undergraduates, belong to the Faculty of the university, and both they and their wives have far outgrown Christianity, and such virtue as there is in the book is a matter of good taste.

Little Colonel at Boarding School: Annie Fellowes Johnson. *Page.* \$1.00 net.

The main purpose of the book is to give young girls a romantic thought to counteract the foolish sentimentality of silly friends and sillier stories, and the author succeeds in making reticent dignity seem much finer than flirtation. [Ten to fifteen.]

Little Comrade: Gabrielle E. Jackson. *Taylor.* \$0.75.

Pleasant stories of young girls and youths, with pet animals introduced as adornments, not to point a moral. [Ten to fifteen.]

Maids of Paradise: Robert W. Chambers. *Harper.* \$1.50.

A story of the Franco-Prussian war, so written as to make the mercenary Communard and the mercenary Imperialist equally

detestable. It abounds in good fighting and good plotting, and a fine contempt for anarchists and all their ways and works.

Man in the Camlet Cloak: Carlen Bateson. *Saalfeld.* \$1.50.

Ezra Wilbur, of Marietta, relates certain passages of Burr's conspiracy, the author attacking Wilkinson, resurrecting Nolan for purposes of his own, bringing Mary Anne Clarke from England with promises for Burr, and making a very pretty plot, through which Ezra plunges, twisting and tangling threads and blundering madly. As a picture of Goethe's "fool in motion," the tale is admirable, although too slow of movement.

Man with the Wooden Face: Mrs. Fred. Reynolds. *Fox.* \$1.50.

A middle-aged school-teacher, taking the first holiday of her life, meets and loves a man, only to discover that a foolish pledge bars him from marriage. Her refusal to consider his request to dispense with the ceremony is wisely followed by flight, and when the obstacle is removed, he finds her with speed and marries her. Nobody in the book has any name.

Middle Course: Mrs. Poultney Bigelow. *S. S. Co.* \$1.50.

Half against his will, an artist finds himself regarded as the lover of a married woman, whose husband loses no time in divorcing her. She refuses to marry the artist until he really loves her. The

talk is clever; the husband is a decidedly unpleasant person, and the wife is represented as innocent in intention, so that the book is a mischievous link between the moral and the immoral novel.

My Friend, Annabel Lee: Mary MacLane. *Stone*. \$1.50.

The author repeats a long array of rhapsodies on incongruous subjects attributing some of them to a Japanese-China figure, which she calls Annabel Lee. The book is dull and silly, and apparently written to demonstrate that anything calling itself a book will find buyers.

Place and Power: Ellen Thorneycroft Fowler. *Appleton*. \$1.50.

A good set attack upon blatant atheism in the shape of a story, in which the existence of a God is proved to a skeptic. The atheist is a little too stupid and self-assured, but the Christians leave nothing to be desired in the way of ready retort and invincible faith; they are Protestant, but too strong for their antagonist.

Practical Journalism: E. L. Shuman. *Appleton*. \$1.25 *net*.

The author explains the routine in all the various departments of a paper, paying especial attention to news and to editorial work. The volume gives all and more than can be learned from the courses of instruction by correspondence.

Promotion of the Admiral: Morley Roberts. *Page*. \$1.50.

Humorous stories of the sea and of the outwitting of brutes

who ill-use Jacky Tar and landmen who kidnap him. The best stories tell of a "shanghaied" admiral, who, in a single voyage became captain, and of his crew's revenge on his "shanghai"-er.

Red Keggers: Eugene Thwing. *Booklovers Co*. \$1.50.

An elaborate story of the Michigan lumber districts, with a college graduate for the promoter of such evil as enters the region. It lacks lightness and reality, but is harmless.

Red Triangle: Arthur Morison. *Page*. \$1.50.

Stories of crime made possible by the vicious use of hypnotism, and detected by the cleverness of "Martin Hewitt," the hero of a former book. The tales are good specimens of their kind, and the stories are effective as deterrents against playing with edged tools.

Silver Poppy: Arthur Stringer. *Appleton*. \$1.50.

A woman whose first successful novel was literally stolen property, being unable to write a second sets herself to persuade a poverty stricken genius to write it for her, and very nearly ruins him body, mind, and soul, in gaining her end. The two, a foolish but honest rich woman who hopes to enter society by appearing as their patroness, and a truthful artist who roughly breaks the web of the enchantress, are the author's apparatus for enforcing the truth that a child of light has but a poor chance for life among the children of mammon.

Under Mad Anthony's Banner:
James Ball Naylor. *Saalfeld.*
\$1.50.

The hero's wicked cousin abducts his wife in such a manner that he supposes himself wilfully deserted and abandons his pioneer hut to serve as a scout under Wayne in his last campaign in 1791. The author has but little literary skill, and his military etiquette is queer, but the book is not otherwise objectionable.

Unwelcome Mrs. Hatch: Mrs. Burton Harrison. *D. Appleton.*
\$1.25.

An erring and divorced wife demands an interview with her daughter on the eve of her wedding day and manages to obtain it. Later she is seen as acknowledged by the girl and the girl's husband. The husband and his second wife are in every way vicious, and the woman, save for her one fault, is so agreeable that the tendency of the book is to confuse a young reader's ideas of right and wrong.

Vagabond: Frederick Palmer. *Scribner.* \$1.50.

A boy whose misanthropic father's suicide leaves him an orphan, sets before himself the ideals

of finding a mountain, and a girl whom he has once seen, and does not forget them while acquiring an education, a fortune, and an enviable reputation as a cavalryman in the Civil War. The unique characteristic of the story is that the Unionist is more picturesque and more romantic than his Southern rival, who, nevertheless, is not belittled. The author is absolutely impartial.

Young Heroes of Wire and Rail:
Alvah Milton Kerr. *Lee.*
\$1.00.

The stories of telegraphers and trainmen are too exciting for nervous boys, but all of them teach the importance of faithful work, and more than one presses home the lesson of incessant self-restraint. Bravery is the everyday virtue of both classes. [Ten to fifteen.]

Zut: Guy Wetmore Carryl. *Houghton.* \$1.50.

Parisian stories, all witty, some harmless, others dealing with phases of life, of which knowledge, according to American standards, is unnecessary. The spirit and style are as nearly French as any American may hope to come.

Literary Chat.

Father Cyril Ryder, the English Redemptorist, is preparing a Life of Father Bridgett, C.S.S.R., who did so much to make Catholic devotion to Our Lady appreciated throughout the English-speaking world, and whose activity in the cause of Catholic Temperance helped to place the movement upon a high plane of religious reform.

P. Heinrich Denifle, the eminent Dominican whom the French Government had for several years engaged to collect material for a history of the *Sorbonne*, and whose work on the Medieval Universities gave him the first place among the scholars of Europe who had made use of the opportunities afforded foreign writers under Leo XIII to ransack the stores of MSS. preserved in the Vatican Archives, is preparing a history, in two volumes, of Martin Luther. P. Denifle proposes to utilize a number of original documents found by him in the Archives, which show the peculiar bias of the so-called reformer long before he declared his rupture with Rome by the publication of his famous "propositions" at Wittenberg. Among these evidences of Luther's disposition regarding doctrinal matters in the Church is a Commentary on the Epistle to the Romans, written while he was still in the monastery.

The activity of P. Denifle as a literary worker in the famous library of the Popes recalls to mind some of the personal qualities of this eminent scholar, which incidentally vouch for his honesty and impartiality as an historian. His original mission to Rome in 1880 was for the purpose of searching documents relating to his Order. In the course of his investigations he came upon some original MSS. referring to a famous Benedictine monk, Joachim de Floris, an eminent mystic of the twelfth century, from whose pen we are supposed to have, among numerous other works, the famous apocalyptic *Evangelium aeternum*, a sort of prophetic foreshadowing of events relating to the development of the Church. It appears that Leo XIII became interested in P. Denifle's work, and realizing the value of his keen-eyed and impartial industry, gave him sundry other commissions, and finally made him Director of the Vatican Archives. Denifle, who soon acquired a marvellously accurate knowledge of nearly every MS. in the dozen or more great halls of the Archives which had been catalogued up to his time, was well liked by all the savants and ecclesiastics with whom his work brought him in contact, and as it was well known that Leo XIII had a predilection for scholarly Friars who could throw lustre on the Church, the rumor soon gained that P. Denifle was to be created Cardinal.

One day the Pope sent the Cardinal-Secretary to P. Denifle, bidding him to a private audience. The Cardinal hinted that the *verbum* which His Holiness had *in petto* was a red hat; and as it was known that Denifle had some views on political topics which radically differed from those of the Pontiff, the Cardinal thought it wise to warn Denifle to keep a discreet silence in case the Pope should touch upon the subject. Denifle smiled in his genial way, thanked the Cardinal, and went to the Pope. The very first thing Leo did was to sound the prospective Cardinal on his views of the situation in France. Denifle, although his learning had placed him for

a time in the service of the French Government, is a German, and as such has very pronounced ideas regarding a policy which he deemed disastrous to the interests of the French Religious Orders and people. Without circumlocution he told the Holy Father what he thought. That was the end of the red hat; for Leo, who did not object to raise men to the Cardinalate because they differed from him, since he was free to accept or ignore their counsel, did not think so lightly of preferring a man whose pen might, like that of Hergenroether, command wider influence than that of the princes who resided *in curia*. This is the story as it is told. It may be an invention, but it is a *ben trovato*, for it characterizes the man who to widest erudition adds deep piety and a most genial humor, as we have found from personal experience in his charming company.

One of the most admirable scholastic reports upon the progress of diocesan elementary education is that just issued by the Rev. Philip McDevitt, Superintendent of Parish Schools for Philadelphia. The Report (ninth annual) does not simply deal with statistics and self-congratulations, which are of course encouraging; but it gives aids and explicit suggestions for the improvement of the school system in the separate institutions. Thus the detailed statistics are prefaced by a paper from the pen of an experienced architect on the subject of school construction, the location, building, design, interior fittings and appointments, ventilation, heating, etc. This information is supplemented by some diagrams showing the plans according to which schools of different sizes might be built, on lines which have been approved by experience. With a view of obtaining comparative knowledge for his work, Father McDevitt went to England and Ireland examining the various Board Schools and other educational establishments. The Report is a jubilee number, and pays its tribute to the Most Rev. Archbishop of Philadelphia, who has just completed the fiftieth year of his priestly activity, and to whose generous policy the growth and excellence of the present parochial school system throughout the Archdiocese is largely due.

The Lectures and Essays of the late Lord Acton, Regius Professor of Modern History at Cambridge University, are to be published under the supervision of Mr. Vere Laurence, of Trinity College. The first two volumes now in press and to be issued this autumn embody the lectures on the *French Revolution and on General Modern History*. At the same time we are to have the volume on *The Reformation*, which is the second in *The Cambridge Modern History* series, also planned by Lord Acton, and to be completed in twelve volumes. The first of these, on the *Renaissance*, of which Dr. William Barry was one of the contributors, and the seventh entitled *The United States*, which consists of a dozen articles by leading university professors of history in England and America, have already appeared. (The Macmillan Company.)

As to the character of Lord Acton's writings it is well to remember that he represents the opinion of Catholics who undertook to combat the "Ultramontanist" of the extreme conservative party in England during Cardinal Wiseman's time. He had been a pupil of Döllinger and was, together with Mr. Richard Simpson, editor of the liberal *Rambler*, founded in 1848 by some of the converts of 1845, in which articles appeared from time to time that aroused the suspicion of heterodoxy. On

this subject Mr. Wilfrid Ward, in discussing the subject of a paper published in November, 1856, of the *Rambler* and which portended a renewal of the differences between convert and old Catholic, says : "The Essay in the *Rambler* was in the event the prelude to controversies which reflected, and in a considerable degree influenced, religious thought in Germany, France, and Italy in the years that followed. The part played by Manning at the Vatican Council, the influence of Faber's works in France and Italy, the position of Döllinger from the time of the Munich Congress and the Syllabus of 1864 to 1870, the work of Newman as moderator between the extreme parties, were the outcome of lines of thought nowhere more accurately defined than in the pages of the *Rambler* and in the writings of its critics." It is in this phase of Lord Acton's attitude that we are to look for the important part his writings play in the department of modern Church history.

Mr. Thomas Okey, who is already known by the part he took in the *History of Modern Italy*, published some time ago by the Macmillans, has completed a work entitled *Venice and its Story*, magnificently illustrated in colors and line drawings. In view of the Venetian citizenship of the present Sovereign Pontiff, this superb edition is likely to find numerous admirers among Catholics who indulge in the study of artistic history.

The Heart of Rome is the title of Mr. Marion Crawford's new volume, as a sort of "set off" to his *Ave Roma Immortalis*. It is a romance of the type of *Saracinesca*, and gives us deep glimpses into the beauty of Italian home-life. There is no aristocracy on earth that bears such a peculiar stamp of exclusiveness as the old Roman nobility with whom fidelity to the Church and domestic virtue become the main ingredient and test of the distinction which separates, and the confidence which unites people who live side by side enjoying the same social rank and the same prerogatives. Purity, elegance, joyousness blend so perfectly in the daughters of the old Catholic families of Rome, that one feels the influence of their religious training instantly with a charm that can not be told. Neither wealth nor fame can, however, break into the inner sanctuary of the Roman home circle without the recommendation of virtue. But once admitted there is no reserve that a simple, pure-hearted confidence might not sanction ; you become part of the family and partake of its joys and sorrows. The noble Roman knows no familiarity which is not the noblest kind of friendship ; in all other respects you get courtesy, but no more. This is a phase of life which Marion Crawford, who has lived long in Rome, has illustrated in his novels—not without their faults, apart from literary excellence—better than perhaps any other English writer who deals with Italian life.

Volumes I and III of Messrs. Richard Garnet and Edmund Gosse's *Illustrated English Literature* deal with the early beginnings down to the age of the first Tudors, and from Milton to Johnson (1780) respectively. There are to be two more volumes. They are a decided advance in the line of educational helps for the study of our literature. We venture the assertion that the technique has been in the main suggested by the Kinzel edition of Robert Koenig's *Literaturgeschichte*, although American enterprise has, as usual, gone somewhat ahead of its prototype. It is pleasant to note, so far as we have been able to examine the two volumes, magnificently

printed by the Norwood Press, that the religious element of the Middle Ages is treated with the respect it deserves. This is true also of Koenig's work, although German Catholics have wisely undertaken a separate publication on the same lines, in which the monastic productions to which our modern literature owes so much, receive a treatment which places them in a light not merely neutral, but warm and clear, showing that they contributed the healthiest element to those polished monuments of literary art which we are accustomed to regard as the best results of the so-called Reformation. The *Illustrierte Geschichte der deutschen Literatur* (Munich) is to be completed by the end of the present year.

The new edition of Abner's *Ingatherings from English History and Literature* (Dutton & Co.) is to have an addition of "Elizabethan Sonnets," with a preface on the making of sonnets, by Sidney Lee.

The article entitled *Capital and Labor hunt together*, by Ray Stannard Baker, in the September number of *McClure's Magazine*, is an important revelation of a new industrial conspiracy, the possibility of which our writers on Socialism seem to have overlooked. The union of Capital and Labor may, as is shown there, be easily accomplished to the disadvantage of that very large element of consumers who belong to neither one nor the other class, but who are obliged to pay both for the product which they combine to furnish to the public. And the public is powerless to save itself from this imposition. If organized Capital and organized Labor control the legislation on the one hand by its monetary influence, on the other by systematized methods of directing the voters in the union, then laws, too, would prove ineffective in protecting the multitude of citizens who form a sort of third estate privileged to support the other two. It may be that the professional anarchists who condemn the "machinery of justice," as they say, altogether, see this outcome of things, from which no power but that of conscience, which is to say practical religion, can save the Commonwealth. Yet our Public School system is training up armies of citizens who will never understand this power of religion, which is excluded from their education.

Professor Richard Ely, Director of the School of Economics and Political Science in the University of Wisconsin, is to undertake the editorship of a *Citizen's Library of Economics, Politics and Sociology*, designed to embrace all the topics which lie within the range of ethical studies. Among the newest works of importance in economics from the same institution is a volume by Dr. Thomas S. Adams on the Labor Problem. It is a study of the evils resulting from unequal wages and the insufficiency of labor laws, and deals, under the head of *Evils, Remedies and Results*, with the detailed questions of Labor of Women and Children, Housing and Sweating-System, Immigration and Prison Labor, Strikes and Boycotts, Arbitration, Profit-sharing, Industrial Education, Building Associations, and finally Socialism in its influence on the American workingman.

Nicholas Murray Butler, President of Columbia University, has outlined a programme for the publication of a *Teacher's Professional Library*, to which leading teachers and educational writers in America and Europe are to be enlisted as con-

tributors. Simultaneously the Macmillans are issuing a series of manuals for teachers, under the caption of *Elementary Methods in Education*. These are to contain general methods, such as School Management, and special methods, of which *Reading of English Classics in the Common Schools* has already appeared and is now reissued in revised and enlarged form.

The services which the Syriac scholar, Miss Léwis, has rendered to students of the Sacred Text and early Christian literature by her patient and intelligent work of research and translation, was aptly recognized by the University of Heidelberg which recently accorded her the academic title of Doctor of Laws. Catholic Biblical scholars who have been maintaining the authenticity as well as the inspiration of the Deutero-canonical books owe her, it would appear, an especial debt. It was she who, we believe, discovered the first portion of the Hebrew original of the Book of Ecclesiasticus, of which there were up to the year 1896 only very unsatisfactory fragments in existence. Now we have nearly the entire book in the Hebrew, which allows us to form some critical judgment regarding the value of the various Greek translations known to scholars, and upon which a correct reading of the Vulgate text would seem to have depended.

Dr. William Barry's new novel, *The Dayspring* (Fisher Unwin, London), deals with the period of Napoleon III and the rise of the Third Republic in France. The hero is a young Irish refugee who, becoming interested in the revolutionary movement, lends his enthusiastic support to the representatives of the Commune. His chivalry is appreciated by the woman with whom he has fallen in love and a marriage ends the revolutionary delusion. None may refuse to admit the admirable style and the power of vivid description which characterize the writings of Dr. Barry, but we cannot admire the reserve manifest in all his novels which seems to prevent the author of *The New Antigone* from making full use of his literary gifts to render attractive that entirely unworldly and therefore more genuine virtue and faith which is found and nourished through the Catholic religion alone.

Father John Wynne, S.J., has collected the most important Encyclicals of Pope Leo XIII, published in a finely printed volume of nearly 600 pages by the Benziger Brothers. The themes and translations are equally well chosen and make the book an essential complement to the more serious and important literature of our day. The statesman, the student of political and social economy, the philosopher, the editor, and most of all the priest will find here a book of reference for the illustration of the principles alike of progress and of that conservative wisdom which safeguards the truest interests of society and the individual.

Now that men in England begin anew to ask the question what attitude the Pope may take toward Anglicanism, and whether he may not be more flexible than his predecessor, on the subject of the reunion of the English Church with Rome, it may be well to direct special attention to Archbishop Merry del Val's recently published volume entitled *The Truth of the Papal Claims* (B. Herder, St. Louis, Mo.). It is a reply to a series of letters which appeared in the *Church Times* from the pen of

the English Chaplain Dr. Oxenham, resident in Rome, and deals succinctly with the questions of Supremacy and Infallibility. If Anglicans admit these, they will know what the real value of their claim—the Validity of Orders included—means.

The Rev. P. M. Whelan, of Philadelphia, has added to his "Tracts for Deaf Mutes" a fourth on the Marks of the Church.

Books Received.

SACRED SCRIPTURE.

DER PHARAO DES AUSZUGES. Ein Exegetische Studie zu Exodus 1-15. Von Dr. Karl Miketta, Professor am Fürstbischöfl. Priesterseminar zu Weidenau. VIII. Band, 2 Heft: Biblische Studien unter Mitwirkung von Prof. Dr. W. Fell in Münster i. W., Prof. Dr. J. Felten in Bonn, Prof. Dr. G. Hoberg in Freiburg i. B., Prof. Dr. N. Peters in Paderborn, Prof. Dr. A. Schäfer in Breslau, Prof. Dr. P. Vetter in Tübingen. Herausgegeben von Prof. Dr. O. Bardenhewer in München. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1903. Pp. viii—120. Price, 70 cents *net*.

READINGS ON THE GOSPELS FOR SUNDAYS AND HOLYDAYS. By M. S. Dalton, with Preface by the Rt. Rev. the Lord Bishop of Southwark. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 328. Price, \$1.00 *net*.

THEOLOGY AND ASCETICA.

THE SYMBOL OF THE APOSTLES. A Vindication of the Apostolic Authorship of the Creed on the Lines of Catholic Tradition. By the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 377.

WHO CAN FORGIVE SINS? or, The Absolving Power of the Catholic Priesthood. By Rev. Patrick Danehy. International Catholic Truth Society, Arbuckle Building, Brooklyn. Pp. 22. Price, 5 cents; \$3.00 per hundred.

THE OBLIGATION OF HEARING MASS on Sundays and Holydays. By Rev. J. T. Roche. 1903. Pp. 71.

SYSTEMATIC STUDY OF THE CATHOLIC RELIGION. By Charles Coppens, S.J. St. Louis, Mo.: B. Herder. 1903. Pp. xiii—370. Price, \$1.00.

EDGAR; OR, FROM ATHEISM TO THE FULL TRUTH. By the Rev. Louis von Hammerstein, S.J. Translated from the German at the Georgetown Visitation Convent. Preface by the Rev. John A. Conway, S.J. St. Louis, Mo.: B. Herder. Pp. xv—355. Price, \$1.25 *net*.

LA DÉFENSE DE LA LIBERTÉ DU CULTE A PARIS. Aubervilliers, Plaisance, Belleville, Les Mille-Colonnes et le Sillon, La Soirée du Cercle du Luxembourg, Les Solennités de la Fête-Dieu. Par M. l'Abbé Fonssagrives. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1903. Pp. 96. Prix, 1 fr.

THE GREAT ENCYCLICAL LETTERS OF POPE LEO XIII. Translated from Approved Sources. With Preface by the Rev. John J. Wynne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 580—15. Price, \$2.00 *net*.

THE SPIRITUAL CONFLICT AND CONQUEST. By Dom J. Castaniza, O.S.B. Edited, with Preface and Notes, by the Very Rev. Jerome Vaughan, O.S.B. Reprinted from the old English translation of 1652. Third Edition. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. lxx—510. Price, \$1.35 *net*.

THE ECCLESIASTICAL YEAR. For Catholic Schools and Institutions. Translated from the German of the Rev. Andreas Petz, by a Member of the Dominican Order. Milwaukee: The M. H. Wiltzius Company. 1903. Pp. 288. Price, \$0.40 net.

OUR LADY OF GUADALUPE. By the Rev. J. T. Roche. Lincoln, Neb.: State Journal Company. Pp. 63. Price, \$0.10.

HISTORY.

A HISTORY OF ENGLAND FOR CATHOLIC SCHOOLS. By E. Wyatt-Davies, M.A., Trinity College, Cambridge. With fourteen Maps in the Text. London, New York, and Bombay: Longmans, Green & Co. 1903. Pp. xv—539. Price, \$1.10.

UN MOINE; LE P. ANTONIN DANZAS, FRÈRE-PRÊCHEUR. Par le P. Ingold. Deuxième Edition, revue et augmentée. Paris; Ancienne Maison Charles Douniol, P. Téquì. 1903. Pp. vi—100. Prix, 1 fr.

A NOBLE PRIEST; Joseph Salzmann, D.D., Founder of the Salesianum. By the Very Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by the Rev. Joseph William Berg, Professor at the Salesianum. Illustrated. Milwaukee: Olinger & Schwartz. 1903. Pp. 254. Price, \$1.00.

GREEK HISTORY FOR YOUNG READERS. By Alice Zimmern, Girton College, Cambridge, author of *Old Tales from Greece*, etc. With Illustrations and Maps, eight of which are printed in colors. London, New York, Bombay: Longmans, Green & Co. 1903. Pp. xxiv—373. Price, \$1.00.

MISCELLANEOUS.

DER FAMILIENFREUND. Katholischer Wegweiser für das Jahr 1904. St. Louis, Mo.: B. Herder. *Herold des Glaubens* Pp. 112—128.

THE CATHOLIC MIND, No. 16, August 22, 1903. The North American Indian and the Catholic Church. New York: *The Messenger*, 27—29 W. Sixteenth Street. Pp. 23. Price, \$0.05. Fortnightly, \$1.00 per year.

THE STUDENT'S HANDBOOK OF BRITISH AND AMERICAN LITERATURE. With Selections from the Writings of the most Distinguished Authors. By the Rev. O. L. Jenkins, A.M., S.S., former President of St. Charles College, Ellicott City, Md. Edited by the Rev. G. E. Viger, A.M., S.S. Fourteenth edition. Baltimore and New York: John Murphy Company. 1903. Pp. xxiv—622.

THE CITY OF GOD. By St. Augustine. Translated by John Healey. In three volumes. London: J. M. Dent and Co.; New York: The Macmillan Company. 1903. Pp., Vol. I, 258; Vol. II, 275; Vol. III, 275.

DODGE'S GENERAL ZOÖLOGY. Practical, systematic and comparative. By C. Wright Dodge, M.S., Professor of Biology in the University of Rochester. New York, Cincinnati, and Chicago: American Book Company. Cloth, 12mo. Pp. 512, with illustrations. Price, \$1.80.

MILNE'S PRIMARY ARITHMETIC. By William J. Milne, Ph.D., LL.D., President of the New York State Normal College. New York, Cincinnati, and Chicago: American Book Company. Cloth, 12mo. Pp. 160. With Illustrations. Price, 25 cents.

HORNE AND SCOBAY'S STORIES OF GREAT ARTISTS. By Olive Browne Horne and Kathrine Lois Scobey. New York, Cincinnati, and Chicago: American Book Company. Cloth, 12mo. Illustrated. Pp. 157. Price, 40 cents.

FOA'S LE PETIT ROBINSON DE PARIS. Edited by Louise de Bonneville, of Sidwell's Friends' Select School, Washington, D. C. New York, Cincinnati, and Chicago: American Book Company. Cloth, 12mo. Pp. 155. Price, 45 cents.



AFTER THE FLIGHT INTO EGYPT.

Specimen illustration, Third Reader.



A SCENE IN SWITZERLAND.

Specimen illustration, Third Reader.

SPECIMEN PAGES

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flȳ two nĕst nŏt trĕe
fly two nest not tree

Two birds are in the tree.

I do not see the nest.

Are the baby birds asleep in the nest?

The baby birds are asleep in the nest.

Fly to the baby birds in the nest,
 pretty birds.

Do you like to see the pretty birds fly?

I like to see the pretty birds fly.

bird-s

nest-s

doll-s

tree-s

hĭs who măn hăp'pŷ
his who man happy

Jē'sūs sāint hō'lŷ Ān'thōnŷ
Jesus saint holy Anthony

See this pretty
Child!

Who is this
pretty Child?

It is the holy
Child Jesus.

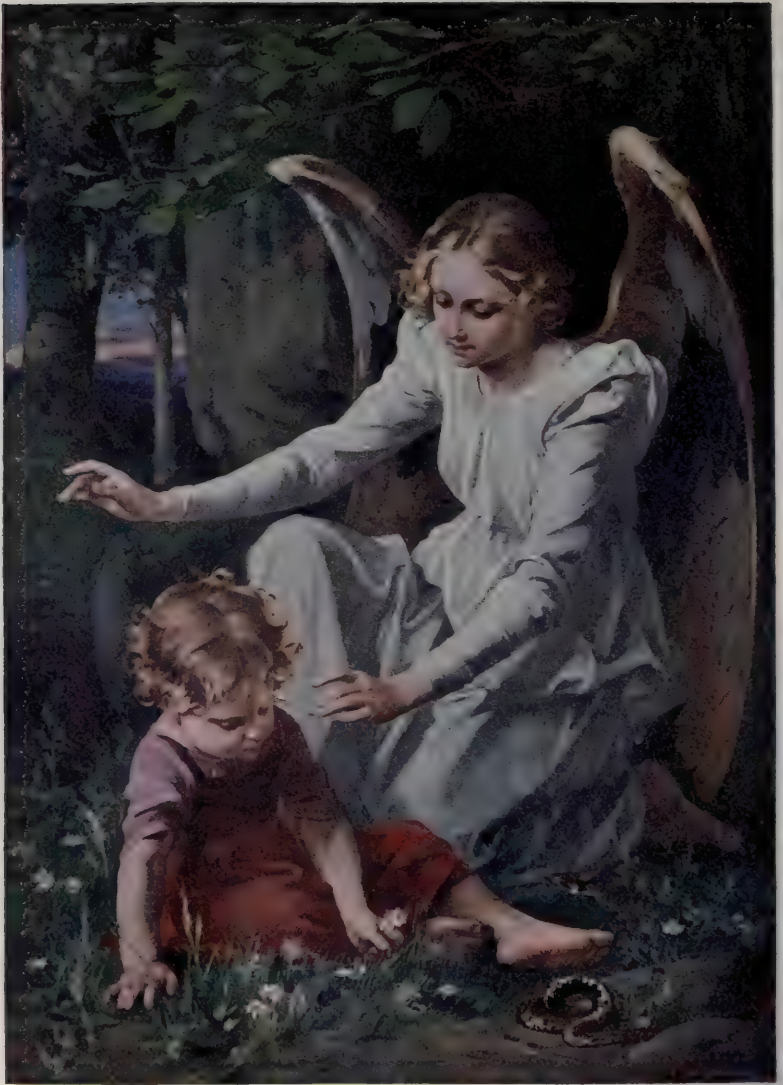
A man has the
holy Child
in his arms.



Who is the
man? Is the man a saint?

The man is Saint Anthony.

Happy, happy saint!



THE GUARDIAN ANGEL. See page 98

Specimen illustration, First Reader.

ture are
pretty
crea-
tures.

They are
browsing
quietly
now, but
soon the
hunter's
horn will
be heard.



Then will begin a race for life. Men
and dogs will chase the poor deer,
and run them down. Isn't it too
bad that men should be so cruel?

Language Lesson.

Browsing means eating.

*Let the pupils' answers, whether oral or written, always be in
complete sentences.*

What is the fox trying to do?

How many birds are in the picture?



| | | | |
|------|-------|--------|--------------|
| bŭg | thĭrd | ā'ble | fōurth |
| few | thĭck | bĭl/s | twĭt' tēr |
| bŭsh | grām | wĭngs | grēed' y |
| worm | shāre | strōng | thēm sēlves' |

Mother-Love.

One fine summer day in the country,
as I passed a thick bush, I heard
the twitter of little birds. Looking
over the bush, I saw a pretty sight.
There were four young birds and the

THE DOLPHIN.

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SOCIALISM.

First Article.

YEARS ago a learned man with whom Ruskin was discussing curvilinear forms in rock, said to him: "If you look for curves, you will see curves; if you look for angles, you will see angles." In telling this, Ruskin adds: "One of the most singular gifts, or if abused, most singular weaknesses of the human mind is its power of persuading itself to see whatever it chooses; a great gift if directed to the discernment of the things needful and pertinent to its own work and being; a great weakness, if directed to the discovery of things profitless and discouraging."

This trait of the mind offers a partial explanation of the confusion universally found in the treatment of social movements. At best, they are extremely complex in origin, elements and relations, while their social, ethical, psychological and economic aspects defy exact analysis and reconstruction into a true perspective, even by the most careful and scholarly mind. When to this is added the fact that men are affected by prejudice, interest, temperament, and lack of knowledge; confusing principle and person, accidental and essential, objective and subjective, we may be prepared for an amount of misunderstanding that is at least disheartening.

All of this is notably true of Socialism, the most imposing social movement of our time. Those who look for evil and hatred, revolution and injustice, degradation and misery in Socialism, find them in abundance. Those who look for inspiration and hope, justice and peace, progress and culture, believe that they find them amply guaranteed in the promises that Socialism holds out. On the other hand, the first class finds great strength, hope and

power in present institutions, while the latter sees only defeat, suffering and sin. Each class combines in this manner a pessimism and an optimism that are seemingly inconsistent. Aside, however, from this feature of the situation, there are other factors in it, to which attention may well be called in our study.

Until recently, Socialism had not succeeded in disengaging itself from the more radical reform movements, such as anarchy and communism. These were themselves scarcely self-conscious, as is seen in the language of protest and denunciation common to all of them in earlier stages. The same terms were applied to any or all of them by friend and enemy, while representatives of the movements were not always careful to differentiate them one from another. Later, when less radical forms of social protest appeared, such as met opposition, their enemies confounded them with Socialism and succeeded in winning to them the dislike and antagonism which Socialism met. This was the case in recent years, with Labor Unions, Single Tax, and Populism. All three are much less radical than Socialism, yet opposition to them rested on the assumption that they were socialistic. Confused in this manner with more radical and less radical reform movements, it is not strange that the real character of Socialism has been much misunderstood.

Fortunately, however, Socialism is now isolated sufficiently to enable the honest student to see and know it for what it is. It is self-conscious; it knows its own essential idea, and we may know it. But only in a measure. There are so many parties, wings, philosophies, methods, and spirits in it all, that it is scarcely possible to find a complete formula to which all socialists would subscribe. One type is anti-Christian, but much Socialism is not; one type preaches immediate confiscation, while others do not; one type is scholarly and prudent, while another is wild and emotional. The best thinkers miss the popular feeling, while the average members poorly represent the thought. Platforms of socialist parties and their definitions are just as good and just as bad as party platforms in general: they more often conceal thought and plan than they express them. Notwithstanding these difficulties, the serious-minded man may reach a fairly correct understanding of the whole movement if he be an honest truth-seeker

and if he bring to his reading and observing the discrimination and industry that should characterize the man of thought. We are too careless about Socialism, blind to the actual and latent dangers that it contains. It is the most subtle and evasive problem that confronts society to-day. With a boldness that can not but astonish one, it comprehends in its aims every feature of social life. Unchecked by reverence, and undeterred by fear, it would overturn the institutions which seem to be the only present safeguard of society, and substitute for them its fascinating dreams. Without precedent to guide, without the accumulated wisdom of long established leadership, or the prestige of great deeds done, irresponsible and emotional, it is eager to undertake the whole reconstruction of society; to do at once what greatest thought and wisest men have in centuries only partly accomplished. The very boldness of its project seems to fascinate the numbers who feel rather than think; its impossibility seems to win rather than repel the many who to-day are suffering because of the hasty enthroning of Liberalism in circumstances not entirely unlike those of to-day. In the following pages an attempt is made to present the larger outlines of Socialism. Details are necessarily omitted, but study along the lines here indicated should, it seems, enable the reader to see Socialism in a perspective nearly true and thus to base his attitude on his own thinking. The point of view taken is one of frank opposition to Socialism, guided, however, by a frank desire to do justice to it and its representatives.

THE NATURE OF SOCIALISM.

Socialism is a reform movement. All reform movements contain two main elements, protest and aspiration. A condition of failure and defeat exists in society. An institution has failed to perform its work; wherever blame may lie, it has failed. Those who are interested determine to correct the situation and they undertake reform. Trades unions, Socialism, Populism, municipal ownership leagues and citizens unions, civil service reform and prison reform are revelations of the same general law in society. There is conflict between conditions and ideals; an effort is made to correct it; the effort creates reform movement.

In the element of protest or complaint, nearly all of our

reform movements are alike. There are in them inaccurate analysis, exaggeration, zeal; immature generalization and hasty promises of amelioration. An anarchist, a socialist, a trade unionist and a single taxer would readily use the criticism of modern society found in the Encyclicals of the late lamented Leo XIII. Hence, as a rule, we do not classify reform movements by their form of protest. Nor can we, as a rule, classify them by their ultimate purpose, since all of them are inclined at the same angle toward idealism. The real differences among reform movements are found immediately in the plan of reform proposed, remotely in the analysis of causes of the evils against which they contend. Believers in anarchy are anarchists because they believe that government is the source of social evils and they propose a state of society that will be anarchic—without government. Believers in single tax are single taxers because, believing that private ownership of land is the cause of our evils, they would abolish that ownership by a method known as single tax. Laborers become unionists when they believe that the weakness of the individual allows oppression and that trade unions can effectually correct abuses. Believers in Socialism are socialists because, convinced that individual ownership of capital causes all social wrongs, they propose social ownership as the adequate remedy. Throughout all of the details of its exhaustive criticism of present institutions, it never fails to reduce every variety and intensity of failure and misery to individual ownership of capital; and in the endless planning of the future state, it never loses sight of collective ownership of capital as the one adequate remedy. Thus, by its plan for social reconstruction, Socialism is differentiated from the other reform movements found in modern society.

THE ASSUMPTIONS OF SOCIALISM.

Socialism is compelled by the nature of the situation to pave the way for itself by a sufficiently exhaustive criticism of existing institutions and to protect its plan of reconstruction by a suitable view of life and society. In doing this twofold work, it resorts to a number of assumptions which may not be ignored.

The first assumption is that present social institutions are bankrupt, that they cannot meet their obligations, their possibili-

ties are exhausted. It is assumed that society has had the best that is in them; hence, to delay the revolution means the prolonging of suffering and degradation. A disease promises to terminate fatally when the vital forces fail: external remedies alone are of no avail. It is so with society. The corruption of government, the domination of wealth, the immorality of competition, the cheating, deception, cunning, heartlessness of business, the arrested development, degradation, vice and misery of the poor and weak, are symptoms of incurable disease; the existing institutions contain in themselves no force that can promise relief.

A second assumption is that individual ownership of capital is, in last analysis, the total cause of the bankruptcy of society. Secondary causes may be found, it is true, but they themselves stand in direct relation with this one. Political and economic liberty were necessary conditions, but they were only conditions. Individual ownership of capital, accompanied by freedom of enterprise, competitive industry, manufacture for profit, and freedom of contract, has caused the thousand social wrongs which we see, has degraded man, exalted wealth, corrupted government and demoralized life.

A third assumption is that collective ownership of capital will completely remedy present evils, promote idealism, and bring society to a nearer realization of the possibilities of culture and elevation than ever before in human history. It will reduce to a minimum, probably entirely eliminate, every incentive to and even the occasion for what is base and ignoble in human life, stimulate the development of what is high, noble and humane, make universal the most inviting opportunity for higher life. The revolution contemplated is so great that one with difficulty imagines it; yet this picture of perfect life, wherein nothing that is ugly or hideous will appear, but all will be peace and harmony, refinement and joy, is one of the greatest sources of power that the movement controls. Here centres the zeal, here rest the convictions found so abundantly among socialists, making of them apostles, irrepressible, devoted, and, in their own minds, triumphant.

A fourth assumption is that human nature is capable of perfection in a far greater degree and with greater ease than is ordi-

narily supposed. The laws of social and individual growth which we suppose to govern society are misunderstood. The human limitations to which we constantly appeal are in effect imaginary, for man can be made immeasurably more perfect, contented and refined than is believed. Once the individualistic struggle and its debasing consequences are eliminated, as Socialism will eliminate them, everything that is noble, true and aspiring will respond to the stimulation, and the golden age will be upon us.

This assumption is closely allied to another: namely, that environment determines conduct. The economic shapes society, environment accounts for character. The perfecting of society requires the improvement of environment. Present industry and its institutions have given us a degrading environment, and we are degraded; collective industry with concomitant changes will give us a superior environment, which will appeal to and stimulate all that is noble in us, and we shall thereby be perfected.

Socialism establishes itself behind these assumptions, finding them well suited to its purpose and a source of real power in its propaganda. They appeal to the feelings of those to whom our institutions have not brought blessings and to those who have studied well the ideals of democracy as they have been held before us for over a century. In these enlightened days, when love of the ideal is easily excited and hope for its realization quickly stirred, the assumptions of Socialism are soothing thoughts, while they serve well as supposedly authentic messages of joy and peace to suffering men.

SPIRIT AND AIM OF SOCIALISM.

The spirit of Socialism is governed largely by its assumptions, which by some subtle trick have been converted into dogmas in the ripened socialist mind. As often remarked, it is absolutely pessimistic concerning the present and unreservedly optimistic concerning the future. It possesses great concentration due to consciousness of purpose, and remarkable zeal. Its representatives are restless, self-sacrificing and persistent. They are intolerant, uncompromising, and very often furious. Suggest a doubt, hint at a difficulty, and at once some among the more advanced are transformed. A torrent of feeling, too great and too intense

to be held in the narrow channel of speech, is let loose. The typical socialist, whose mind has reduced itself to the single thought of Socialism, can not see and wills not to see anything which runs counter to his sympathies and hopes. Little reverence for civil authority, little respect for the past and its achievements and heroes, little personal individual responsibility, is found among socialists when they are entirely won over to the cause. In the nature of the case, this must be so.

Animated then by a spirit something like that outlined, Socialism plans the complete industrial revolution. In the main to-day, it is the intention of socialists that the revolution be peaceable: power is to be won by ballot and the coöperative commonwealth is to be established without violence. Whether or not private capital would be confiscated outright, or compensation would be made, is not clearly determined. It is only fair to say that many favor compensation, though it is difficult to see just of what use it would be, were the change once made. The private enterprise, individual ownership of capital, competition, manufacture for profit, accumulation of capital, would be replaced by an organized system of industry under control of society. All branches of industry would be conducted by society for its members. Very probably all citizens would be marshalled into the industrial army, while there would be no source of revenue except from personal labor. The reader who may be interested will find an excellent description of the socialistic state as it would probably be, in Schæffle's *Quintessence of Socialism*. Socialists are hopelessly at variance concerning nearly every important phase of reconstructed society. It is very doubtful if the details of the future state concern much the propaganda work. The struggling men who honestly look to Socialism for relief, and the haters of organized society who become socialists for varied reasons, seem to be led by two or three vague but winning hopes; namely, that life will be full of comfort under Socialism, that labor will be exalted, that the oppressive capitalist will be eliminated, and that labor will receive its own whole product. Beyond that, few care and fewer think. Hence it seems almost a waste of time to argue against Socialism by detailed descriptions of future troubles. The average socialist has not yet thought that far; until he shall have

done so, argument seems not to affect him. Care is taken to stimulate despair and hatred of actual institutions, to call attention with every art of rhetoric and every resource of zeal, to the sorrow, misery and pain that we behold. Books, newspapers, music and song, lectures and congresses are brought into service with telling effect everywhere. The socialist propagandist is clever; he knows that his convert is won, the moment despair of the present enters his mind. The mind that is captivated by an ideal is not critical of details; so it is that the vital element of Socialism is relegated to the background while the accessories to it are exaggerated into satisfactory prominence without a question from the would be convert.

THE KINDS OF SOCIALISM.

Taking Socialism in its strict sense, it is doubly comprehensive: all industries shall be collectively owned and directed, and all of the nation shall be so organized. Liberalism or Individualism allowed private ownership of capital, competition and profit; Socialism allows none of that; the former allowed a maximum of individual liberty in industry, while the latter allows none. The two terms represent extremes in opposite directions. Taking Socialism, then, in this comprehensive sense, there are many forms. Marx founded what one may call philosophical Socialism. He taught a purely materialistic philosophy, holding that the present capitalistic organization of society must generate its own antithesis; that natural laws are driving us irresistibly into Socialism. The Christian Socialists of England taught what may be called authoritative Socialism: competitive industry is condemned by the Gospel; coöperative industry dominated by the Spirit of Christ alone is sanctioned by the Gospel. We then have what may be called sentimental Socialism—a plea for the establishment of Socialism in the name of human brotherhood, peace, and culture. Naturally all three forms have collective industry in common, though they differ widely in motive, spirit, and method.

The habit has established itself, of calling socialistic, any measure or movement which seeks to extend the action of civil authority and limit that of the individual. Those who favor the extending of the functions of the present state into industry are

called state socialists. The movement favoring municipal ownership is called municipal socialism, since the community replaces the individual in a field of industry. Those who, chiefly in England, favored conciliatory methods, compromise and harmony, with a view to ultimate Socialism, were called Fabian Socialists. All reform effort of every kind which diminished in any way the liberty of the individual has been called socialistic, not even the Encyclicals of Pope Leo escaping.

We find in the ranks of radical, comprehensive Socialism every variety of temperament and spirit. There was a time when Marx dominated socialistic thought and organization. Though materialism, atheism and surplus value still figure as doctrines of prime importance with many socialists, the whole movement has drifted. Marx hoped for an international Socialism; the great communist manifesto of 1848 was addressed to the world. Marx founded the international party, but it lived scarcely ten years. Socialism has settled down into national types, wherein political, social, and religious traditions affect it extensively; wherein race, religion, and temperament modify it so much that generalization is apt to be inaccurate. To-day, everywhere, the tone of Socialism is national. It is developing again toward an international unity; occasional congresses have been held, but the consciousness of the movement, the strengthening organization of it, and the plans that immediately occupy its attention are national.

We have thus far seen only the central economic element in Socialism: the proposal to introduce into society the collective ownership of capital and to reorganize society thereby. This proposal necessarily places Socialism in relation with other great centres of consciousness and power in society; with religion, state, family; with other reform movements, such as the labor movement. In order to construct a true perspective we must study Socialism in its relations to them, keeping in mind the fact that we are tracing a logical analysis and not taking into account the historical development of the movement. It seems best to study the relations of Socialism first theoretically, thereafter to look into the actual attitudes of socialists as we know and see them.

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CARE OF THE CATHOLIC CHURCH FOR HER DEAD.

RESPECT for the dead is not an exclusively Christian sentiment. It has its springs in human nature and gushes forth in various forms and currents at different times and places. But whether we trace it in the oblations and grave-gifts that have propitiated and accompanied the departed, or in the embalming of the dead which was extensively practised, or in the magnificent monuments which in many countries have been raised to their memory, we shall on analysis find among its constituent elements an instinctive feeling of man's common humanity, an emotion of pity for a lifeless fellow-creature, a sense of piety and affection for one's own, and above all an apprehension of another world, an insuppressible thought that there is an invisible hereafter where the dead still live, still claim our remembrance, still need our solicitude and our help. But it is Christianity that has strengthened, transformed and elevated these deep-seated sentiments of our common nature. They are no longer vague and uncertain; they are sustained and sanctioned by revealed truth, and in particular they rest upon the central dogma of our faith, the resurrection of the dead. The dead body will come to life again. Nay, it is not dead, but sleepeth. It is only buried—typically, no less than really, laid in a narrow "cell," in a place of "rest," "in a hostelry," to await the angel's trumpet call at the end of time.

Then will death be swallowed up in victory. Then will the mortal corruptible body, the partner of the soul, the temple of God, cleansed and purified by a hundred rites and sacraments, be invested with incorruption and immortality. As the seed that is sown—the grain of wheat that is buried in the ground—first dies and then bursts into life again, so the human body is sown in dishonor, in weakness, in putrescence, but it will rise hereafter beautiful, strong, and imperishable.

Influenced by these two considerations, namely, the sacred character of man's body and its future resurrection, the Catholic Church has always treated her departed children with special respect and consideration, and has never, except in exceptional circumstances, tolerated the revolting practice of cremation—a practice which, borrowed from the Greeks by the Romans, was not

repugnant to a pagan people, many of whom, as St. Paul tells us, were devoid of natural affection and made a degrading use of their bodies. For two thousand years the discipline of the Christian religion has insisted on the burial of the dead, that as the Master was laid in the tomb from which He gloriously arose, so may it be with the children who are like Him and have fallen asleep in His name. The Catholic funeral service is so allied and intertwined with this discipline that it would lose much of its force and appositeness—would in fact need to be remodelled—were a different method of bestowing the dead to be introduced. According to the Roman Ritual, the corpse is to be borne to the church, it is to be sprinkled with holy water and incensed, Mass is to be said in its presence, the creed of holy Job is to be solemnly chanted—"I believe that my Redeemer liveth and that on the last day I shall arise out of the earth and in my flesh behold my Saviour," a funeral procession is to be formed to the grave, and as the coffin is lowered—in *actu depositionis*—the hope-inspiring words of Christ, as he stood in tears with Mary and Martha beside the fœtid corpse of their brother, are to be sung or recited: "I am the Resurrection and the Life. He that believeth in me, although he be dead, shall live. And he that liveth and believeth in me shall never die."

As we search out in detail the directions of the Ritual we shall be more and more struck with the affectionate care and the minute services with which the Church follows those who die within her fold from the moment of death to the parting *Requiescat*.

First of all, Christians are warned to continue the prayers for a soul in agony till death has certainly taken place, and, though it is not easy to determine the exact moment when the vital spark quits the human frame, yet most people are familiar with the ordinary symptoms which notify the severance of soul and body. The pulse ceases to beat, the rapid breathing or deep-drawn sighs come to an end, the features shrink, the lips become dry and far apart, a damp chill spreads over the forehead, and the dusky grey of the face is interspersed with green or livid patches. But as in acute diseases all apparent movement often ceases an hour before death, and as the action of the vital organs grows almost imper-

ceptible, in a manner resembling what occurs in catalepsy and hibernation, there should never be an abrupt transition to the prayers for the dead, and a brief interval should be allowed to elapse after death before the body is moved and laid out. As soon, however, as the end is practically certain, the priest or in his unavoidable absence some one of those present should read the touching *Subvenite* of the Ritual:

Come all ye Saints of God
And ye angels draw nigh, to receive this soul,
To present it in the sight of God, Most High.

Go on thy course ;
And may thy place to-day be found in peace,
And may thy dwelling be the Holy Mount
Of Sion ;—in the name of Christ our Lord.¹

At the conclusion of the foregoing responsory, the eyes and mouth of the departed should be closed, and the body becomingly laid out in a cool, well-ventilated room, in accordance with the directions of the Ritual. The hands are joined on the breast and a cross is placed in them. Clerics are dressed in vestments appropriate to their rank in the ministry, and lay people are usually laid out in a brown habit or in some other way suggested by local custom. Candles are lighted in the room as a symbol of the soul, the heavenly flame that never dies, and of the light of glory that awaits the body in the future. Martinnucci recommends that holy water with an aspersory be left in the room, so that the remains may be occasionally sprinkled, first to keep us in mind of the cleansing and purifying process which may retard the soul in its passage to God, and secondly to secure those favors for which the Church petitions when she blesses holy water. "Wherever this sacred spray is sprinkled, may all uncleanness depart and no breath of defilement linger." It seems to be the wish of the Ritual that continual intercession should be kept up for the departed spirit either in the corpse-house or in the church. Hence the Rosary or other prayers should be repeated from time to time, if not in presence of the dead, as is usual, at least in a neighboring room, and the priest should exert his influence to prevent anything unseemly or extravagant during the

¹ *Dream of Gerontius.*

wake and funeral. The excesses that have sometimes disgraced the obsequies of the dead are very different in spirit and character from laudable customs, such as funeral feasts and almsgiving, which were inculcated and practised in former times. "I tell you," says St. Chrysostom, "another way of honoring the dead besides costly grave garments . . . namely, the vesture of almsgiving, a vesture that will arise with the dead." "Other husbands," says St. Jerome, "scatter over the tombs of their wives violets, roses, lilies, and purple flowers, and solace their heart's pain by their offices. Our Pammachius waters the holy ashes and venerable bones with the balsam of alms." Of the same Pammachius we read elsewhere that he gave a funeral feast on the death of his wife to the poor of Rome in one of the churches. The motive of these early practices was not merely to benefit the living, but especially to help the dead, that, as St. Chrysostom puts it, they may come to rest and may be clothed with an increase of glory. It is the same motive that prompts every thoughtful Christian, in the presence of death, to abstain from all ostentation, and following the suggestion of St. Jerome, to prefer pious offerings and profitable alms to vain displays and wasteful floral pomp. Pride of life is in strange contrast with gloom and sorrow; flowers are out of harmony with the wish and spirit of the Catholic service. That service is sad and mournful and from beginning to end keeps before the startled imagination "*dies irae, dies illa,*" "*dies magna et amara valde.*"

When from Heaven the Judge descendeth,
On whose sentence all dependeth !

Hence the altars are bare; the church is draped in solemn suits of black; the bells are slowly and mournfully tolled, and unceasing intercession ascends from the depths of lowly hearts for the departed. Only in the case of children under seven does the Church put away all the trappings of woe, for their death is always precious, their glory immediate. The bells, if rung at all, pour out a festive peal; one wreath of flowers or of sweet-smelling plants bedecks their innocence and their virginal integrity, and the psalms and service are of a bright and joyful character.

In Catholic countries the remains are usually brought to the

church before interment. Such is the direction of the Ritual. And what can be more appropriate than to restore the Christian pilgrim to the bosom of his pious Mother, the Church, and to send him forth on his final journey from the very portal and vestibule of Heaven, where he has been often nourished with the double Bread that came down from Heaven? What more in accord with the venerable practice of antiquity, such as Augustine tells us was observed in case of his own mother, than that the Sacred Memorial of Christ's Death should be offered up in the presence and for the benefit of the departed spirit? And if we examine the solemn Requiem rites and observe how they arouse and enthrall the faculties, what can be conceived more appealing or richer in dramatic power? Even Carlyle, as he moved through the lofty aisles of the Ghent Cathedral during a service for the dead, was arrested by the loud and not unmelodious chanting of priest and singers, reverberating from the vast roof and walls, in various notes of the gamut, from clamorous, eager petitioning down to the depths of awe or acquiescence, and was forced to admit that he had witnessed few things more genuine or impressive.

The imagination is caught up by the music and solemn surroundings of the occasion and spell-bound by the final struggle that is pictured for it—the tears and terrors of the guilty, the advent of the awful Judge :

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?
Oh, on that day, that wrathful day,
When man to Judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away.

Those verses of Scott are an echo of that majestic sequence described as "a masterpiece of Sacred Song," which, by its words, its metre, its assonance, pierces the very vitals of the soul, appals it with awe, calms it with trust in the gentle Jesus, and bends it low with deep contrition. The same simple earnestness pervades the entire Requiem service—no apotheosis of the departed, no fear of annihilation, but prayers and oblations for mercy. The dead are aided, the living edified. The tapers and incense that honor the former are unto the latter symbols of the light and fra-

grance of Christ; the petitions that mount to heaven for those who have gone before, are for those who linger behind the noblest exercise of faith, hope and charity, of faith in life eternal, of hope in God's mercy, and of charity for the prisoners of the King. Is it not, therefore, the duty of the clergy, the ministers of the Liturgy, to carry out with manifest and unmistakable reverence and earnestness the solemn obsequies of the dead? Do not those obsequies, when performed becomingly and with piety, produce an ever-deepening sense of religion, pour a ray of comfort through the clouds of sorrow, strengthen the bonds of Christian fellowship, and enlarge the communion of the Saints?

The funeral procession to the cemetery either from the church or the house of mourning will vary in its character with local customs and with varying circumstances. Sometimes the distance to be travelled is inconsiderable, and then we may behold an exact fulfilment of the Apostolic Canon which says, "In the going forth of those who have fallen asleep, conduct them with singing of psalms if they are faithful in the Lord, for precious in His sight is the death of the Saints," and of the early Christian tradition according to which lights and incense as well as the chanting of hymns and psalms accompanied the body to the grave. The gladsome *In Paradisum*—"May the Angels conduct thee into Paradise"—is sung, the penitential *Miserere* is recited, the grave blessed, the body incensed and sprinkled with holy water, and the beautiful *Benedictus* sung or said:

Eternal rest grant to him, O Lord;
And perpetual light shine on him.
May he rest in peace.
So may it be!

We may mention incidentally a very ancient custom to be met with in some places in accordance with which the priest throws some clay three distinct times on the body in the grave, saying "Remember, man, thou art but dust and unto dust thou shalt return," and then invites all to recite three Our Fathers, one for the deceased, one for all in the cemetery, and one for the person present who will die next.

The various prayers and psalms and canticles that enter into the obsequies of the dead are either entirely Scriptural or full of Scriptural allusions and have been handed down from the earliest

times by the most ancient Sacramentaries. Formerly, when the general public, not to speak of cultured society, were fairly familiar with ecclesiastical Latin, the funeral dirge always produced a salutary effect on those who heard it. But nowadays laymen and sometimes even clerics never experience those profound emotions which it is calculated to awaken. Laymen in fact have been heard to complain that they are more touched by a non-Catholic service, which they can follow, than by their own which is unintelligible to them. Hence in many places a laudable custom has been introduced of adding some prayers in English or other vernacular as well as in Latin. But there is room for a further advance and for a greater effort to unfold to our people the manifold beauties of the Requiem service and to place it in their hands and familiarize them with it in the best possible English vesture. Then will it appeal to them, then will it reach their hearts, made receptive by the presence of death and the dread uncertainty of life; then will those words of Job lay hold of them:

“Man, born of woman, is of few days and full of woe; cometh forth as a flower and is cut down; fleeth as a shadow and never continues in the same state. In the bitterness of his soul will he speak and say unto his God—‘Condemn me not. Blot out my transgressions. O God, remember not my sins. Deliver me from eternal death.’”

I dread my sins, I blush before Thee—
I see the Great Tribunal set!
In fear and terror I behold Thee,
Forgive when soul and Judge are met.

We have not referred to what is sometimes described as the funeral oration. No doubt, there are great occasions when such an addition to the obsequies may be appropriate and even deserved. But ordinarily anything in the nature of panegyric—anything more than a few simple words—will be out of place. And even a few words at such a time require to be chosen with care and discretion, for it would be easy by want of sympathy no less than by ill-timed praise to offend some and scandalize others. Cardinal Gibbons² tells us that “those funeral discourses often make a salutary impression on our separated brethren as well as on the members of our own flock,” and that “not a few devoted

² *The Ambassador of Christ.*

converts can trace the first dawning of spiritual truth on their heart to the apposite explanation of the Catholic doctrine of Purgatory." That doctrine, with its corollary of prayer for the departed, commends itself in the hour of affliction "to their yearnings, their sympathies, their reason, and their religious sense."

Besides the two subjects thus recommended—the sweet reasonableness of an intermediate state and of prayers for those who linger there—there are many others that are naturally suggested by the following quotations from the office of the dead:

"The Hand of the Lord hath touched me."

"As I sin daily and repent not, the fear of death troubleth me."

"The days of man are few, the number of his months is with Thee."

"Thou dost visit him early, and dost try him suddenly."

"If a man die, shall he live again?"

"I believe that I shall see the good things of the Lord in the land of the living."

"Blessed are the dead who die in the Lord."

The distinctive title for the Christian burial-ground is *cemetery*. This Greek word, with its natural meaning of a sleeping apartment, was invested by the early Christians, probably at Alexandria, with a novel and striking significance—the resting-place of the faithful departed, because, as St. Jerome says, "with them death is not death, but merely a sleep"—a sleep to be followed by a glorious awakening. From the very beginning the Christian communities, abhorring, like the Jews, all admixture in death as well as in life with the heathen, managed to have burial places for themselves apart from the Gentile *columbaria*, where cremated remains were deposited in urns. They were enabled to accomplish this coveted separation by the legislation of the time. For, by the laws of the Roman Empire, burial spaces were always outside the walls of a city, and were invested with a religious character which extended, not only to the open spaces, but even to subterranean vaults, such as the Catacombs, and to all appurtenances, such as memorial buildings and chapels, connected with those spaces. In this way the Church, in her corporate capacity, acting however through legalized funeral guilds, or *collegia*, was able, even during the stress of persecution, to provide suitable cemeteries for her children. After the fourth century, the prac-

tice of building churches at the tombs of martyrs, and of transferring their relics to basilicas, gradually led to burials within the city walls, and even within the precincts of churches. But we know from various Councils that the Church has rarely more than tolerated this departure from ancient usage, and has at times even condemned the unbecoming and unsanitary introduction of the dead into the Holy House of God and of His Saints. Hence the Ritual prescribes: "Let the ancient custom of burying the dead in a cemetery be retained where it exists, and be restored where possible." The Ritual adds other directions with reference to the home of the departed. It should be consecrated or blessed; a cross should stand in the centre; inept epitaphs should be excluded; separate and suitable plots should be marked off for baptized infants and for the clergy, and a distinct and separate space for those who are not admitted to ecclesiastical sepulture. If the cemetery is kept becomingly, ornamented with yew trees or other suitable shrubs, and brightened with flowers, it will not be difficult for the priest to induce the people to remember their departed friends, and to make an occasional visit to their last resting-place, and offer an occasional prayer for their repose.

 Their names, their years spelt by the unlettered muse
 The place of fame and elegy supply,
And many a holy text around she strews
 That teach the rustic moralist to die.

The Catholic Church has been always solicitous to preserve inviolate the sacred character of the cemetery, and should it ever happen to become the scene of any disgraceful and defiling occurrence, such as wilful murder, it ceases to be regarded or used as holy ground without a fresh religious consecration or dedication. Moreover, ecclesiastical sepulture is a privilege of restricted extension. Those only are entitled to it who die in union and friendship with the Catholic Church, and whenever, as in Montreal about thirty years ago, the rights of the Church are invaded and a burial enforced against her wishes, the polluted space is placed under interdict and shunned by all Catholics, and the whole cemetery is purified from the defilement. People who criticise such procedure and the Church's antipathy to indiscriminate burial forget that every community is governed by its own laws and traditions and that the invariable principle and tradition of the

Catholic Church has been to exclude non-Catholics and unworthy Catholics from the honors of ecclesiastical sepulture, namely, burial in consecrated ground and with religious rites and suffrages. Surely it would be inconsistent and scandalous for a Christian organization to signalize with honors the memory of an opponent who derided its claims or of an adherent who flouted its principles. At the same time the common rules of charity run counter to all the dangers of harshness and of scandal in the denial of ecclesiastical burial. Hence such denial is not allowable, especially in these times when civil funerals and promiscuous burial are on the increase, unless the unworthiness of an individual—his apostasy or suicide or concubinage or encouragement of cremation or evil life—has been certain and public and persisted in to the very end; hence, too, it will be rarely advisable for a priest to give a definite refusal, especially in doubtful cases, without first consulting the bishop. As already hinted, the Church prohibits and detests cremation³—not as intrinsically wrong, seeing that she sometimes tolerates and sometimes allows it, but as opposed to Christian usage and as patronized by Freemasons and atheists. Consequently she will neither administer the last Sacraments nor grant Christian burial to those who before dying have with deliberate disregard of her wishes, ordered their bodies to be cremated.

In conclusion let us give an instance from the United States of the mildness with which the Catholic Church tempers her principles and laws in this matter. The prelates of the First Synod of Baltimore prohibited ecclesiastical obsequies in the case of those Catholics whose bodies were to be interred without any reasonable cause in non-Catholic graveyards, the motive of the prelates being, as we know, their solicitude, as it is the desire of the Church, to see the faithful departed always laid at rest in consecrated ground. The Third Synod has however mitigated the severity of the First, chiefly on account of the frequency of conversions, and it is now lawful, if the bishop of the diocese interposes no objection, to celebrate the entire Requiem service, both Office and Mass, either at the church or the corpse-house, in the case of those who are buried in a family vault or tomb in a non-Catholic cemetery.

C. M.

³ The violent process of reducing a corpse to a few pounds of ashes in a couple of hours.

BROTHER AND SISTER.¹

"I love to find once more beneath the ashes of old age the live coals of memory."

Now, in life's evening hour, having already crossed "the un pitying threshold of old age,"² I like to trace once more to its source the stream which is so soon to lose itself in the ocean of eternity; to find again in memory's treasure house the loved faces of those who have passed from this world before me, but whom the lapse of time can never cause me to forget. Sometimes there passes in the midst of these fair visions an evil shade which makes me shudder in spite of myself: it is the thought of those who have done me evil. Thanks be to God, I bear them no ill will, but forgive them with all my heart. It is only right that I should, since I myself have so much need of pardon.

For the last few years I have been transferring these reminiscences to paper at odd times as they have presented themselves. The scattered notes have been a consolation to me in the trials which it has pleased God to send me in my later years. The thought that these writings might be of service to others than myself never occurred to me, until some of my friends seriously urged me to publish them in the belief that they would be productive of good. At first I protested, but I ended by yielding, although they say the old never yield. Let these pages go forth then, wherever the good Lord wills! Some may perhaps cause a smile, while others bring tears. Such is life! "Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy,"³ says Holy Writ.

So I have reduced to something like order these fagots which I hope my readers will receive with indulgence. If there are some tedious passages, they will not cause surprise. Is not old age proverbially fond of story-telling?

PAUL LECLÈRE.

La Hutterie, near Saint-Laurent-sur-Gemme, Anjou.

¹ The author desires to state that all the names of the persons referred to in these papers (except certain historic names) are entirely fictitious. The same remark applies to the little town of Saint-Laurent-sur-Gemme, an imaginary place which has nothing in common with the other Saint Laurents in Anjou.

² Homer's *Iliad*, Ch. XXIV, line 487.

³ Prov. 14: 13.

PART I.—EARLY YEARS.

CHAPTER I.—ORPHANS.

I WAS born at the Hutterie, in the parish of Saint-Laurent-sur-Gemme, in Anjou, on June 29, 1842. I received in Baptism the name of Paul in honor of the great Apostle whose feast the Church celebrates on that day. I was the youngest of eight children, of whom only the two oldest, Charles and Marguerite, were still living at the time of my birth. My father and mother had the misfortune to lose two girls and three boys in infancy, but my dear parents, good Christians that they were, consoled themselves by the thought that they had given angels to heaven, and that these blessed little ones protected from on high their three remaining children.

My brother Charles, at that time seventeen years old, was pursuing his studies at the High School in Angers, and intended to enter the army. Marguerite, "Guitte" or "Guiguitte," as we generally called her, had just entered upon her thirteenth year, and was being taught by my mother, who did not wish to send her away from home.

My father, François Leclère, born at Vannes in 1798, entered the army at the age of eighteen as a volunteer. He took part in the campaigns in Spain, Greece, and Algiers, and his brilliant services soon advanced him to the grade of captain, although he rose from the ranks. At that time promotion was more rapid than it is at present. The day I was born my father attained the rank of Lieutenant-Colonel. Full of faith and pious from his childhood up, he preserved throughout his youth his religious convictions in all their original intensity, and also the integrity of his conduct. He was a militant Catholic, and God did not allow this to hinder his advance in his profession, although in those days practical Catholics were regarded with marked suspicion by those in power.

Toward the end of the year 1824, my father, who had just been made lieutenant after the Spanish campaign, was in garrison at Angers. Introduced by the pastor of the cathedral, by whom he was held in high esteem, he was very kindly received by the Legrand family. They were people of middle station, but very

well thought of by their associates and even by those of higher social rank. Monsieur and Madame Legrand had a daughter named Laurence, who had just left school and who was remarkable among the young girls of her age for her piety and sweet disposition.

My father, before long, realized that he was drawn toward Mlle. Laurence, and that a tender affection for her had taken root in his heart. He asked her hand in marriage of her parents. They appreciated the upright character of the young officer, and did not hesitate to confide their daughter to his keeping; so in November, 1824, they were married.⁴

The young people's start in life was more than modest, although my grandparents practised the strictest economy in order to provide a suitable establishment for their children. At her marriage my mother, relinquishing at the same time all further claim upon her parent's estate, received a small place of about a hundred acres called the Hutterie, situated in the department of Maine-et-Loire, a little more than eighteen miles from Angers. This was all the property her parents owned. They reserved for themselves only a small life income barely sufficient for their support. The Hutterie, rented out in two holdings, brought on an average some fifteen hundred francs a year. As for my father, his sole capital was his good health, his lieutenant's pay and the prospect of promotion. This was enough to begin with, but in case Kind Providence should send many children, there was, doubtless, hardship in store. Poor in this world's goods but rich in confidence in God, my parents did not hesitate to decide the question, and entered joyously upon the pathway of the Christian life, resolving valiantly to accomplish their task and to keep the Cross well in sight. They kept their resolution.

During the first years of their married life they lived in different garrison towns, in Nantes, Bordeaux, and Grenoble, but in the spring of 1840 my mother's health gave grave cause for alarm, and the physicians ordered a prolonged sojourn in the country. With this end in view, my father obtained another tour of duty at Angers, and the young wife took up her abode per-

⁴ My maternal grandfather died the following year, 1825, and my grandmother survived him but two years, so that I never knew them.

manently at the Hutterie, where her husband joined her whenever his duties permitted.

The Hutterie is a large two-story house set in the midst of trees half-way up a lovely hillside at the foot of which babbles a little stream called the Gemme, whose waters, clear and limpid as the name indicates, flow on to lose themselves at last in the Loire a little below Saint-Florent.

Here we are in the war-like Vendée, the country of glorious memories, the scene of the "war of Giants."

The Hutterie is within the limits of Saint-Laurent-sur-Gemme, a parish of some eighteen hundred or two thousand souls, at that time in charge of an old friend of our family, Abbé Aubry, with his two assistants, Father Berteaux and Father Renaud.

Our house had none of the comforts or elegance of the modern villa. It was a plain, sensibly-arranged dwelling, large and airy and in excellent repair, all that could be desired for a family to whom Providence had given what was necessary, but nothing more.

My parents there lived a quiet and retired life, occupied wholly in cultivating their little domain and bringing up their children. Their only associates were the pastor of the parish; the family of Maitre Hardy, the notary at Saint-Laurent; the Ducondrays (two old bachelors, very distant cousins of ours); Dr. Durand, and an aunt of my mother's, Mlle. Dumoulin, whom we occasionally went to see at her place, Mesnil, which adjoined the Hutterie. We also saw from time to time the noble family of the neighborhood, the Saint-Julien, although their station in life was far above our own. They lived in Angers during the winter and spent the summers at Aulnaie, their property, a magnificent estate which extended as far as Saint-Florent. The Count and Countess Saint-Julien had the greatest regard for my father and mother, and used often to come to the Hutterie with their only son, Monsieur René, who was about the age of Charles and, like him, was destined for the army.

To complete the list of local celebrities, I have still to mention my mother's uncle, Monsieur Chupin-Lenoir, who had made a large fortune in the leather business. Old and childless, he lived a lonely and retired life in a château in the neighborhood, but as

he was a free-thinker and a notorious Freemason, my father never would consent to receive him at the Hutterie, although when my mother was first married he had made several attempts to establish friendly relations. It must be acknowledged that there was considerable merit in repelling these advances, for Uncle Chupin was reputed to be worth at least two millions, and my parents might very naturally have cherished the idea of some day enjoying this handsome fortune which would have insured a brilliant future for their children; but with them the first consideration was the interest of our souls and our eternal salvation, and they preferred for us straitened circumstances and even poverty to ease procured at the expense of endangering our faith.

In the eyes of many people they would be considered foolish, but true Christians will realize that they were possessed of the highest wisdom.

I learned these details from my sister, Marguerite, for at the time of which I write I was too young to take cognizance of such matters.

My earliest recollections bring before me a terrible scene which, in spite of my tender age, was forever stamped upon my memory. It was in the month of June, 1848. I was about to enter on my seventh year. One day father and mother, who had seemed very sad for some time, shut themselves in their room after luncheon and remained there all the afternoon and far into the evening. Dinner was ready, and our old nurse, Françoise, had knocked at their door a number of times without receiving any response. At last they came down. Mother's eyes were red, and father seemed very absent-minded. After dinner my poor father caressed us for a long time—Marguerite and me—and told us we must be very good and not give my mother any trouble during his absence. He said that he must leave for Paris next day with his regiment, and that he would take my brother Charles with him.⁵ When I asked him why he had to leave us, he said that there were many "bad children" in Paris, and that soldiers were being sent there to make them good.⁶

⁵ Charles had left Saint-Cyr two years before, and had just been made lieutenant in father's regiment.

⁶ Those terrible days of June, 1848, when the blood of so many Frenchmen was shed, were not far off. My father was to be one of the first victims.

"I depend on you, Marguerite," he said. "You are now almost eighteen. Comfort and sustain your mother. Pray for me. Ask God to give me grace to do my duty—my whole duty." A few moments later he mounted his horse, and left with Charles for Angers.

I did not understand much of what father had said to us. I cried because my mother and sister cried, but next day I forgot all about it and went back to my play as usual.

One morning at about eight o'clock (I learned later that it was the twenty-eighth of June) I was alone with my mother in her room. Marguerite was practising on the piano downstairs in the parlor. I had just finished saying my prayers, when the maid came in and handed the paper to mother, who hastily opened it and began to read eagerly. She had done so every day since father went away.

Suddenly I saw her tremble, grow dreadfully pale, and lean over on the table. An instant later she fell to the floor, where she lay without the least sign of life. I rushed to her and began to call her with all my might. Then, thinking she was dead, I screamed at the top of my voice, which brought Marguerite and the maid running upstairs. They lifted my mother on to the bed, and she opened her eyes an instant and pointed toward the paper which had fallen to the floor.

"There!" she said, in a weak but distinct tone, "the horrible thing—it is not true, is it, Marguerite?"

My sister stooped to pick up the paper. No sooner had she cast her eyes upon it than she began to tremble violently, while tears coursed down her cheeks. Falling on her knees before the crucifix, she cried, "O God, have mercy on my father's soul! Have mercy on my dear mother! Save her!"

She rose and returned to where mother lay apparently lifeless.

"Run, quick, for the priest and the doctor!" she said to the maid. "Perhaps there is still time;" and she strove to revive poor mother, while old Françoise ran with all her might to Saint-Laurent.

All this time I stood motionless, paralyzed with fear. I felt, in a confused way, that something had happened to father, but

I dared not ask what for fear of hearing something dreadful. I wanted to cry out, but my throat refused to utter a sound. The room seemed to turn around, I felt myself falling, and then I lost consciousness.

When I came to myself, I was on Guitte's lap, with her arms about me. "Come, Paul dear," she said. "Come over to mother. She wants you." And she carried me to mother's bed.

The doctor was there, and also our pastor, both of them much distressed, for they were old friends of our family. Mother had regained consciousness, but she seemed very weak. She stretched out her arms to me, and gathered me to her breast. Then she motioned Marguerite to come near.

"Swear to me, daughter," she said. "Lay your hands on the crucifix and promise me, that you will be a mother to your brother Paul."

Marguerite raised her hand and, in a trembling voice, did as she was desired.

"And you, Paul," continued mother, "promise me that you will look on Marguerite as your mother, and obey her as you would me."

I promised, without well knowing what I said, for I was choked with grief.

"Good-bye, children," my mother then said. "I am going to join your father in heaven. I have no fear for him. He was well prepared. As for myself, in spite of my sins, I trust in the mercy of my Saviour, and I go without fear before the judgment-seat of Jesus Christ. But I am tormented about Charles! What has become of him! Mary, Mother Immaculate, I leave him in your care! Good-bye, my children. We will watch over you from above." Then she ceased speaking, and became terribly pale.

The doctor turned his head. "Take away the child," he said; and I saw the priest kneel down with Marguerite and my nurse. Then I was seized with violent convulsions, and lost consciousness a second time.

Next day, when I opened my eyes, my sister was sitting by my bed with our good pastor.

"Come, Paul dear," she said, "you must say your prayers with me, as you used to do with mother every morning. Mamma

is in heaven now, and so is papa, and they are praying for their dear little Paul that God will make him always good so that some day he may go there too, and be with them."

I understood then, as well as a child of six can understand, that I had lost my dear father and mother, and I began to sob. My tears were a relief and eased my heart. I said my prayers with Marguerite, and it seemed to me that I loved her more than I ever did before.

"You will be my mother now; won't you, Guiguitte?"

"Yes, my darling. Only you must ask our dear Lord to give you the grace to be very obedient."

Then, turning to Abbé Aubry, she said, "Isn't it awful—to lose both father and mother at once? I dreaded this all along. I was sure that if father were killed, mother would not survive the shock, for you know she had a bad form of heart-disease. I tried hard to keep her from reading the paper, for fear that she would see bad news in it, but she never was willing to give it up, and was always the first to read it in the morning. Here, Father," she added, handing the priest the paper which was the cause of my mother's seizure, "this is what killed her."

And our good pastor, in a voice trembling with emotion, read the account of the bloody battle of the 25th. The following is the passage describing my father's death:

"Why must the triumph of law and order be saddened by the sacrifice of valuable lives? At the moment of going to press we learn of the death of the gallant Colonel Leclère, who was shot through the heart as he advanced to the assault of the barricade in the Faubourg du Temple. A shot fired from an upper window brought the brave officer to the ground, and a few moments later he expired in the arms of his son, Lieutenant Charles Leclère, who happened to be near his father when he was struck. We extend to the family of this noble officer our deep and sincere sympathy."

Further on it said:

"We are told that General Cavaignac decorated for meritorious services in action Lieutenant Leclère, who during the entire morning exposed himself to the greatest danger in the performance of his duties, and led his command in a most efficient manner. The General unfastened the cross of honor which adorned the breast of the lamented Colonel, and, turning to the son of the dead man, said, 'France transfers to your breast the cross of your heroic father. Walk in his footsteps and you will be a valiant soldier.' This praise, so well deserved, will, we hope, soften to some extent the overwhelming grief of the young officer and of his family."

Hardly had the Abbé finished reading this when a letter was brought in from Charles, announcing that he would arrive that very evening with our father's body. Poor brother! as yet he was aware of only half of his misfortune.

"I will hurry over to Angers, my dear Marguerite," said our kind-hearted pastor, "and be there when Charles arrives, so as to prepare him as gently as possible for this fresh blow."

My sister gratefully agreed to this proposition of Abbé Aubry, and he left at once, in order to reach the station before Charles could arrive.

How long that day seemed! We both dreaded and longed for Charles to come. At last our poor brother came to us: it was pitiful to see him. The fatigue of two days' fighting and the long sorrowful journey had completely exhausted him. We threw ourselves into his arms, and all three wept a long time there in mother's room where they had placed the two coffins.

I remember well how Marguerite begged the friends who were also there weeping, to leave us to ourselves for a little. When we were alone we knelt down beside the mortal remains of my father and mother. Marguerite made me say the prayers which I had said every day with mother. Then she made me promise with my hand upon the bodies of our parents ever to remain faithful to God and to be ready to die rather than offend Him by a mortal sin. Afterwards I heard poor Guitte say between her sobs, "My God, I offer you my life for this child whose mother I have now become. I will sacrifice myself entirely. I am ready to suffer any bodily pain, and to be completely mortified in my desires and affections if only Paul may one day reach heaven."

I did not then fully understand what she was saying. I only grasped the general meaning of her words; but years later when I read after my sister's death notes which she had made on events concerning her spiritual life, I found among them this prayer which she had said beside the coffins of my parents. I will show how this heroic sacrifice was accepted.

Charles, too, bowed with grief, joined in Marguerite's fervent prayer and, like me, promised to be faithful to his God. He, at least, would keep his vow! He then told us all the circumstances

of father's glorious death. The barricade had been successfully assaulted, and father, standing sword in hand upon the obstruction composed of paving stones which he had just captured, turned to give an order to his command, when he was hit in the heart by a bullet shot from a window near by. Charles it was who caught him as he fell, and heard the few words he was still able to utter.

"Kiss them for me," he said. "Tell your mother I died at my post and, as I firmly hope, in grace with God." An instant later he said again, "I am at peace, I received Holy Communion this morning. I offer up my life for France and for the Church."

These were his last words. It was just after he died that General Cavaignac who had been present during the assault on the barricade took father's cross of honor and placed it upon Charles' breast.

Our loss was terrible indeed, but we were proud of father's glorious death, and as for my mother, she was a saint. Everybody said so. Many people whom we did not know at all came from Angers and from places near by to the funeral, and there were also some officers of father's regiment sent from Paris to Saint-Laurent to follow the body of their Colonel to the grave. All the parish priests of the canton were there, and our own pastor, Abbé Aubry, who celebrated the Mass, was interrupted many times by his tears. Many of the people in church wept, too. After Mass they carried the two caskets to the cemetery of Saint-Laurent, and here many speeches were made, but I do not remember a word of them. After the ceremonies we went back to the Hutterie with Abbé Aubry and my aunt Dumoulin who stayed with us during luncheon.

When the meal was nearly over there was a consultation as to where Marguerite and I were to live in the future. Charles, who was naturally our guardian and protector, could not stay with us. He was compelled to return in a few days to his post in Paris. Marguerite was still too young to remain at the Hutterie by herself. What was to become of us? Our old uncle, Monsieur Chupin-Lenoir, had come the day before to Charles and Marguerite, and had offered to educate me and provide for my future, but his offer had been politely declined. For this I should be

most thankful to Almighty God, for under the direction of such a man I should in all likelihood have lost the faith forever. Madame de Saint-Julien, my mother's good friend, had come at once to beg Marguerite to go and live with her, for she loved my sister as if she were her own daughter, and Marguerite was devoted to her, too. Charles thought this a very desirable arrangement and his advice was that this advantageous offer be accepted. But Marguerite absolutely declined to do so. She said that the Count and Countess, good Christians though they were, lived in a world which was very different from ours, that they were entirely too rich, and that such surroundings would be most unfavorable to my being properly brought up.

I understood later on that there were other motives of a more intimate nature which also actuated Marguerite in her decision. Her exquisite tact and delicacy guided her in the matter. I shall have occasion to revert to this later.

The discussion took place at luncheon, as I said; and just at this point my aunt Dumoulin took the floor, and in her curt, dry manner delivered herself as follows:

"Chupin? Never while I live! He is an old infidel. Saint-Julien and his lady?—good people, but that would be bringing Paul up in a candy-box, and you, Guitte, would soon become an affected minx with all those people you would see at Aulnaie. Come home with your old aunt Dumoulin. She is an old fool, but for all that she has a good heart. You'll see. Your mother confided Paul to you, Guitte. You shall bring him up just as you please. I shall not have a word to say in the matter, always providing you do not make a *Blue* of him. I do not want to cherish a viper in my bosom! Then when I cross the river (which must be before long, for I am seventy-five now) you will have my property. It is not much, but what there is of it is good. Mesnil has a hundred and fifty acres. If they are worth a farthing, they are worth a hundred thousand francs. Is it settled? One, two—decide!" And Mademoiselle Dumoulin punctuated her speech by swallowing a glass of brandy at one draught.

We loved my aunt very much in spite of her abruptness and strange ways, for she had a heart of gold. Charles and Marguerite were for accepting her offer, and Abbé Aubry fully approved, for

Mlle. Dumoulin was his right hand in all his charitable undertakings. They had known each other since the great war of the Vendée, and were old friends who had both seen evil days. The matter was settled then and there. Charles was to have the Hutterie, which my aunt would manage in his interest, and Marguerite and I would inherit Mesnil, together with some small amount which would amply suffice for our needs until such time as Marguerite should marry.

It was decided that we should remain at the Hutterie until Charles' leave expired, and that on his departure for Paris we would go to Mesnil to live. And that is how we came to be under my aunt's care.

JEAN CHARRUAU, S.J.⁷

(To be continued.)

OUR BIBLE CLASS.

1. LETTER TO THE EDITOR. 2. SOME QUESTIONS.
3. CONTINUATION OF OUR CLASS: *Training of Moses in the Desert.*

Dear Mr. Editor:

What absurd impression induced the maker of your Contents-page to place the name of Fra Arminio after the report of "Our Bible Class." Anyone who reads the article—in the last number of THE DOLPHIN—will see that it could not have been written by a monk. Please state to your readers that these papers are simply a report of the lectures of our professor, which are copied by the secretary of the class from notes taken during the hour, and revised, with such supplementary remarks as show the method and progress of our work. We were all indignant at seeing the blunder.

Respectfully,

(MISS) BELLE E. CAUSE, A.M.,
Secretary of "Our Bible Class."

Uncle Ike was greatly pleased with the professor and his method, and told us so immediately after the class. He thought him worth half a dozen Fra Arminios. Thereupon Hertha proposed that we invite him to tea some evening, soon, and that she and cousin Fanny make him a pair of slippers for Christmas. Uncle seemed to dislike the idea and said something about men

⁷ The translation from the French is made with the author's sanction by S.T. OTTEN, and copyrighted by the AMERICAN ECCLESIASTICAL REVIEW, 1903.

being busy and having peculiar tastes; and when my sister brought up the subject of the slippers again later on, he mildly suggested that he could "help her out"—perhaps. He had a pair which had been given to him by a maiden aunt, long ago, in the days of the Oscar Wilde fashion, and he had never worn them because they were of the "too utterly intense" pattern, of saffron color, tipped with red and gold. But as we were now in Egypt under the professor's guidance, with the Pharaohs, gorgeous footwear might be appropriate. To my sister's tart reply, "Then why don't you wear them, uncle?" he good-humoredly answered that they had grown too small for him. He was willing to give them to the professor, if Fanny would put her initials on the instep and present them as a token of our united gratitude.

Harry, our Florida cousin, proved himself the best of help-mates to us. "Now, girls," he said, "you have heard that the professor told me to act as a coach for the inquirers. Haven't you to ask some questions to be presented at the next class about the life of Moses as far as we have gone?" Hertha thought she'd like to know about the Nile water. It must have been a kind of "cuticura," since the ladies used it for the skin in cases of leprosy. Did it serve merely as a lotion, and had it a natural perfume? Did they drink it like mineral water? What color had it, and is it exported at the present time?

Here Uncle Ike's smiling interposition served again as a damper upon my younger sister's zeal. He thought he could answer most of these questions without our troubling the professor. The Nile water, as he knew from his reading, was of a brownish-yellow color, something to match auburn hair (which she had). The people who drank it usually looked that color, hence he supposed it must have darkening effect on the complexion. It certainly could not have been *couleur de rose*, when Moses stretched his wand over it in punishment of the Pharaoh's hard-heartedness. He was sure the Nile water was not exported; first, because he had never seen any mention of it in the government statistics; secondly, because the Turk was too lazy to export anything: he only imported; and thirdly, because the Egyptians seemed to need it all, as was shown by the fact that English and French companies had opened canals in northern Egypt for the purpose of conduct-

ing the Nile water into districts which were hitherto unproductive owing to lack of sufficient irrigation.

"It might be interesting, however," said uncle, "to inquire about some points which the professor in his lecture had left undecided. For instance, in speaking of the adoption of Moses by the Pharaoh, he gave the name of the latter as Rameses II, but intimated that there was a diversity of opinions as to who was the king that ruled Egypt at the time. This would seem to throw a doubt upon the entire story taken from the Rabbinical books about the childhood of Moses himself. For if the story were true, it ought to mention the name of the Pharaoh, which is simply the Egyptian title *Per-a-a*, literally meaning 'Great House,' an expression similar to that of the Turkish 'Sublime Porte.'"

"That is so," I said; "the thought had also come to me in connection with the mention of the Talmud and the Rabbinical Books. I was under the impression that the Talmud was written, at least in part, to discredit the Christian religion, and does not antedate the time of the Emperor Constantine."

"Capital, girls!" soliloquized Harry, who was taking down these questions with a view of referring them to the professor.

"And what about leprosy? What sort of disease was it? Think of 80,000 lepers, and the Jews being lodged with them in the same quarter of the city! Why it must have been dreadful, worse than our worst slums. Was not the disease contagious?"

Harry undertook to formulate our questions in writing, and at the next class he put them on the table. The professor took them up one after another for brief discussion.

THE TALMUD.

What is the Talmud?

The Talmud is a collection of precepts, principles and sayings of the great Jewish teachers as handed down by tradition, together with numerous examples and illustrations, which were compiled to serve as a guide to the Jews in their public and private conduct. It was distinct from, but complementary, to the Old Law of the Scriptures and was considered to be a kind of authoritative interpretation of the Mosaic ordinances. The name, which signifies "doctrine" or "discipline," indicates the main purpose of the Talmud, which ful-

fills a function in the Jewish synagogue similar to the books of Catholic literature which contain the precepts of the Church, the maxims and examples of the Saints, and the interpretations of ecclesiastical writers.

It is true that the Talmud, in its present form, originated in Christian times, and is the gradual development of an official collection of Jewish Canon Law called *Mishna*, compiled for the use of the rabbinical schools toward the end of the second century of our era. The various commentaries (called *Gemara*) made in course of time by the Jewish teachers in Palestine and Babylon respectively, produced two kinds of Talmudic schools, similar to the schools of Catholic theologians who differ in their interpretation of certain principles and traditional doctrines of the Church which have not been defined as dogmatic propositions. But although the collection of these Jewish traditions was only made when Christianity asserted itself and proved that the old Hebrew religion had lost its heaven, and that the Messiah had actually come, the main body of the precepts and maxims put into the Talmud was derived from the traditions of the Hebrew fathers faithfully handed down by word of mouth in the schools of the Temple and synagogue.

That a good deal of what was purely legendary should have crept into this collection, which grew during the centuries down to the Middle Ages, need not surprise us. The Talmud stories have much the same character as the mediæval legends about saints and heroes, which need not be taken literally because they grew out of a certain reverence and simplicity of faith closely allied in some cases to credulity and prone to pious exaggeration. This may be true with regard to some of the stories about Moses.

Nor need we wonder that the Talmud should relate things intended to discredit Christianity and the persons of our Saviour and His holy Mother. As irresponsible Christians often talked and wrote against the Jews, and taunted them with not believing in the Advent of the Messiah, so the Jews charged them in turn with superstition and gave vent to their resentment under disdain and popular persecution, by inventing lies against the Christians. Sentiments of this kind were embodied in the Talmud, which was written in a language (partly Hebrew, partly Aramaic) understood for the most part only by the Jews; and this fact caused some of the Popes to place the Talmud on the Index of books forbidden to circulate in Catholic countries. Later, the objectionable passages were taken out of the Talmud, and they

are rarely found now, especially in translations. Hence the Talmud is no longer in the Index of forbidden books published under the late Pope.

THE NAME OF THE PHARAOH AT WHOSE COURT MOSES WAS
EDUCATED.

You ask how there can be any doubt about the name or person of the Pharaoh who reigned in Egypt at the time Moses was born, since the details related about the King's character and conduct toward the child Moses could not apply equally to different persons ; or whether there were several kings who reigned so long, so prosperously, having seven daughters, etc.

The difficulty in determining the name and exact years of the reign of the Pharaoh under whom Moses lived, arises in general from two causes : first, the method according to which the kings of Egypt changed their succession on the throne ; secondly, the custom which some of the kings had of increasing the glory of their own name and reign, by assuming the credit of things done by their ancestors. Thus it is recorded of Rameses II, under whose reign Moses has generally been supposed to have been born, that he erased the name of his father from all the great monuments he had built, and substituted his own. Similar things occurred under subsequent rulers, so that the inscriptions on the monuments are sometimes misleading, until other evidence comes to throw light upon the true facts. As to the rule of succession, we find that sometimes the son is the actual ruler during the lifetime of the father, who might nevertheless outlive the former ; the succession was frequently vested in the oldest daughter so that her child would take precedence over her husband, who might nevertheless have a temporary rule until the son came of age, to the exclusion of any of her brothers in the king's house. These and similar complications do not permit the chronologist to rely upon the lists which give the age of the Pharaohs or their share in the dynastic periods recorded upon the tablets. The various methods of calculation proposed by Egyptologists thus far generally assume as correct certain statements at the outset of different dynasties, or they take as their basis the computation of cycles in the old Egyptian calendars, which, however, are not reported completely

Thus it is uncertain at what time the Pharaoh, of whom the historians Philo and Josephus speak as the foster-father of Moses, ascended the throne ; nor did the early records attach so much

importance to the exact date or name of a king about whom they cared little apart from their hero Moses. It is as if an American soldier gave an account of the Spanish war in Cuba, recording the details in which our own generals figured, but making little account of the particular names of the Spanish heroes. But the matter is being studied by scholars in various parts of the world and bids fair to lead to an early and satisfactory solution. But all these differences need not affect the main facts recorded about Moses, whatever the names of the Pharaohs under whom they happened.

LEPROSY AMONG THE JEWS IN EGYPT.

Leprosy, spoken of in the Sacred Scriptures, may be in general identified with diseases producing uncleanness and ulceration of the skin. In (chapter 13) Leviticus minute instructions are given by which the different kinds or stages (seven) of this disease are to be recognized; and the fact that in chapters 13: 47, etc., and 14: 34, etc., of the same book leprosy is said to discolor the garments and the walls of the house, seems to indicate that the external filth incident to the disease is the main source of the loathing with which it is spoken of, and is also the reason for the sanitary regulations which received explicit divine sanction in order that they might be faithfully carried out. We need not assume that the 80,000 lepers with whom the Jewish slaves were obliged to associate in Egypt, according to the story, were actually in a diseased condition; or that the daughters of the Pharaoh were in the loathsome state which "leprosy" suggests. It is more likely that the name was applied to skin diseases even of a slight and passing character, which might of course turn into more acute forms of leprosy, known to be somewhat contagious. It was probably in this generic sense that Moses himself is said to have been touched by the disease; or the word might indicate a certain stage of social degradation which brought ostracism and separation with it, for Josephus relates (c. Ap. 1: 31) that Moses was expelled from Heliopolis because he had leprosy. Thus all the slaves might be called lepers without their actually having the disease. Among the regulations to be observed either to cure or to guard against the disease, frequent ablutions were the most ordinary, and hence the counsel to use Nile baths would be naturally given to any one troubled with skin eruptions. Furthermore, the Nile was also, like the sun, worshipped as a divinity, since it was the source of great blessings to the country which it flooded with its yearly inundations. It was natural then that

it should be credited with healing and beautifying influences,—and what wonder that the ladies of the Pharaoh's household should wish to use it !

After answering these questions as indicated the professor resumed his lecture on the life of Moses, who, as we saw, had fled from Egypt.

WANDERINGS OF MOSES ALONE THROUGH THE DESERT TO MADIAN.

The second chapter of Exodus crowds into fourteen verses the life of Moses from his birth to the day when, as we have seen, he was obliged to flee the wrath of the Pharaoh for having slain an Egyptian who had maltreated one of his Hebrew brethren. The Scripture writer sums up the account in the words: Moses fled from Pharaoh's sight, and abode in the land of Madian (Ex .2: 15).

Now Madian is a long distance from Egypt. If Moses turned his face directly thither, he would have to traverse for days and months the Arabian peninsula within the dominion of Pharaoh. It was a dangerous direction to take for a fugitive from vengeance, for there were garrison towns all along the eastern defiles leading into the plain of Shur, and the mineral mines of the Sinaitic districts were in operation under Egyptian overseers, so that Moses could hardly have escaped the vigilant search of his pursuers, even if he avoided the caravan-road which led across the desert Et-Tih and Paran straight towards Elath, whence it turned south into Madian (Midian). It is much more likely that, as one who sought safety by flight from pursuit unto death, Moses would take the southern direction into the land of Cush or Ethiopia which enjoyed a certain measure of separate rule and independence. Here he would be safe, at least for a time.

It will be remembered, too, that according to an Eastern tradition which was mentioned in our last class, Moses had on a former occasion commanded an army sent by Pharaoh against the Ethiopian king, and that his nobility and valor had gained him the admiration of the princess who had observed him from the watch-tower, so that she secretly opened the gates and made him understand that he might capture it if he wished. Singularly enough

there exists a Jewish tradition which tells that Moses fled to Ethiopia, that he appealed to the king for protection, and that in time, having given important advice to his royal protector, he gained his entire confidence and was made Grand Vizier. The account further relates that, upon the king's death, Moses governed the land in the name of the widowed queen, who after a time, becoming jealous of his ascendancy and finding that he would not worship the Ethiopian idols, accused him as a traitor before the people. Once more Moses had to flee.

He wandered many days through the wilderness to the north until, so says the account, Allah sent him an angel in the form of a Bedouin. This Bedouin guided him to a distant kinsman, a sheik who dwelt in the midst of idolaters. The name of this sheik was *Jethro* (which name signifies "superiority," "excellence"), a shepherd prince and Madianite priest.¹

*Jethro*² had, according to the story of the Midrash, or Hebrew tradition, been at one time himself a counsellor in the house of Pharaoh. This was in the days when Moses had been a child. In fact, it was through *Jethro*'s disapproval of the murder of the Israelitish children that he displeased the Pharaoh and was dismissed from court. He had gone to Madian and settled among the shepherd tribes on the east coast of the Red Sea; later on he had crossed over into the Sinaitic peninsula and established his pastoral home in the midst of an Ishmaelitic tribe. The inhabitants of the Madianite country were descendants of Abraham, whose son by *Keturah* (Gen. 25 : 2 ; 1 Paral. 1 : 32) settled there. Later generations seem to have intermarried with the descendants of *Hagar* (probably the reason why they are called Ishmaelites—Judg. 8 : 24).

Jethro, surrounded though he was by idolaters, appears to have preserved the worship of the true God. He had married a Cushite wife. This, together with the fact that he was an exile from a foreign land, who succeeded in holding his own, made him

¹ He is also called *Hobab*, "beloved," the son of *Raguel*, the Madianite (Num. 10 : 29) ; but in Exod. 2 : 18 it is said that Moses married the daughter of *Reuel*, and in the following (3 : 1) chapter the father-in-law of Moses is called *Jethro*, as also in chapter 18.

² The Mohammedans call him by the name of *Shuoaib*—Koran 7 : 11.

unpopular among the Madianites ; but the same fact served as a bond of trustful friendship between him and the manly young stranger, Moses, who now sought his hospitality.

The story of the Arabic books expands the simple statement of the Sacred Text, where we here take up the thread of our narrative. The following details have been preserved of the wanderings of Moses at this time.

One evening, weary from the long journey through the stony wilderness of Paran, the exiled fugitive stops to rest near a well on the road that leads to the shore of Akabah (gulf.) Nearby he sees some maidens timidly loitering with their flocks. Knowing that it was the time for watering the herds, and thinking that the women were perchance afraid of him, he approaches the eldest in a kindly way, and demands the reason of their hesitation, since the sun was sinking behind the hills, and darkness would soon overtake them. In answer the maiden modestly assures him that she and her sisters dare not approach the well until the Madianite shepherds had watered their own flocks ; " for the Bedouins of Jebel el Tith," she said, " are cruel, and they dislike our father." Thereupon Moses, charmed with the reserve and simplicity of these daughters of the desert, takes their part and leads their flocks boldly to the well. Whilst the maidens were engaged in watering their flocks, some of the shepherds came and bade them draw aside with their herds. Seeing this, Moses arose from his seat near the brink of the well, and gave the men to understand that he was the protector of the maidens. Somehow they feared him and let the daughters of Jethro have their way.

When Zippora, the eldest, in company with her sisters, returned to their father, he in surprise asked them how it happened that they came earlier than usual. Then they told him of the stranger, kindly and noble, from a far-off country, and how he had protected them. Jethro, hearing that the wanderer rested in the open shepherd khan by the road, sent him a messenger to offer him the hospitality of his tent. Moses accepted the invitation, and that night at the fire he told the story of his past, and of his wanderings, and of the now faded hopes for the delivery of his nation, with which his dear mother had inspired him in his childhood. What a chord of sympathy did this stranger touch in the

heart of Jethro! He, too, had Hebrew blood in his veins; he, too, had been exiled, and, living in the midst of alien idolaters, felt a longing for the deliverance of his bonded brethren. The experience of Jethro and Moses was alike in many ways, and they understood that it was Yahwe's providence that had brought Moses thither. Under these circumstances, it was but natural that Jethro should prevail upon the wanderer to stay with him, and that Zippora, whose heart had been taken captive by Moses that first evening at the well, should become his wife.

TRAINING FOR HIS FUTURE MISSION.

A new period of mental development begins for Moses, and with it a farther step is reached in the training for his future career as liberator and lawgiver of his nation. The seclusion and simplicity of his shepherd life are in direct contrast with his past career at the court of Pharaoh; and yet the strength and independence required for the inauguration of all great reforms which we meet with in the religious history of the past, seem to have been gathered during seclusion from the world, either in the solitude of the cell or in the desert, where purpose might grow strong, and concentrate undisturbed by the fluctuations of civic life.

Artabanus, the Greek historian, some of whose writings have been preserved to us by Clement of Alexandria and by Eusebius, mentions that Jethro urged Moses not to abandon his plan of making war against the Egyptians. (Euseb., *Ev.* 9, 27.) There were elements of hope for success in the fact that all the shepherd tribes in the neighborhood were hostile to the Pharaohs. Besides, Moses had left behind him in Egypt many friends, secretly in favor of the freedom of the Jews, and themselves in actual power. Amram, his father, and Aaron, his brother, were still living. The King was growing weak with age, and one way in which that weakness showed itself was the increasing hardships which were being heaped upon the Israelitish slaves. Their cry was not only going up to heaven, but it pierced the wilderness across Arabia, until it reached the children of the desert beyond Madian and the sea.

At length the Pharaoh died, and with his death fresh hopes arose for a change in the condition of the Israelites.³

With his successor, the decline of Egyptian power becomes more marked. The new ruler continued the projects of his father, —built temples and treasure-houses; and there is a record also of a campaign which he undertook into Lybia.

In Yahwe's counsel the time for the liberation of Israel was ripe, and Moses, far away, was destined to bring it about.

THE MISSION ANNOUNCED TO MOSES.

One day—a cold and stormy day—Moses was driving his herds toward the sheltering slopes of Mount Horeb (Thur), at some distance from the tents in which his wife and little sons, Gerson and Eliezer, were under shelter. All at once he saw before him on the hill a bright fire. On the rocky ground of Arabia there grows a tree (*shittim*—with the definite article to indicate a well-known plant), the tangled branches of which, thick-set with thorns, spread out, shrub-like as the acacia does. Such a bush it was that Moses saw ablaze; yet while the flame played around the branches with a steady glow, it did not, apparently, consume the fuel on which it fed. Approaching closer with anxiety to know the nature of this strange phenomenon, he heard distinctly from the burning bush a voice: "This ground is holy—take thy sandals off—I am the Lord thy God, the God of thy fathers and of Israel" (Exod. 3). Moses was awe-struck, and veiled his face, bending deep in adoration. It is the manner of the eastern Arab to this day. In the desert, the acacia (*shittim*) is to him the symbol of the Divine Presence, and he never enters a mosque to pray without removing his sandals.

As Moses rested his face upon the ground in reverent attention, the voice of the Lord spoke: "I have seen the affliction of my people in Egypt; I have heard their cry and will free them from the cruel hand of their task-masters. Yahwe will bring them out of the land of Egypt into another land, good and broad, a land flowing with milk and honey, where the Chanaanite, and the Hethite, the Amorrhite, the Pherezite, and the Jebusite, now

³ Some Arab traditions make Rameses II live until after the Exodus.

dwelt. Arise, then, thou my servant elect, go to Pharaoh, and lead thy people forth out of the land of Egypt!"

But Moses was terrified at the thought of this suddenly imposed task, and asked: "Lord Yahwe, who speakest to me, hear my voice. How can I lead Israel out of Egypt having neither army to force my way, nor power to persuade the King to let the people go?"

And the Lord answered: "I, Yahwe, will be thy strength of army; and when the day of freedom shall have come, thou wilt return to this mountain and worship me with all the people of Israel."

Still Moses argued: "Lord, Yahwe, behold, even if I go to the children of Israel and say: The God of your fathers has sent me to you, they will ask me: How, who is this God that sent you? for there are many gods. What shall I tell them?" And the Lord answered:

"I am *who am* from all eternity. Tell them therefore, *He who is*, the only God of all the nations, He sent me to you. Go, then, and gather around thee the elders of Israel, and relate to them this sign that thou hast seen, and the words I have spoken to thee: The God of Abraham, the God of Isaac and the God of Jacob has watched over you and has seen all your tribulations, and bids me lead you out of Egypt into a land rich in pasture and in flowers. And they will listen to thee. Then take with thee the elders of Israel and betake thee to the King of Egypt, and say to him:

"The Lord God wants us to go apart, a three days' journey into the desert, that we might worship Him as our fathers did of old, and sacrifice to Him holocausts in the manner of our people. The King will resist, and he will seek to hinder you from going, but I shall stretch forth my hand and smite the Egyptians, so that they will gladly have you depart for fear of the hand of Yahwe who is with the Israelites. Then they will offer you gold and silver and the children of Israel shall carry away the spoils of Egypt in recompense for the service they have given during their bondage."

Moses, still distrustful of his own power, made answer: Lord, I know the Israelites; they will not listen to me. They will

say: It is a lie; no God has sent thee, but thou art ambitious and hast come to tempt us.

Then the Lord said to Moses: "Thou hast a staff in thy right hand."

Yes, Lord, replied Moses, it is the staff which Jethro, the father of my wife, has given me as a sacred pledge of his trust in me and our common ancestry. It is the staff which once belonged to Jacob, who, on coming into Egypt, left it to his son, the Egyptian Joseph.⁴

Joseph, as Viceroy of Egypt, had kept the staff in the palace where it remained after his death, until Jethro, who was at one time in the King's service, took it with him when he fled from Egypt. He gave it to Moses when he came to Madian.

This staff Moses now held in his hand, valuing it as the treasure of his life. But the Lord bade him arise and cast the staff upon the earth—and, lo! it suddenly turned into a living serpent. At the Lord's command he again took it up, and with the touch of his obedient hand the viper became once more the wonderful staff.

Again the Lord said to Moses: "Put thy hand into the bosom-folds of thy garment;" and as Moses did so he saw his hand turn white as snow with the marks of leprosy. "Draw it forth again," said the Lord,—and at that instant the skin assumed its brown and healthy color.

"If they will not listen to thee upon the testimony of these signs," said the Lord, "then go to the river bank, take of the water and cast it out before them—and when it shall turn into blood they will heed thee."

But Moses, still doubtful of the inspiration which, whilst it

⁴ The *Midrash* (Talmud) relates that this staff had been handed down to the descendants of Sem. He had received it from Adam. It was a sprig of the Tree of Life in Paradise which our first parent took as a remembrance of his former happiness and a reminder of God's law. With this legend is interwoven another, namely, that on his death Adam gave the sprig of the Tree of Life to Henoch, who planted it upon our first parents' grave. Mediæval writers have identified the tree from which the miraculous rod of Moses was cut and which grows upon the grave of Adam, with the tree from which the cross of our Divine Redeemer was made. The cross was planted in the same spot (Calvary) to become the Tree of Life in very truth to us.

captured his outward sense, failed to draw his cautious conviction, still pleaded with the unseen presence before him: Lord, since I left Egypt, many a day since, and came hither, content to lead a lonely shepherd-life, the gift of former speech that would persuade both Pharaoh and my countrymen, has left me, and I am slow of tongue.⁵

Then the Lord said: "Am I not master of the tongue, who gave it power of speech, and hearing to the ear, and sight unto the eye? Go, therefore, and I shall give right thought unto thy tongue and let fair speech fall from thy lips."

But Moses still feared: Lord, I beseech Thee, do not send me on this embassy; send whom Thou wilt, but let me stay in solitude.

And the Lord grew weary of the prayerful resistance of His servant, and said: "Go, have thy way. Thy brother Aaron, of the Levite race, will come to meet thee. His voice will lend persuasive eloquence to thy demand. Bid him speak loud thy thought, and keep thy soul attentive to My word."

After this the voice ceased, and Moses saw no more the flame of the burning acacia, but, deeply moved by the divine command, returned to Jethro's camp.

Whether or not he spoke of his vision to Jethro is not clear from the Sacred Text, which simply says: "And Moses went back to Jethro, his father-in-law, and said to him: Let me go and return to my brethren in Egypt, that I may see whether they are still alive." (Ex. 4: 17.)

And Jethro, in the fashion of the Arab who sees in the heart's wish the will of Allah, answered: Go in peace!

RETURN TO EGYPT.

It is natural to suppose that Moses had considerable misgivings as to his return into Egypt, since there might have been still men at the court of Pharaoh who knew and were hostile to him. But a vision which he had after his return from the desert

⁵ St. Paul, in his Epistle to the Hebrews, states that Moses was "mighty in word." We may assume, however, that he had lost his fluency in the Egyptian language during his sojourn in the desert.

to Jethro's abode quieted his fears: "Go," said a voice, "for they who desired thy life in Egypt are dead!"

So he took his wife and children, a beast of burden, and his staff, and set out for the land of his birth.⁶ On the road his conviction that he must faithfully fulfil the divine behest was strengthened by a singular occurrence.

In the fourth chapter of Exodus (24-26) we read of the following incident, difficult to understand from the mere text: "On the way"—these are the words of Exodus, both in the English Douay and in the Protestant versions, which substantially correspond to the Hebrew and Greek texts, from which they are taken,—"On the way⁷ at the lodging place . . . Yahwe met Moses, and sought to kill him. Then Zippora took a very sharp flint and cut off the foreskin of her son, and cast it at his feet: and she said: Surely a bridegroom of blood art thou to me. So he (Yahwe) let him alone. Then she said, a bridegroom of blood art thou, because of the circumcision." After this Zippora returned to her father. There is apparently an insertion here in the Sacred Text. We learn that God instructs Moses on the way how he is to treat with Pharaoh. Without any preliminary warning, the idea that Israel is the first-born is introduced, and the thought is suggested that if Pharaoh be reluctant to let this elect people go, Yahwe will kill the King's first-born. That thought seems to have impressed Moses with a reflection regarding his own first-born child, which was of a Cushite, not a Hebrew, mother.

Now this passage has given rise to a variety of conjectures in the attempt to interpret its meaning. Why would God, who had just directed Moses to leave Madian on an important mission, wish to kill him now? No cause is assigned for the divine displeasure suggesting this change in the design of Yahwe. "The story here related has," to use the words of the Oxford editors of the latest critical edition of the Hexateuch,⁸ "many peculiar features. The sudden and unexpected intervention of Yahwe, the perplexing silence concerning its cause and purpose, especially after the

⁶ How like to another exile that travelled to Egypt, coming down from the north, more than a thousand years later!

⁷ From the Madian desert.

⁸ Carpenter and Harford Battersby, p. 85, n. 24.

great task just assigned to Moses, the remedy (to ward off the death of her husband) adopted by Zippora, her archaic use of the flint-knife, and the obscurity of her utterance—these are all marks of great antiquity." None of the interpreters attempt to solve the problem as to the meaning of the passage, which is one of the crosses with which exegetists have wrestled for centuries—all ending in some more or less improbable conjecture.

Let us see if we cannot do something to make clear this passage, which shows us the ruthless separation of Moses from wife and children, in the midst of the journey, through the intervention of Yahwe. It is here that we learn to value the uninspired sources of historical tradition, hardly known or considered by the average Bible student, and yet furnishing often the connecting link by which we may interpret certain difficult portions of the Sacred Text.

From the Arabic sacred books it appears that Moses was not to take with him to Egypt his wife Zippora (Safarja) and her children. His extraordinary mission made it imperative that he should set out alone, giving himself wholly to the task assigned by the divine commission. In truth the Mohammedan narrative states that the angel Gabriel had warned him against taking Zippora with him, saying: Thou hast now higher duties than those of a husband. And it was, according to the same story, the angel Gabriel who now conducted Zippora back to her father's house. It seems, then, that Moses had taken his family with him contrary to God's wish; and that Yahwe, to punish him and show him the wrong of his attachment, against the divine will and wisdom, threatened him with a mortal sickness. We know, too, from the words of the Sacred Text in Exodus, that Yahwe had told Moses how He would strike dead the first-born of all the Egyptians before Pharaoh would let the Israelites go, and that Moses feared the death of his own child, since it was born of a Gentile mother.

It is quite natural to suppose that Moses, as he lay at the inn sick unto death, saw the necessity of revealing to Zippora, his wife, the cause of the divine displeasure. Yet how could he make her understand the true motive! The danger to which he would be exposed as liberator of his race, nor the difficulties which were before him of guiding a whole nation against a mighty army of

warriors, could ever have moved her to leave him. His peril and prospective hardships would have been the strongest argument for her to remain with him whom she loved. For the rest, she could hardly have understood the future conditions of his life in Egypt, for she had never been away from the quiet heath and the sheltering tents of her Madianite home. What, then, more in keeping with the circumstances of his position, than that Moses would tell her she must go back to Jethro, because she was not a Hebrew woman, but a Cushite, and that her eldest child not being circumcised, as was the custom among the Hebrews, would die if he came to Egypt. So the Lord had told him; only Hebrew children would be exempt from the chastisement to which all Egypt was to submit. Then Zippora, half grieved and half in anger, circumcises her child, an act unusual for a woman. She uses for that purpose a flint, which, stained with the blood of her child, she casts resentfully at the feet of him who still insists that she and her children must return, for such is the will of Yahwe. Thus the words: "Thou art surely to me a bridegroom (husband) of blood," or, as the Greek version renders it, "the blood of circumcision of my child has stood against thee," become intelligible. They are a reassertion of her claim to belong to him in spite of his declaration that she must return, because she has not the blood of the Hebrew but that of the Cushite in her veins.

But she went—though there was no enmity, for in later years Jethro, her father, and she met Moses again, and they loved each other still. But now the Lord let Moses alone, *i. e.*, he withdrew the threat of death.

MOSES MEETS HIS BROTHER AARON.

Whilst Moses and Zippora are now wandering in opposite directions, he toward Egypt, and she under the guidance of an angel to her father's home, an unexpected event occurs to rejoice the heart of the lonely wayfarer. About the time when Moses had received the divine command to go to Egypt, Aaron, at Heliopolis, had felt the impulse to seek his younger brother Moses in the distant land of Madian. The Vulgate text states that they met on the way to the Mountain of God, but it is not clear where this was ("perrexit obviam ei in montem Dei"). The Arabic

account enters, as elsewhere, into greater detail. It takes us back some years, and relates how when Amram, the father of Moses, had died, Aaron, the eldest son, succeeded him as vizier or minister in the service of Pharaoh. Probably the relationship between the two brothers had never been made known, for though Moses had openly denied that he was the son of Pharaoh's daughter, it would have been unwise, because dangerous, to have revealed his true family. At the death of the old King, Aaron had no doubt felt new hopes for the delivery of his people, whose saviour Moses was destined to be according to the vision revealed to Amram. Guided by the divine urging, he therefore sets out to find Moses. The sacred writer of Leviticus simply and touchingly describes their meeting in the words: They met and embraced each other with a kiss of peace. Thenceforth they are inseparable. On the journey homeward to their native land Moses tells his elder brother all that had befallen him during these long years of their separation. He dwells with conscientious emphasis upon every detail of the divine commission which concerned them and their people.

On reaching Heliopolis, whither we must suppose them to have gone at once, Aaron brings together the elders of his tribe, and they consult as to the course to be taken for awakening the people to a realization of the great move about to be undertaken. He tells them in burning words that the day of their liberation has at last come. The words, "Yahwe wills it," pass from mouth to mouth, and the people are instructed to prepare for their day of salvation from the yoke of the Egyptians.

BEFORE THE PHARAOH.

At an appointed time Moses and Aaron appear before Pharaoh who (according to the Arabic account being assumed to be still living) recognized Moses and, terrified by the sudden re-appearance of the man supposed long dead, fell into a swoon. On recovering his senses, however, he dissembled and asked the two brothers their errand. The answer came from both: Yahwe, the God of Israel, sends us to demand that you let His people go to worship Him in the desert. We demand three days' liberty. No doubt, the three days were simply asked to give the Israelites

an opportunity to organize, after which they might enforce further demands for their entire liberation. But Pharaoh curtly refused, and intimated that if the Hebrew slaves had more work to do, they would have no time to indulge in idle dreams of liberty. Accordingly he gave orders to have the tasks of the laborers doubled. Moses and Aaron, seeing that their protests had no other result than to increase the hardships of their brethren, complained to the Lord.

Yahwe answered: "If Pharaoh will not let My people go freely, he shall be forced to do so." And the Lord comforted Moses and renewed the promise of the election of Israel. But when the people, who were smarting under the increased labors, were told of these hopes, they would not believe. See, said they, our affliction and hardships, and judge if Yahwe be on our side or care to regard us.

And the Lord once more bade Moses go to Pharaoh. But Moses would not, saying: You see, Lord, that the people are incredulous, and will not listen. How, then, can I convince Pharaoh. He will send us away and oppress our nation more than ever.

And now God arouses among the people that subtle spirit of conviction which so often appears in the history of revolutions, and which seems often wholly independent of any human motive or beyond the power of persuasion.

The latter half of the sixth chapter of our present reading of Exodus (vs. 13-30) is supposed by the modern critical school to represent a separate and later document than the general (Yahwist and Elohist) text. It throws, however, a special light upon the circumstances of the Exodus movement. For, in recounting the genealogy of the three tribes, Reuben, Simeon, and Levi, the sacred writer indicates that there was an organized attempt on the part of the Hebrews to represent their cause. It shows, too, that the tribal differences had been more or less carefully maintained before they entered Chanaan, forty years later, and that Reuben, Simeon, and Levi enjoyed a certain prerogative which gave them a leading position in the scheme for bringing about the freedom of the descendants of Jacob.

(To be continued.)

AN HEIRLOOM OF THE PROTESTANT REFORMATION.

V.

THE Gnostic CONTRIBUTION TO LUTHERAN PROTESTANTISM.

IT is with Protestantism, in its original or purely Lutheran form, that we have hitherto concerned ourselves; but, for taking into account the character of Protestant Christianity as a whole—as it has actually existed since the Reformation, in the shape of a religious and political force—there is another influence, beyond that due merely to the Lutheran determinism, which has to be reckoned with.

Protestantism, as we all know, is not content to regard itself as having sprung suddenly into being during the sixteenth century; and to substantiate for itself a link with the past, it points to certain pre-Reformation sectaries (with whom, indeed, its connection is, in reality, a very close one), as having anticipated it to some extent in the possession of its own fuller light; as being in fact a “remnant” which had not bowed the knee to Baal during the ages of Papal tyranny and darkness.

Before pursuing this part of our subject, however, what has been already said as to the action of the Lutheran “Doctrine of Salvation” on the teaching of the Catholic Church, must be shortly recalled; its reversal, namely, of the Catholic definitions of sin and sinfulness; and its rejection, in consequence, of everything in the Catholic system with which its own conceptions on this head did not harmonize. The Mass, in its sacrificial character—the Sacraments, as vehicles of objective grace—the priesthood, as a ministry of reconciliation—these all, very early in his reforming career, were swept by Luther out of the path of the new Gospel; while with equal, though possibly less conscious logic, the “cultus,” by which the Church recognizes in the Saints the attainment of exceptional sanctity, was given a prominent place among the follies which the believer must cease in future to practise.

Certain of the “notes” to which Reformed Christianity is accustomed to appeal in proof of its Apostolic origin, have been, as we thus see, almost from the first in its possession; but from amongst the four just enumerated, there are two—and these familiar and

striking ones—which are conspicuous by their absence ; for here we have neither the special intolerance which Protestantism, as we know it, exhibits toward the Catholic belief in the doctrine of the Real Presence ; nor have we the equally characteristic attitude of mixed contempt and aversion, with which it regards the honor paid by the Catholic Church to the Blessed Virgin in recognition of her dignity as Mother of God.

Certain features there thus are, which Protestantism possesses, but which, on its own showing alone, are not adequately accounted for ; and it is precisely in its possession of these that we find the connecting link indicated, between itself and these pre-Reformation bodies, the nature of which is what we now have to examine. How fundamental, and at the same time how important, this connection is, we shall presently perceive.

There is one problem, and one problem only, into which all others which have at any time furnished matter for speculation, must ultimately resolve themselves ;—that of the relationship between the infinite and the finite,—between ourselves and the Cause which brought us into being. The initial assumption, that all things are the outcome of a single first principle, is one to which, whether we like it or not, we are always compelled to revert ; but this assumption once made, a further question, admitting, not of one, but of two answers, presents itself. How, we are thus forced to inquire, are we, as individuals, connected with the Cause from which has originated all things ? To this question two answers are possible, but two answers only ; for, on the one hand, we can figure to ourselves all things outside this Cause, as having been *created by It*, and on the other, as having been *projected or emanated from It* ; and according to which of these conclusions it is, in which the mind is finally brought to rest, we find ourselves, either separated in thought from this Cause by an infinite gulf, or united to it by a substantial identity. Our “concept” in other words becomes that of *theism* in the former case ; that of *pantheism* in the latter.

Theism and pantheism have for this reason set their respective marks on two natural groups or classes, to one or other of which all religions and all philosophies can be referred ; and in the case of Christianity, considered in its specifically Catholic, and specific-

ally anti-Catholic versions, the whole gamut of the differences between them resolves itself into the fact that while the former is before all things else a concrete embodiment of theism, the latter is no less certainly to be reckoned, in all its forms, as among the concrete embodiments of pantheism.

Turning now to the different marks or tokens by which the members of the two groups—theistic and pantheistic—are distinguishable, these we shall see, lie primarily, in the recognition and non-recognition, on one side and the other, of *human free will, as constituting an efficient determinant*; such a recognition entering necessarily into theism, because there man figures as a “creation” distinct in individuality, in essence, and in will, from his Creator; and being as necessarily excluded from pantheism, because outside a First Cause, immanent in its own extensions or manifestations, nothing exists at all that pantheism, properly speaking, can take account of.

Now abstract theism and abstract pantheism may either of them furnish a certain philosophy of life; but so long as they remain purely abstract, both are alike incapable of discharging the functions of a religion: theism, because, so long as it lacks a mouthpiece, its utterances, though peremptory, must remain inarticulate; pantheism, because in its purely abstract state it has nothing of any practical moment to say at all.

Amongst the concrete embodiments in which theism and pantheism have taken expression, are Catholic Christianity on the one side, and Christianity (if we may so call it) which is *specifically anti-Catholic*, on the other;—all anti-Catholic Christianities thus at least so far resembling each other that they are hostile to the Catholic Church, if for nothing else, at any rate, on the common ground of determinism—the “bed rock,” as it might be called, of pantheism.

The nature of the antipathy which existed between the Catholic and Lutheran theologies, on this ground of determinism only, has already been discussed; and what we have now farther to examine is the origin, not of the four primary Lutheran negations just enumerated, but of the two others which, though not the direct outcome of its own premises, it yet shares with its pre-Reformation congeners.

Although pantheism as well as theism must become concrete before it can act as a religion, the particular necessity by which it is forced to do so is a specific one of its own. For the main difficulty of pantheism here lies in the fact, that in its abstract condition it has no explanation to offer as to any of the riddles of life; and no motives of conduct to suggest which could possibly influence anybody. Viewing all things as manifestations of a single primæval essence, it can see in them the qualities of this essence, and of this essence only. Good and evil are thus alike names to it, and it cannot call anything common or unclean; and if it is to descend from the regions of speculation into those of fact, some means it is bound to find, through which a "right" and a "wrong" may, if even in seeming only, be extemporized; and some at least of those pressing questions answered, from which even the dullest mind cannot altogether escape.

Theism, into which the free will of the creature enters as a necessary element, has not this incapacity to contend with; but to pantheism, if its special deficiency is to be remedied, one way only is open to it—in becoming concrete, it must become dual likewise, and thus gain the means of accounting for evil,—not as the defect or perversion of good, but as the evil emanation of an independent evil source. All concrete forms of pantheism therefore have not *determinism* only, but also this particular quality of "dualism" in common;—all of them, that is to say, *locate* good and evil in previously fixed conditions; such variations as distinguish them from one another arising, on the other hand, from the fact that these conditions themselves are not in all cases identical. Thus, for instance, in the mysticism of the "Friends of God," beneath which, as it may be recollected, the infancy of the Lutheran Gospel found shelter,—we have a dualism in which good and evil are harnessed severally, to the action of the two elements of which each individual human being was supposed to be made up—the Divine Essence and the human will. By Luther himself these poles of opposition were so far altered to include God only, on the one side, and human nature as a whole, on the other; while, in the case of the pre-Reformation sectaries now in question, we have a third dualism of a more comprehensive character still;—the Gnostic dualism of Spirit and Matter, which, as

it will be seen, necessitates a class of results such as by the other two were only not excluded, or connived at.

In its pre-Christian form this particular dualism can boast a very ancient pedigree; for it makes its appearance in the earliest embodiments of speculative pantheism with which we are at all acquainted,—namely, in the closely related Magian and Brahminic systems, through the influence of which, especially the former, the latter pantheistic philosophies both of the East and West have been moulded.

In the opinion of Professor Haug,¹ Magianism, or Parseeism, was first put into a definite religious shape by Zoroaster, out of the elements of a preëxisting nature worship. As it left his hands, it recognized what, properly speaking, was a single First Cause only,—but a Cause which comprised within itself what might be described as a “duality in *unity*,”—two opposite principles, that is to say, of Good and Evil,—Light and Darkness, united in a single individuality but producing severally long chains of existences, each after its own kind.

This nascent dualism, as it may be called, was, however, that of Zoroastrianism in its first and more philosophical form only. Eventually each of the two above principles came to be personified as separate and hostile powers; and under the names (as these are commonly rendered) of Ormuzd and Ahrimanes, were regarded as supplying the various elements out of which the spiritual and material worlds with their inhabitants had been interwoven. Of these elements, the grosser, as proceeding from Ahrimanes, were held to be intrinsically evil and incapable of purification, while for the rest no purification was needed; these, being but the sparks or rays emitted by Ormuzd, the central principle of light and life, and requiring merely their liberation from material entanglements, to reunite themselves to their source.

In this idea of two worlds—a world of matter and a world of spirit, the work of rival powers—the most essential feature of Gnosticism is present; with this difference only, that in Gnosticism it is to be seen arrayed in a quasi-Christian garb and placarded

¹ *Essays on the Sacred Language, Writings and Religion of the Parsees.* Professor Haug. Trübner's Oriental Series. 1878.

at the same time with the special marks of the anti-Catholic *animus* by which Gnosticism in all its varieties was distinguished. Thus not only are the production of spirit and matter here attributed to independent and hostile powers, but one of these—the Demiurgos, or fabricator of matter—is identified in character with the Hebrew Satan, and in person with the creative God of the Old Testament and of the Catholics; while furthermore, not only Christ Himself, as adopted into the gnostic system, but the Serpent of Eden also, are represented as emanations of the supreme Spiritual Principle, and as alike commissioned to assist mankind in resisting the tyranny of the Demiurgos.

With the Catholic creed, and with elementary theism, this system is equally at variance. For “God the Father Almighty, Creator of Heaven and Earth,” there is not any room. Evil, as resulting from the abuse of the created will, is replaced by evil as a quality inherent in fixed conditions. The body and all its activities, being material, are impure and cannot be purified. The soul needs no purification, for it is of the essence of the spiritual source from which it has emanated;—what it does need being liberty to rejoin this Source, through enfranchisement from the material envelope, within which it lies, as it might be said, like an air bubble imprisoned in slime.²

Still more incompatible, if this is possible, with the Gnostic dualism, are the doctrines of the Catholic Church on the Incarnation and on the Sacraments. That Christ should have assumed a material body; that His Mother should be saluted on this account as “Mother of God”; that thus Incarnate, He should be

² It is altogether toward such an entranchisement that actual practices as enjoined by Gnosticism are directed. Owing to the non-recognition of this, we often hear the ascetical practices of the Catholic Church classed indiscriminately with those of Gnostic and other kindred systems, as being alike the outcome of a kind of morbid revolt against the material trammels of existence;—the truth being on the contrary that whatever superficial resemblance there may be here, the motives on which such practices are enjoined or countenanced on either side, differ widely. Gnostic (and the same may be said with equal truth of all specifically Protestant asceticisms) is the expression of a desire to trample on and get rid of the material fetters in which the soul is pictured as lying bound; whilst those mortifications which the Catholic Church orders or approves are directed on the contrary to the furtherance of the Will of the Creator, by the use or disuse of His creatures.

declared truly present in the Eucharist—all these appear either as so many outrages offered to the Gnostic Christ, or else as fitting accompaniments for a debased worship of the Demiurgos. There is no portion of the Catholic creed which Gnostic antipathy does not thus cover. The Catholic Church itself figures as an institution of the Evil Creator—a synagogue of Satan—the true “Gnosis” or Wisdom—the real “Secret of Jesus” being on the other hand in the possession of Gnosticism.

The Mass thus, as the culminating act of Catholic worship, is necessarily in Gnostic eyes its prime abomination; the Sacraments, as evil material rites, share the same obloquy; while the priests of the Catholic Church, and the Saints of the Catholic Calendar, are objects of peculiar reprobation, as the servants and parasites of the Catholic God.

Gnosticism, in its more archaic forms, attained its greatest development within the first three centuries of the Christian era; but in the numerous brood of pseudo-Christian pantheisms to which it gave birth, both its existence and also its antagonism to Catholic Christianity were continued. The particular mediæval sectaries to which Protestantism justly points, as its own spiritual next-of-kin—“Cathars,” “Bohemian Brethren,” “Waldenses,” etc.—were all more or less directly of Gnostic parentage, and all of them directly, or even to a greater extent indirectly, under the influence of the Gnostic dualism; for the doctrines to which this gave rise, while they formed an inner core of belief for the initiated, expressed themselves at the same time, for the uninitiated, in just such negations of Catholic belief as are now familiar to us as those of orthodox Protestantism.

The wide diffusion at the time of the Reformation of opinions, for the most part, but not altogether, identical with those of the new theology, had its effect in two different ways; for Protestantism both found itself thus supplied with a number of ready-made adherents, and was itself strongly influenced by these in its turn. Whatever havoc Lutheran determinism had made with the Catholic creed, was to be found, as we have just seen, among the results of Gnostic dualism as well;—with this difference only, that the action of the Gnostic dualism in this respect was more drastic;—and for the absorption of some among the special products of

Gnosticism, Protestantism as it left Luther's hands was well prepared.

Thus the depreciation of human nature, *per se*, for which the Lutheran Gospel was altogether responsible, made a very easy gap for the entrance of Gnostic sentiment in general, under the guise of "Spiritual Christianity;" while more particularly, the Gnostic rejection of the Eucharistic Presence, and scornful attitude of Gnosticism toward the Blessed Virgin, had been already led up to by the Protestant rejection of the Eucharistic Sacrifice, and the Protestant disesteem toward saints and sanctity.

Protestantism, even in its most conservative form, abounds with traces of its acquired Gnostic *animus*. What else, for instance, is the meaning of the curious, almost superstitious, aversion which so often shows itself, even among very pious Protestants, for the Crucifix? Why does Protestant devotion as a rule—even the most genuine—shrink from detailed and realistic contemplation of the Passion? Why again is the possibility of a "relic of the True Cross," or of the preservation of the instruments of the Crucifixion, ordinarily met by a hard and scornful incredulity, altogether different from anything the same persons would exhibit toward supposed secular remains, of even a much more distant period? And whence, finally, is the unique Protestant horror, as though of something blasphemous, of the title "Mother of God" as applied to the Blessed Virgin? Is there not in reality behind all of these a singularly complete recrudescence of the "Spiritual Christ" of Gnosticism born and crucified invisibly—as some Gnostic sects held—in an invisible world?

It is not merely in outward tokens such as these, however, that the main working of the Gnostic element in Reformed Christianity has shown or is still showing itself. In one of its most important aspects, the history of Protestant opinion has been a history of the gradual elimination of the Incarnation, in its Catholic sense, from the Protestant creed; and the part played here by the Gnostic leaven has not been an insignificant one.

Among the doctrines of the Catholic Church, as it cannot be too fully realized, that of the Incarnation does not stand alone. The theology of the Sacramental Presence, and the theological prominence given to the office of the Blessed Virgin as Mother

of God, are most closely connected with it; and through the aids thus accorded not only can the rudest and simplest minds form some picture for themselves of the Mystery, but this last is given a devotional root, which brings it practically within the grasp of all.

In these two points on which Gnostic hostility especially fastened itself, the "*Verbum caro factum*" finds its most forcible expression; and Protestantism, when it relaxed its grasp upon them, relaxed it virtually also upon the central doctrine of Christianity, which is now slipping visibly from its possession.

This, however, is not all. Just as "anti-Catholic Christianity," so far as its essential nature is concerned, is a concrete expression of pantheism, so Catholic Christianity is a concrete expression of theism. As with the Jewish dispensation which preceded it, there is no part of its theology which does not enfold the theistic "root-concept," which sees in all things visible and invisible the creations of a Supreme and Personal God. But the office of Catholic Christianity is not merely commensurate with that of Judaism in this respect; for in delivering its own special message—that God, while remaining truly God, became also truly Man—it spans, while at the same time it emphasizes, the gulf which theism can never fail to dig between man and his Maker.

Catholic theology is an organic growth of which every part is functional; and the Catholic doctrine of the Incarnation has this particular faculty attached to it, that so long as it is maintained intact, it forms a barrier within which no breath of pantheism—no imagining as to an identity of essence between God and man—can force its way. But let the stringent definitions of the Catholic creeds on this point be tampered with, and the case at once becomes altered. Not only is pantheism in one shape or another now not kept out, but its entrance is actually invited. Thus—if, for the "perfection of the Godhead and Manhood, united in the person of Christ"—there should be substituted the idea of a sort of "Divine possession," then "transcendental idealism" in some one of its many shapes will soon be found knocking at the door;—if on the other hand for "the taking of the Manhood into God," the notion of an archetypal but purely human excellence should be substituted, the conclusion will not be far distant, that in such

an excellence only, the sum and summit of the attainable really lies.³

How busy Protestant speculation has been in both these directions, every one is pretty well aware. In proportion as Protestant thought has been active and unrestrained, its tendency has always been—to use St. Paul's expression—to “divide” Christ;—to put in His stead, the notion, either of some spiritual “effluence,” localized in a material frame; or, as with the modern “broad” school, to do away, so far as He is concerned, with the idea of the supernatural altogether.

Slowly but surely, during the last four centuries, a process of disintegration has been going on, by means of which Reformed Christianity has been throwing off the Christian and theistic “envelope,” which long seemed to form a part of it. To a short survey of this process the space which still remains to us will be devoted.

M. M. MALLOCK.

³ The fact that it was almost always the Catholic doctrine of the Incarnation which was attacked by the earlier heresies, is one to which writers of Church history often advert. Thus, Ebionites, Arians, and Sabellians, all of them denied the Second Person of the Trinity to be truly God; and in so doing constituted Him, by implication at least, the first of a diminishing series of emanations proceeding from a single Source. The Monophysites again, by denying that Christ possessed a human nature, and the Monothelites, by denying that He possessed a human will, alike refused to acknowledge Him as truly Man; whilst Nestorius, though admitting in Him two natures and two wills, credited Him with a double personality as well; and thus in Jesus the son of Mary, saw, not God Himself, but a God-inhabited man.



ENCYCLICAL LETTER
OF OUR HOLY FATHER,
PIUS X,

Sovereign Pontiff through the Providence of God.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND
OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE
APOSTOLIC SEE.

Venerable Brothers: To you Health and Apostolic Blessing.

In addressing you for the first time since our elevation to the Supreme Apostolate, to which the mysterious designs of God have called us, we need hardly tell you with what solicitude and deep-felt anxiety we had sought to escape this awful burden of the Sovereign Pontificate. Though we do not dare to claim any merit like to that of St. Anselm, we may yet make our own the memorable complaint into which he broke forth when forced to accept the Episcopate, despite his unwillingness to assume it; and in repeating the words and reasons of his solemn protestation, we would only reveal to you the inmost dispositions of our heart, with which we take up the grave charge of feeding the flock of Christ. "My tears and lamentations," he wrote, "bear witness to an anguish of soul within me, such as I do not remember ever to have felt under any affliction before that day on which there

seemed to fall upon me that great misfortune of the archbishopric of Canterbury. And those who fixed their eyes on me that day must have seen how more like a dead than a living man I was, paralyzed with amazement and alarm. Hitherto I have, with true reasons, resisted, as far as I could, my election or rather the violence done me. But now I am constrained to confess, whether I will or no, that the judgment of God opposes greater and greater hindrance to my efforts, so that I see no way of escaping it. Wherefore, vanquished as I am by the power not so much of men as of God, against which there is no providing, I realize that nothing is left for me, after having prayed as much as I could, and striven that this chalice should, if possible, pass from me without my drinking it, but to sink my own feelings and my will and resign myself entirely to the design and the will of God."

In truth, reasons both numerous and most weighty were not lacking to justify this resistance of ours. For, apart from the fact that our unworthiness forbade us to aspire to the honor of the Pontificate, who would not have been disturbed at seeing himself designated to succeed him who, ruling the Church with supreme wisdom for nearly twenty-six years, was adorned with so lofty a mind, such illustrious virtues, as to attract the admiration even of adversaries and to leave a noble record of glorious achievements?

Then, again, apart from all else, we were terrified at the sad condition of modern society. For who can fail to see that society is now, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its vitals, is dragging it to destruction? You understand, Venerable Brothers, what this disease is—apostasy from God, than which, in truth, nothing is more allied with ruin, according to the word of the prophet: "For behold they that go far from Thee shall perish" (Ps. 72: 17). We saw, therefore, that, in the ministry of the Pontificate which was to be intrusted to us, we must hasten to find a remedy for this great evil, considering as addressed to us that divine command: "Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant" (Jer. 1: 10). But, cognizant of our weakness, we recoiled in terror from a task as urgent as it is arduous.

THE PROGRAMME OF THE POPE—PROPAGATION OF THE CHRISTIAN SPIRIT.

But since it has pleased the Divine Will to raise our lowliness to this sublime power, we take courage in Him who strengthens us, and, relying on the power of God, we proclaim that we have no other programme in the Supreme Pontificate but that "of restoring all things in Christ" (Ephes. 1: 10), so that "Christ may be all and in all" (Coloss. 3: 2). Some may indeed be found who, measuring divine things by human standards, would seek to discover our secret aims as though they might have earthly scope and partisan purpose. To dissipate all such delusion for all we say to them with emphasis that we do not wish to be, and with the divine assistance never shall be, aught before human society but the minister of God, of whose authority we are the depositary. The divine interests shall be our interests, and for these we are resolved to spend our strength and our life. Hence should any one ask us for an expression of our purpose, we will give this and no other: "To renew all things in Christ."

In undertaking this glorious task we are greatly quickened by the certainty that we shall have all of you, Venerable Brothers, as generous coöperators. Did we doubt it we should have to regard you unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, being stirred up and fomented against God. For in truth "the nations have raged and the peoples imagined vain things" (Ps. 2: 1) against their Creator, so frequent is the cry of the enemies of God: "Depart from us" (Job 21: 14). And, as might be expected, we find extinguished among the great mass of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will—nay, every effort and every artifice are used to destroy utterly the memory and the knowledge of God.

When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks (II Thess. 2: 3). Such, in truth, are the audacity and the wrath employed everywhere in per-

secuting religion, in combating the dogmas of the faith, in the persistent effort to uproot and destroy all relations between man and the Divinity! While, on the other hand, and this, according to the same Apostle, is the distinguishing mark of Antichrist, man has, with infinite temerity, put himself in the place of God, raising himself above all that is called God; in such wise that although he cannot utterly extinguish in himself all knowledge of God, he has contemned the divine majesty, and, as it were, made of the universe a temple wherein he himself is to be adored. "He sitteth in the temple of God, showing himself as if he were God" (II *Thess.* 2: 2).

THE TRIUMPH OF TRUTH.

Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the universe; but the victory will ever be with God—nay, defeat is nearest at the very moment when man, under the delusion of his triumph, rises up with most audacity. Of this we are assured in the Holy Books by God Himself. Unmindful, as it were, of His strength and greatness, He "overlooks the sins of men" (*Wisd.* 11: 24)—but swiftly, after these apparent retreats, "awaked like a mighty man that hath been surfeited with wine" (*Ps.* 77: 65), "He shall break the heads of His enemies" (*Ps.* 67: 22)—that all may know "that God is the king of all the earth" (*Ps.* 46: 8)—"that the Gentiles may know themselves to be men" (*Ps.* 9: 20).

THERE CANNOT BE PEACE WHERE THERE IS NO JUSTICE.

All this, Venerable Brothers, we believe and expect with absolute faith. But this does not prevent us, each according to his power, from endeavoring to hasten the work of God—and not merely to pray assiduously: "Arise, O Lord, let not man be strengthened" (*Ps.* 9: 19), but, what is more important, to show both by word and deed and in the light of day, our faith in God's supreme dominion over man and all things, so that His right to command and His authority may be fully realized and respected. This is imposed upon us not only as a law of nature, but for the good of mankind. For, Venerable Brothers, who can

help being appalled and afflicted when he beholds, in the midst of a progress in civilization justly extolled, the greater part of mankind in conflict with each other, as though strife were the rule of the earth! There exists, indeed, in man a desire for peace and the clamor for it is universal. But to want peace without God is an absurdity, seeing that where God is absent justice flees, and when justice is taken away it is vain to cherish the hope of peace. "Peace is the work of justice" (Is. 32: 17). There are many, we are well aware, who, in their yearning for peace, that is, for the tranquillity of order, band together, forming parties for the restoration of order. But their hopes are vain and their labor is lost, unless they unite with the one party of order capable of restoring peace in the midst of all this turmoil—the party of God. It is this party, therefore, that we must advance, and to it attract as many as possible, if we are really urged by the love of peace.

JESUS CHRIST THE ONLY MEANS OF SAVING SOCIETY.

But, Venerable Brothers, we shall never, however much we exert ourselves, succeed in calling men back to recognize the supreme rule of God, except by means of Jesus Christ. "No one," the Apostle admonishes us, "can lay other foundation than that which has been laid, which is Jesus Christ" (I Cor. 3: 11). It is Christ alone, "whom the Father sanctified and sent into this world" (John 19: 36)—"the splendor of the Father and the image of His substance" (Heb. 1: 3),—true God and true man; without whom nobody can know God for salvation—"neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him" (Matt. 11: 27). Hence it follows that to restore all things in Christ and to lead us back to submission to God is one and the same aim. To this, then, it behooves us to devote our care—to lead back mankind under the dominion of Christ; this done, we shall have brought it back to God. When we say God, we do not mean to that inert being heedless of all things human which the dreams of materialists have imagined, but to the true and living God, one in nature, triple in person, Creator of the world, most wise Ordainer of all things, Lawgiver most just, who punishes the wicked and has reward in store for virtue.

TO GOD THROUGH CHRIST, TO CHRIST THROUGH THE CHURCH.

Now the way to reach Christ is not hard to find: it is the Church. Rightly does Christendom inculcate: "The Church is thy hope, the Church is thy salvation, the Church is thy refuge" (*Hom. de capto Eutropio*, n. 6). It was for this that Christ founded it, at the price of His Blood, and made it the depository of His doctrine and His laws, bestowing upon it at the same time an inexhaustible treasury of graces for the sanctification and salvation of men.

You see, then, Venerable Brothers, the duty that has been imposed alike upon us and upon you of bringing back to the discipline of the Church human society, now estranged from the wisdom of Christ; the Church will subject it to Christ, and Christ to God. If we, through the goodness of God Himself, bring this task to a happy issue, we shall be rejoiced to see evil giving place to good, and hear, for our gladness, "a loud voice from heaven saying: Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ" (Apoc. 12: 10). But if our desire to obtain this is to be fulfilled, we must use every means and exert all our energy to bring about the utter disappearance of that enormous and detestable wickedness, so characteristic of our time—the substitution of man for God; this done, it remains to restore to their ancient place of honor the most holy laws and counsels of the Gospel; to proclaim aloud the truths taught by the Church, and her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, the duties that men owe to those who rule the State, and lastly to restore equilibrium between the different classes of society according to Christian precept and custom. Such is what we, in submitting ourself to the manifestations of the Divine Will, purpose to aim at during our Pontificate, and we will make every attempt to attain it. It is for you, Venerable Brothers, to second our efforts by your holiness, knowledge and experience, and, above all, by your zeal for the glory of God, with no other aim than that Christ may be formed in all.

THE TRAINING OF TRUE PRIESTS.

As to the means to be employed in securing this great end, it seems superfluous to name them, for they are obvious of themselves. Let your first care be to form Christ in those who are destined, from the duty of their vocation, to form Him in others. We speak of the priests, Venerable Brothers. For all who bear the seal of the priesthood must know that they have the same mission to the people in the midst of whom they live as that which Paul in these tender words proclaimed that he himself received: "My little children, of whom I am in labor again until Christ be formed in you" (Gal. 4: 19). But how will they be able to perform this duty if they be not first clothed with Christ themselves? and clothed with Christ in such a way as to be able to say with the Apostle: "I live, yet not I, but Christ lives in me"—(*Ibid.* 2: 20). "For me to live is Christ" (Philip. 1: 21). Hence, although all are included in the exhortation "to advance toward the perfect man, in the measure of the age of the fulness of Christ" (Ephes. 2: 3), it is addressed before all others to those who exercise the sacerdotal ministry; thus these are called another Christ, not merely by the communication of power, but by reason of the imitation of His works, and they should therefore bear stamped upon themselves the image of Christ.

THE DIRECTION OF SEMINARIES.

This being so, Venerable Brothers, of what nature and magnitude is the care that must be taken by you in forming the clergy to holiness! All other tasks must yield to this one. Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright so that they may flourish equally in sound teaching and in spotless morality. Regard your seminary as the delight of your hearts, and neglect on its behalf none of those provisions which the Council of Trent has, with admirable forethought, prescribed. And when the time comes for promoting the youthful candidates to holy orders, ah! do not forget what Paul wrote to Timothy: "Impose not hands lightly on any man" (I Tim. 5: 22), bearing carefully in mind that as a general

rule the faithful will be such as are those whom you call to the priesthood. Do not, then, pay heed to private interests of any kind, but have at heart only God and the Church and the eternal welfare of souls so that, as the Apostle admonishes, "you may not be partakers of the sins of others." Then, again, be not lacking in solicitude for young priests who have just left the seminary. From the bottom of our heart we urge you to bring them often close to your breast, which should burn with celestial fire, kindle them, inflame them so that they may aspire solely after God and the salvation of souls. Rest assured, Venerable Brothers, that we on our side will use the greatest diligence to prevent the members of the clergy from being drawn into the snares of a certain new and fallacious science, which savoreth not of Christ, but with masked and cunning arguments strives to open the door to the errors of rationalism and semi-rationalism, against which the Apostle warned Timothy to be on his guard, when he wrote: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and opposition of knowledge falsely so-called which some promising have erred in the faith" (I Tim. 6: 20).

APOSTOLIC ZEAL AND LEARNING IN THE PRIESTHOOD.

This does not prevent us from esteeming worthy of praise those young priests who dedicate themselves to useful studies in every branch of learning the better to prepare themselves to defend the truth and to refute the calumnies of the enemies of the faith. Yet we cannot conceal, nay, we proclaim in the most open manner possible, that our preference is, and ever shall be, for those who, while cultivating ecclesiastical and literary erudition, dedicate themselves more closely to the welfare of souls through the exercise of those ministries proper to a priest zealous of the divine glory. "It is a great grief and a continual sorrow for our heart" (Rom. 9: 2) to find Jeremiah's lamentation applicable to our times: "The little ones asked for bread, and there was none to break it to them" (Lam. 4: 4). For there are not lacking among the clergy those who adapt themselves according to their bent to works of more apparent than real solidity—but not so numerous, perhaps, are those who, after the example of Christ, take to themselves the words of the prophet: "The spirit of the Lord hath

anointed me, hath sent me to evangelize the poor, to announce freedom to the captive and sight to the blind" (Luke 4: 18, 19). Yet who can fail to see, Venerable Brothers, that while men are led by reason and liberty, the principal way to restore the empire of God in their souls is religious instruction? How many there are who mimic Christ and abhor the Church and the Gospel more through ignorance than through badness of mind, of whom it may well be said: "They blaspheme all that they do not know" (Jud. 2: 10). This is found to be the case not only among the people at large and among the lowest classes, who are thus easily led astray, but even among the more cultivated and among those endowed, moreover, with education beyond the common. The result is for a great many the loss of the faith. For it is not true that the progress of knowledge extinguishes the faith—rather it is ignorance, and the more ignorance prevails the greater is the havoc wrought by incredulity. And this is why Christ commanded the Apostles: "Go, teach all nations" (Matt. 28: 19).

But in order that the desired fruit may be derived from this apostolate and this zeal for teaching, and that Christ may be formed in all, remember, Venerable Brothers, that no means is more efficacious than charity. "For the Lord is not found in commotion" (III Kings 19: 11)—it is vain to hope to attract souls to God by a bitter zeal. On the contrary, harm is done more often than good by taunting men harshly with their faults, and reproving their vices with asperity. True, the Apostle exhorted Timothy: "Accuse, beseech, rebuke," but he took care to add: "with all patience" (II Tim. 4: 2). Jesus has certainly left us examples of this. "Come to me," we find Him saying, "come to me all ye that labor and are burthened and I will refresh you" (Matt. 11: 28). And by those that labor and are burthened He meant only those who are slaves of sin and error. What gentleness was that shown by the Divine Master! What tenderness, what compassion toward all kinds of misery! Isaias has marvelously described His heart in the words: "I will set my spirit upon Him; He shall not contend nor cry out; the bruised reed He will not break. He will not extinguish the smoking flax" (Is. 62: 1 foll.). This charity, "patient and kind" (I Cor. 12: 4), will extend itself also to those who are hostile to us and

persecute us. "We are reviled," thus did St. Paul protest, "and we bless; we are persecuted and we suffer it; we are blasphemed and we entreat" (1 Cor. 15: 2). They, perhaps, seem to be worse than they really are. Their associations with others prejudice the counsel, advice and example of others, and finally an ill-advised scheme has dragged them to the side of the impious; but their wills are not so depraved as they themselves would seek to make people believe. Who will prevent us from hoping that the flame of Christian charity may not dispel the darkness from their minds and bring to them the light and the peace of God? It may be that the fruit of our labors may be slow in coming, but charity wearies not with waiting, knowing that God prepares His rewards not for the results of toil but for the good will shown in it.

THE COÖPERATION OF THE LAITY.

It is true, Venerable Brothers, that in this arduous task of the restoration of the human race in Christ, that neither you nor your clergy should exclude all assistance. We know that God has commanded every one to have a care for his neighbor (Eccl. 17: 12). For it is not priests alone, but all the faithful, without exception, who must concern themselves with the interests of God and souls—not, of course, according to their own views, but always under the direction and orders of the Bishops; for to no one in the Church except you is it given to preside over, to teach, to govern "the Church of God over which the Holy Ghost has placed you to rule" (Acts 20: 28). Our predecessors have long since approved and blessed those Catholics who have banded together in societies of various kinds, but always religious in their aim. We, too, have no hesitation in awarding our praise to this great idea, and we earnestly desire to see it propagated and flourish in town and country. But we wish that all such associations aim first and chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little avail to discuss questions with nice subtlety, or to discourse eloquently of rights and duties, when all this is unconnected with practice. The times we live in demand action—but action consisting entirely in observing with fidelity and zeal the divine laws and the precepts of the Church, in the frank and open profession of religion,

in the exercise of all kinds of charitable works, and independently of self-interest or worldly advantage. Such luminous examples given by the great army of soldiers of Christ will be of much greater force in moving and drawing men than words and sublime dissertations; and it will easily come about that when human respect has been subdued and prejudices and doubting laid aside, large numbers will be won to Christ, becoming in their turn promoters of His knowledge and love, which are the road to true and solid happiness. Oh! when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the Sacraments are frequented, and the ordinances of Christian life fulfilled, there will certainly be no more need for us to labor to see all things restored in Christ. Nor is it for the attainment of eternal welfare alone that this will be of service—it will also contribute largely to men's temporal welfare and the advantage of human society. For when these conditions have been secured, the upper and wealthy classes will learn to be just and charitable to those below, and the latter will be able to bear with tranquillity and patience the trials of their hard lot; the citizens will obey, not lust, but law; reverence and love will be deemed a duty toward those that govern, "whose power comes only from God" (Rom. 13: 1). And then? Then, at last, it will be clear to all that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence of all foreign dominion; and we, in demanding that same liberty, are defending not only the sacred rights of religion, but are also consulting the common weal and the safety of nations. For it continues to be true that "piety is useful for all things" (1 Tim. 4: 8)—when this is strong and flourishing the people will "truly sit in the fulness of peace" (Is. 32: 18).

May God, "who is rich in mercy" (Ephes. 2: 4), benignly speed this restoration of the human race in Jesus Christ, for "it is not of him that willeth, or of him that runneth, but of God that showeth mercy" (Rom. 9: 16). And let us, Venerable Brothers, "in the spirit of humility," with continuous and urgent prayer, ask this of Him through the merits of Jesus Christ. Let us turn, too, to the most powerful intercession of the Divine Mother—to obtain which we, addressing to you this letter of ours on the day

appointed especially for commemorating the Holy Rosary, ordain and confirm all our predecessor's prescriptions with regard to the dedication of the present month to the august Virgin, by the public recitation of the Rosary in all churches; with the further exhortation that we invoke as intercessors with God the most pure Spouse of Mary, the Patron of the Catholic Church, and the holy Princes of the Apostles Peter and Paul.

And that all this may be realized in fulfilment of our ardent desire, and that everything may be prosperous with you, we invoke upon you the most bountiful gifts of divine grace. And now, in testimony of that most tender charity wherewith we embrace you and all the faithful whom Divine Providence has intrusted to us, we impart, with all affection in the Lord, the Apostolic Blessing to you, Venerable Brothers, to the clergy, and to your people.

Given at Rome, at St. Peter's, on the fourth day of October, 1903, in the first year of our Pontificate.

Student's Library Table.

RECENT SCIENCE.

The Trend against Darwinism.—The Messrs. Longmans, Green, and Company announce for early publication in this country a volume on *Doubts about Darwinism*, by a semi-Darwinian. Advance sheets of the book have been reviewed by the London *Lancet*, and it is evident that the author has mainly insisted on those objections to Darwinism which many distinguished workers in the sciences related to biology have claimed for more than a quarter of a century as likely to demonstrate eventually the utter inadequacy of the Darwinian doctrine of natural selection, since the uncritical tendency to accept theory for observation would be overcome, and biology get beyond the influence of the fad for Darwinism, which played such an unfortunate role in the nineteenth-century biology. In this work, appeal is made particularly to the failure of Darwinism to explain the origin of instinct in the animal, as well as the mode of transmission of the complex family habits of animals which have constituted, and still constitute, the most interesting, yet, at the same time, the most puzzling, problem in biology. After the appearance of the volume, we shall review it more at length.

The Show Horse of Evolution.—Every now and then a writer of popular science refers enthusiastically to the wonderful series of palæontological discoveries which brought about our present definite knowledge of the genealogy of the horse, and enabled zoölogists to trace the animal back to a very early form, quite unlike its present descendants. This bit of successful tracing of ancestry in evolution is frequently referred to by writers of all kinds, and is a favorite locus for rhetorical figures for writers and speakers. It is not a little bit surprising, therefore, to find that the genealogy of the horse is not by any means as completely worked out as has been thought, and that there is more than one serious lacuna in our knowledge of its evolution. Professor Fleischmann,

the Professor of Zoölogy and Comparative Anatomy at the University of Erlangen, Germany, after having been himself for many years an advocate of evolutionary theory, has abandoned it, and in his book on evolution shows up very clearly some of the difficulties, even in this most promising subject of natural selection.

In fact it was his recognition of a certain disingenuousness, to use no harsher term, on the part of enthusiastic evolutionists in filling up the gaps in our knowledge in this matter by theoretic considerations with but very little basis of fact in them, that eventually led Fleischmann to abandon the evolution doctrine as a working hypothesis. In his book on the *Descendenz Theorie*,¹ issued some two years ago, and of which a second edition has been called for recently, he gives vent to some severe critical expressions with regard to this supposed triumph of evolution which Haeckel was so proud of that he called it the show horse (*Das Paradeppferd*) of the Darwinian theory. Professor Fleischmann cannot understand how any serious scientific thinker can be satisfied with certain links in the chain of evidence. The older supposed fossil forms of the horse's ancestors as found in geological strata especially in this country, are represented by the bones of a small animal not much, if any, larger than the sheep. There are noteworthy differences in the number of toes and the arrangement and character of the teeth. There is evident in the skeletons as found, however, a distinct tendency to develop in the direction of the modern horse.

Professor Fleischmann asks: How has the present horse developed from these older fossil forms? The intermediate link is the so-called *Merychippus*. Haeckel and Schlosser lay great weight on this form of the animal which was discovered about the end of the 'seventies in America. Schlosser had the opportunity during a stay in America to study the remains of *Merychippus*. He designated it as the most important transformation form as regards the organization of the modern horse. The teeth are already horselike in form and present an even masticating surface. The crown of the tooth is quite low. In one note on them he describes these teeth as the most striking evidence of an

¹ *Die Descendenz Theorie*. Von Dr. Albert Fleischmann, o.o. Prof. der Zoologie u. Vergleichenden Anatomie in Erlangen. Leipzig: Verlag Georgi. 1901.

intermediate form that he has ever seen. If you ask how did Merychippus look, it can only be answered that the teeth were built like those of the horse. If you ask what the limbs of the animal looked like, what were the peculiarities of its skeleton and its teeth, there is no answer forthcoming. As a matter of fact, the only parts of Merychippus extant are the teeth.

In this, as in many other cases, the racial history and its place in evolution are assumed, because the teeth are supposed to bear a certain relationship to the other parts of the animal. Fleischmann adds: "American palæontologists have in their investigations, as to the racial relationships of the horse, always laid such great importance exclusively upon the teeth that one might almost believe that the animals possessed no other organs, at least no other bones." He continues: "The scientific name, Merychippus, has in this case an entirely different significance from that of any living animal—as, for example, *equus caballus*, the familiar horse. While this latter animal at once brings to the mind of those familiar with him hundreds of well-recognized peculiarities, the word Merychippus designates an animal of which solely and alone the teeth are known."

The genealogical evidence thus threatens to suffer shipwreck on a new rock. We know, then, a number of earlier species which differ very significantly in their organization from the present horse. Among these are *hyracotherium*, *eohippus*, *orohippus*, *mesohippus*, with *anchitherium*, and a whole group of later species, which are without doubt true relatives of the horse, and have received the names *Hipparion proptohippus*, *pliohippus*, *hippidium*. The connecting link of these two groups is said to be Merychippus, an animal which, apart from its back teeth, is only known to us by its Latin name. Of course, its name places it without more ado in the gaping hiatus of the genealogy of the horses, and leads the laity to believe that we know the whole story. In the history of the horse, then, there is—just as with regard to the fish-fins and the five-fingered hand of the higher vertebræ—a lacuna in the history which so far has not been filled. The threetoedness of a fossil species of animal is not of itself definite evidence that this animal is an ancestor of the horse, even though it may be called by the palæontologists by some compound term, one part of which is the word horse.

An American is tempted to quote the words of Oliver Herford with regard to the hippopotamus in his definitions of animals for children. "This is the hippopotamus or river horse. River is all right as you see, but why they call this thing a horse is quite too much for me."

Cannonading and Storms.—A better example of how uncertain are the results of experimental observations made even by trained observers in the interests of science could scarcely be obtained than from the history of the conclusions with regard to the effect of cannonading on the weather. It has long been thought that the concussion of a series of heavy artillery explosions almost inevitably causes a gathering of clouds and a severe rainfall. It has been pointed out, over and over again, that many of the great battles of history, and especially most of the important military actions of the Civil War, were followed by a heavy rain-storm. Some have gone so far even as to indicate that this was a special providential arrangement, since to the tired troops no better respite could be given than that which hampers at once retreat and pursuit.

In recent years it has often been pointed out that the reason why the evening of the Fourth of July is so often disturbed by a rainstorm, is that the cannon discharges of the day have caused the gathering of water vapor with the formation of clouds and a consequent downpour. This idea was insisted on so much and seemed to have been held by such conservative authorities that a few years ago Congress appropriated a considerable sum of money for experiments in the production of rainfall in the dryer parts of our country. Large quantities of high explosives were set off in mortars and cannons, and even sent up in balloons and on kites, for the purpose of producing the promised disturbance of atmospheric conditions that would cause rain. The experiments proved an absolute failure, however.

It came generally to be understood that cannonading would do no good in affecting weather conditions, except that the bombardment of a cloud from which hail was coming might save fruit crops from the evil effects of hail.

Congresses to discuss this question were held in Europe during the last three or four years. There seemed at first to be no doubt

that the bombardment of storm clouds had on several occasions actually preserved vineyards from hail. Observations to this effect were presented that seemed absolutely to demonstrate this. As a result a number of the European governments gave State aid for this purpose. Four years ago, according to the reports of the congress, there seemed to be no doubt of the efficiency of the bombardment. Every year since, however, confidence in this as a prophylactic measure against hailstones has been waning.

Last year particularly, the reports were so unfavorable that most of the governments now refuse to aid the scheme any longer. The Austrian government is, however, resolved to find out from experts, if possible, whether any benefit to the crops is to be attained in this way. The first report of this committee made at the end of 1902 declared most of the supposed good effects of the bombardment of clouds to be illusionary and dependent on coincidence. Scientists generally, and especially those who are the best authorities in meteorology, have been rather skeptical from the beginning. Further experiments were made during the past summer, and now there seems no doubt that the chapter on the supposed influence of cannonading on weather conditions is closed for good. One other illusion, apparently supported by the most strong matter-of-fact evidence on the part of actual observers, must then be given up, and the story of it may well serve as a warning to those who would rush to conclusions in science until the most crucial tests have been made.

Education in the Middle Ages.—The science of pedagogy has in very recent years made strenuous claims for recognition in the sisterhood of the sciences, and these have not always received the attention that might be expected. One great reason for this is apparently that the newly named science bases its claims for distinction and acceptance too much on the work accomplished in quite modern times to the exclusion of centuries of history of educational work of the greatest importance, not alone from the historical standpoint, but also and especially from the point of view of the success of the educators. On the occasion of the opening of one of the new buildings of the Sorbonne in Paris toward the close of the last scholastic year, the dean of the faculty called attention to the fact that great as is the work of the present mag-

nificent institution it can scarcely hope to rival in accomplishment its own success in the thirteenth and fourteenth centuries. Great as is the future of its educational promise it would be almost too much to hope that the new Sorbonne would ever come to occupy the position in Europe that the original college held during the first hundred years after its foundation. He said:

"However gorgeous may be this new installation, that which throws the brightest halo over all are the memories of by-gone generations. Bright as is the record of the University of Paris since the Reformation, it is far outshone by the previous role. From the sixteenth century to recent years the Sorbonne lost its international character, and these halls have been almost exclusively reserved for Frenchmen. Not so was the mediæval story. The splendid records in the days of Abelard to the days of Ramus is unapproached by any other seat of learning since Athens itself. North and South vie with each other in names of either glorious or sinister renown. Among Scandinavia's sons were Saxo Grammaticus of Denmark, and Sigferson from distant Iceland. Among the Iberian Peninsula's children were Portugal's famous Pope John XXII and Spain's Raymond Lully, Torquemada, Ferdinand of Cordova, Ignatius Loyola, and Michael Servetus. The Italian roll is longest, and most illustrious of all, including over twenty popes. Far beyond the glory of the Papal line was the presence of Dante, Petrarch and Boccaccio as well as Arnold of Brescia, Peter Lombard, SS. Bonaventure and Thomas Aquinas, and Balbi. The British roll, from Thomas à Becket to Thomas More, besides Pope Nicholas Breakspere, includes Cardinal Robert Curzon, Saint Stephen Harding, Alexander of Hales, Matthew Paris, Archbishop Grossetête, Langton the Primate, the portentous Bacons (Dominican Robert, Franciscan Roger, and Carmelite John), Holywood Occam, de Lyra, Mandeville, Lydgate, Palsgrave, Mountjoy, Gardiner, Colet, and Coxe. Scotland claims that bright particular star, Duns Scotus (disputed both by England and Ireland), and Gawain Douglas, Boece, and Buchanan. Ireland owns Palmerston, Cardinal Joyce, and his five brothers; gallant little Wales has Walter Mapes and Gerald Cambrensis. The Netherlands claim Henry of Ghent, Grootk, Budeus, and Erasmus. From Germany, after Albertus Magnus himself, came Vogelweid, Tritenheim, Cornelius Agrippa, and Gessner. Switzerland with Auerbach and Froben, Bohemia with Jerome of Prague, Hungary with Banffy, Albania with Maximus the Grecian, Bosnia with Drachisich, Poland with Ivo of Cracow, Greece with Isaac Angelus, Crete with Pope Alexander XII, Silesia with Martin of Cracow,—all contributed to the glory of Paris and its University."

This galaxy of great men, attracted from all parts of Europe to the great seat of learning at Paris, is a proof at once of the reputation of the great French university, of the lively enthusiasm of the generations of these so-called Dark Ages for learning, of the indomitable energy that enabled the students to conquer the difficulties of travel in those troublous times, and of the wonderful attraction exercised by a university in which, if we would listen to

the accounts of most of the educators of the day, scarcely more was taught than the dry bones of dialectics and that in the most uninteresting and disputatiously trivial way possible. Surely the entire spirit of those ages has been misunderstood and is being constantly misrepresented. There was never a university, and we venture to say there never will be another, that will have anything like the influence on the greatest minds of three centuries such as was exercised by this creation of Robert of Sorbonne under the glorious patronage of St. Louis of France, the type of what was best and greatest and noblest in the thirteenth century.

Perhaps the greatest mistake of all is to brush aside uncere- moniously the results of university investigation work in the earliest period, because it is supposed forsooth to contain nothing but scholasticism. There has probably never been a period more fertile in basic discoveries in the physical sciences than the first century of the Sorbonne's existence. At one time during this century there were at Paris together such men as Roger Bacon, who had learned the principles of explosives, of lenses, and of the possible use of steam; Albertus Magnus, who made many observa- tions with regard to the chemistry of gases and certain salts; Arnold of Villanova, the discoverer of nitric and hydrochloric acids and of many technical chemical processes for practical use in the arts; Vincent of Beauvais who did so much for the popu- larization of mathematics and their practical application to every- day problems besides, extending the scope of arithmetical teaching and writing his great encyclopædia as a work of reference; Lan- franc, who at the College of St. Come was doing precious original work in anatomy and physiology as the basis of surgery-work that was to be extended before the end of the first century of the college's existence by another of the great original genuises in the history of medicine, Hermandaville. These men actually made the thir- teenth century one of the greatest of all time in the history of the natural sciences.

The New Crusade.²—Over a hundred years ago Morgagni, the distinguished pathologist to whom Virchow, when the International

² "Consumption"—A Curable and Preventable Disease; What a Layman should know about it." By Lawrence F. Flick, M.D. Philadelphia: David McKay, 1903.

Congress of Medicine was held at Rome, gave the title of "Father of Modern Pathology," refused to dissect bodies of patients who had died from consumption, because he considered that the disease was contagious. This declaration of his had not much influence upon the medical profession of the time, who were practically as a unit persuaded of the heredity of tuberculosis, though it had not a little popular influence. Morgagni was one of the best known of living scientists, had been a great friend of four Popes, always stayed at the Papal palace, when he visited Rome, as a courted guest, and had been honored by every important scientific society in Europe. His refusal, then, to make autopsies on consumptive subjects had its effect, though after a time the tradition of his custom in the matter died out.

About a century ago, the city of Naples, at that time suffering from a mortality from tuberculosis in its thickly populated poorer districts that was simply awful to contemplate, accepted the teaching that tuberculosis was a communicable disease and took municipal action on this principle. Houses in which deaths from tuberculosis had taken place were burned down, and the most infected part of the city gradually was completely renovated. This led to a very marked reduction in the death-rate from tuberculosis in the city, and ought to have proved a lasting lesson for all times with regard to the possible communicability of tuberculosis. So strong was the prejudice, however, in favor of the supposed hereditary origin of consumption, because of the fact that whole families were carried off by it, that even the Neapolitan successful experiment in the limitation of the disease was lost sight of.

Fortunately as we begin the twentieth century there is a universal consensus of opinion throughout the civilized world with regard to the contagiousness of tuberculosis and also as to the means necessary to prevent its spread. Dr. Flick's book is very well calculated to give in terms that the layman can understand most readily all that it is necessary to know in this matter. It is especially interesting to find that he, too, has realized the possibility of exaggerated precautions with regard to the prevention of consumption, proving a source only of needless suffering to the victims of tuberculosis without adding anything to the safeguards of those who are trying to protect themselves. He says :

“The recent rapid growth of knowledge about tuberculosis, while consoling to those who have drunk it all in, has been most disquieting to those who have merely tasted it. Much unnecessary fear of the contagion of tuberculosis has been stirred up, and the hardships of the consumptive poor have increased correspondingly. The public has been thrown into a panic, so that people turn out the poor consumptive as a pariah without regard to what will become of him. All sense of propriety and responsibility seems to have been lost in the absurd fear. For the purpose of bringing about a better understanding of things and in the hope of setting matters somewhat to rights again, this little volume is offered to the public.”

Dr. Flick's book contains answers to such important questions as, what consumption is; what tuberculosis is; the relationship between the two, as well as what colds, influenza, and pneumonia have to do with consumption. There is a chapter on how consumption came into the world, as well as one on “Is consumption inherited?” Tuberculosis is pointed out as contagious, branded as a house disease, and the dangers of the workshop, the store, the office, the hotel and the boarding-house in the spread of tuberculosis are pointed out, but the exact ways in which tuberculosis is communicated are made clear, so that there may be no unreasoning fear.

Above all, the curability of consumption is insisted upon, and the methods by which cure can be brought about are shown. More than this, since an ounce of prevention is worth a pound of cure, the precautions necessary for the prevention of the disease are pointed out, and an excellent answer is given to the frequent question how to avoid getting consumption. At the present moment no message more helpful or more calculated to relieve suffering and prevent early deaths among mankind could be written. There is no doubt that the death-rate from tuberculosis has been so much reduced even in the last decade that the promise of the possibility of eradicating the disease seems no longer fatuous or even very distant.

The crusade against tuberculosis has had wonderful triumphs, yet only now is the real invasion of the enemy's territory, the poorer quarters of our cities, beginning. No greater charity can be practised at the present moment than aiding rationally in this new crusade for humanity's sake.

Studies and Conferences.

DOWIEISM.

(By A. A. MCGINLEY.)

Perhaps, when there shall not be left a stone upon a stone to mark the site of Zion City on the shores of Lake Michigan, the name of its founder may be immortalized by designating the extraordinary methods of popular evangelicalism in our age, as Dowieism.

It is a curious psychological phenomenon that in this age, when all great achievements in the natural order have been designed to facilitate the handling of humanity in multitudes—not single file, but in battalions—a scheme of salvation on the crowd plan should be the one most generally advocated by some of the leaders in certain missionary movements of our time.

There is no disputing the actual success in immediate results of this scheme of salvation. The doubt is in regard to the scheme itself and its ultimate results; and in regard to the fitness of those who undertake it. The question is—Can a man whose life is not modelled actually as well as apparently on Christ's earthly life, presume to be a leader of men to Christ? Would Christ invest such a man with the power of leadership? It is not the same thing as a man being called to an office in the Church, which office in itself has been constituted by Christ an agency for leading souls to Himself. The question is in regard to the individual calling of a person to the leadership of souls by some new and extraordinary missionary movement, and the validity of the person's fitness for such an office. What has been the Church's criterion of a man's fitness as a missionary extraordinary to Gentile, Jew, or Pagan? Have results in actual figures in the saving of souls outweighed consideration as to the personal holiness of his own soul? Could the Church either adopt or recognize a criterion which would value only such results in the work of conversion and ignore both the method and the medium of these results?

The test of leadership is not the ability to gather a crowd, but to hold one permanently. And the measure of this permanency is not the length of a man's life or even of his century. There have been leaders who never gathered a crowd while they lived, whom none followed to the end of their lonely lives upon earth; yet hosts have

gathered since to the call of the message these holy lives left behind them ; and the march-time of centuries, not of years, marks the length of the journeyings of these hosts.

Leadership is the easiest thing in the world to achieve, but the hardest thing in the world to retain. A crowd will follow anyone noisy enough to attract its attention, but a halt in the march-music may disperse it in a moment. The test of leadership is in holding the crowd when the music has died away, when the leader's voice is silent, and nothing remains but the echoes of it that sound in the still chambers of the sinner's soul. But even yet results may not be reckoned ; the test of leadership is not here. There is but one test upon which may be based a reckoning of final results, and the rigor of this test who shall withstand ? It lies in the evidence of the leader's own personal exemplification of what he has taught. It is to this his followers look when the voice of his teaching has passed away. Under the inexorable scrutiny of this test what private sin or selfish motive can escape detection ? Perhaps a lifetime may be lived in what may be called successful leadership ; the crowds may gather about a man till his dying voice utters its last rallying cry to his cause. But it is when his voice is silent forever that the test of the carrying power of his message comes. It is what he leaves behind him in example that still preaches when he has gone.

Personal holiness can be the only condition of fitness for leadership of others to Christ ; as it can be the only thing offered as a condition to those who are to be led to Him. The preaching of safety alone as the motive for salvation frustrates personal effort toward holiness—which is the only condition of salvation in the end. If the motive is merely personal safety, the easiest way to secure this will be sought by the sinner ; and the road to holiness lies in the opposite direction to this.

Results may be gained in conversions, but how about growth ? Conversion is not growth ; it is either the beginning of growth or a new stimulus to it ; just as Christianity is not Christ, but the way to Him. While there is such a thing as sudden and complete conversion, there is no such thing as immediate and perfect growth in the Christian life. Perfection is attained by growth. Even in nature there is no such miracle as the creation of any perfect form which has not been attained by growth. In the spiritual order, it is true, there are growths in grace so swift and marvellous that the process seems to be an instantaneous one—a flash from on high, and the blinded sinner rises

from the earth clothed with a sanctity that shall remain with him forevermore. But even in such transformations the process of growth has not been omitted. If it has not taken place before conversion, if the soul has not been prepared for the new conditions imposed upon it by its sudden conversion—a preparation that may have been going on unconsciously throughout a long life—it must take place afterwards. As many footsteps as the sinner is behind on the road to perfection when conversion overtakes him, so many must he travel before he may enter into the kingdom.

It is the misunderstanding about this condition of salvation, in the minds of the multitude, that forms the stock in trade of popular evangelicalism and of methods of preaching salvation that aim only at getting results in numbers. The great mistake that is continually fooling the crowd is that something is being offered for nothing. As long as anything is offered under such a condition the crowd will be drawn to seek it. It is an instinct of nature to sustain life and to satisfy desire at the cost of the least effort and expenditure of its personal resources. The lower down we go in the scale, the stronger grows this instinct. Natural science tells us that the sign of rank in nature is complexity of organism; and complexity induces activity, or exercise of function. As we descend the scale, the exercise of function grows less and less till it ceases altogether in the condition of parasitism.

A parasite in the moral or social order is one who sustains life with no cost of personal effort to himself. After a while, from inactivity, he loses the use of moral or mental functions, and, as would be the case with an unused member of the physical body, growth or development is suspended. And yet the pitiful struggle for life goes on, and the craving for food in the poor starved soul, without the ability to acquire that food by any effort of his own mental or moral nature. To propose personal perfection as the end, and coöperation with grace (or exercise of function) as the means of attaining salvation to those who are reduced to this pass, means, of course, almost invariable failure. For immediate results from such a condition a deception must be practised, whose permanent results, however, too often prove a dismal failure. The truth inevitably comes home before long. The march-music ceases, the lights go out, and the rallying cry has died away. Only the long, lonely way of personal effort now stretches on before the awakened soul. Conversion has come, but the development of strength, of courage, of perseverance, of all the equipments necessary to reach the journey's end, have these come, too? Sometimes

the development of them may be very far along at the moment of conversion ; sometimes not even the smallest growth of them has appeared ; and sometimes they have come and gone, leaving but dead roots behind.

Why do the confirmed backsliders usually form the largest number in the crowd that follows the rallying cry of popular evangelicalism, of salvation without personal responsibility ? Because they have reached the parasitic stage in their deterioration from grace, in their loss of the power to help themselves. And yet the old instinct for personal safety is still strong as ever, the old hunger still gnaws at their vitals, and so another weak effort is made to grasp at that which may save them from all future effort.

It is an easy thing to carry the parasites. Give them only the assurance of personal safety and of enough sustenance to merely keep them alive, and they will hang on, will even flourish, increase and multiply. The preaching of salvation on the crowd plan gathers them in swarms. There is safety in numbers, and where the crowd goes must be the safe place to go. It is true that to the Catholic believer there remains the merciful hope of salvation for the parasite through the purging process of purgatory. Here may the soul attain that growth, through the exercise of its own functions in the coöperation with grace, that shall bring it to the stature of a child of God. But what shall be meted out by Divine Justice to those who have led the multitude to salvation by such a road as this ?

Is it any wonder that the Church's standard of fitness for the leadership of souls to Christ should demand a personal holiness that would go the whole way on the road to perfection, since at best it can lead but few souls little more than half way there ?

There is no influence stronger than the example of a holy life in stimulating personal effort and self-sacrifice in others on the road to holiness. Nothing short of such an example in a leader of souls can perpetuate the results of his leadership in the lives of others. As the standard of his own life can be nothing short of personal perfection, the aim of his leadership of others can be nothing short of this. If in the natural order the aim of all development is to produce the perfect type, surely no less an aim can be placed as a motive for development in the spiritual order. The work of developing the ordinary types must go on, because out of these may come the perfect form. It is for the sake of this that all labor and self-sacrifice in the work of leadership is worth while. "The perfection of one finely heroic spirit is of

infinitely more worth than the propagation of innumerable ordinary types of the race."

THE TITLE OF "KNIGHT" IN CATHOLIC SOCIETIES.

Qu. The prominence which the "Knights of Columbus" have acquired within recent years as a representative organization of Catholic men, insisting as a body, and by their Constitution, upon a high standard of public and private conduct, has frequently raised the question among conservative Catholics who stand for straightforward orthodoxy in all matters touching allegiance to our glorious old Church, as to the propriety of the name "Knights of Columbus." Why should they call themselves "Knights"? It smacks, to say the least, of the Masonic fraternity, and gives the impression as if we were anxious to imitate the methods of so-called Knights Templar, Knights of Pythias, and similar institutions with which the Church, and therefore Catholics, can have no sympathy, because their oath-bound profession alienates them from legitimate control in religious and civil as well as social life. This aping of titles, together with certain forms of initiation peculiar only to the Masonic lodges, makes some of us who do not belong to the "Knights," yet who are convinced of their being capable of rendering much service to the Catholic cause, at times distrust the wisdom of those who, especially among the hierarchy and clergy, encourage the movement, which has undoubtedly reached a very large class of the best element among our Catholic manhood. Does THE DOLPHIN hold any preferable view on the subject, or is it indifferent in such matters?

Resp. No one who has at heart the growth of Catholic influence may be indifferent to the development of an organization which carries within it great powers for good. We understand that the membership of the Knights of Columbus is nigh on to one hundred thousand (including associate and insurance members). The conditions of the association exclude non-Catholics, merely nominal Catholics, and, if we are rightly informed, all classes of men who are engaged in any kind of traffic which might be regarded as a direct occasion to the development of vice in the community. Such an organization, so long as it is true to its constitution and laws, must of necessity operate for good. The fact that on various public occasions the Knights of Columbus have been entrusted

with functions representing the Catholic laity, as coöperating with the hierarchy and clergy in works of higher education and charity, shows that this influence is being estimated by leading churchmen. The Knights, on their part, have apparently understood the importance and dignity of their position in this field, and their leaders have thus far, it appears, shown not only unfailing respect for the authority of their Church, but an admirable readiness to harmonize their action with that of the hierarchy, wherever there has been any indication of a desire for lay coöperation.

All this has placed the association of the Knights of Columbus in a favorable light even with those who, in the beginning, had their misgivings as to the outcome of its formation. Under the circumstances it would be not only a shortsighted but also destructive policy to ignore or neglect a factor in the development of American Catholic social life which is plainly shaping itself into action. Here we have an almost spontaneous concentration of the Catholic lay element with purpose and power similar to those of the "Centrum" in Germany, or the "Cercle Catholique" in Belgium. To take no interest in it, or merely to complain of the accidental and local errors of members or branches, is to mistake the value of an opportunity which, in times of anti-Catholic agitation, we would surely make every effort to foster and utilize in the defence of Catholic interests.

As for the name and the odd forms of initiation there is enough truth in what our correspondent says, to make us set a proper value upon the traditional feeling against the assumption of novel methods in Christian warfare. Nevertheless, there is here question of a fact, not of a theory. The fact is that the modern tendency to revive the spirit of chivalry, mutual defence, and industrial coöperation, as an antidote to the spirit of self-worship, social divisions and industrial greed, has called forth a revival of some of the methods which sustained the mediæval institutions. Hence the multiplied associations of Ancient Orders, Royal Knights, Fraternal Legions, Dames of Malta, Ladies of the Temple, Mystic Circles, etc. These orders answer in various ways to the prevailing aspirations of the people in the spheres of society, charity, and business. The attraction which ancient forms, philanthropic enterprise, and opportunities of self-improvement offer,

extends alike to Catholics and others. What dangers to the faith of Catholics lurk in absorption into these circles, whose added charm of secrecy removes the warning which accompanies temptations at other times, need not be explained here ; they must be patent to any thinking person who understands the nature and value of Catholic principles. The proper antidote to this attraction lies in the presentation of similar attractions, which, however, contain no pitfalls to the faithful who feel the need of social intercourse, of charitable activity, and of industrial encouragement. This fact becomes an apology for adopting methods similar to those which are used by the non-Catholic world, but which are in this case operative only for the strengthening of true religious convictions among the laity.

But there is something more to be said in behalf of this feature of modern fraternity life. The idea of "knighthood" as a distinguishing mark of our societies is an inheritance and prerogative of Catholic society, despite the fact that it has been adopted and abused for centuries by Secret Societies of whose aims and methods the Church does not approve. The abuses and deterioration into which the Knights Templar and other mediæval orders fell after the original incentives which had called them into life had passed away, are a matter of history. But so long as there was room for the exercise of their devotion to the defence of Christian interests in the East, they served a magnificent cause. We have before us the original text of the Constitution and Rules of the old Knights Templar, as composed under the eyes of St. Bernard of Clairvaux, and we wonder how it was possible to bring together such a body of loyal, devout and self-sacrificing men who for more than a century seem to have kept intact the spirit and letter of their observance. What destroyed them was their abandonment of a definite purpose after the original aim of their institution had ceased in their withdrawal from Palestine. They became involved in politics ; wealth and luxury were the ambition of their social life ; and thence issued scandal and defection. The purpose of the Knights of Columbus is less circumscribed. It must subsist as long as the Church needs defenders of her faith and her precepts. And the name of "Knight" need not offend ; it is more likely to inspire noble efforts, if only it recalls to the

members the glorious chivalry of the men who like Hugo de Payns took up the defence of the Christian pilgrim, supporting the priesthood and giving glory to the name of Catholic.

ST. AUGUSTINE AND HIS BOYISH THEFT.

Communicated.

Mr. McCabe, the latest un-Catholic biographer of St. Augustine, tells us that he was "once the happy possessor of a theological microscope," but he did not understand its value, and so he lost it or flung it from him, albeit it is a useful instrument. And so he finds reason for sneering at St. Augustine who employed it to some purpose late in life to find the microbe of sin in his boyhood's self. One of the finest things in the *Confessions* and, for the matter of that, in all literature, is the analysis the Saint gives us of that boyish theft of his, its motives, and its causes. Severe the language in which he speaks of it is, no doubt, but it is the severity of sanctity that gazes at sin, through the eyeglasses of God. *Sentire cum Ecclesia* (to feel with the Church) is the very badge of the Saints, and here is how, in the words of a genius who guided his steps by the "kindly light" of sanctity, the Church feels about sin: "She holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony so far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing without excuse." What wonder if, in so fierce a light as this, the sin of his boyhood loomed large to Augustine? And yet it is not the theft itself that he bewails so much, strongly as his soul abhors it, as the fact that he stole those wretched pears out of sheer deviltry. But he shall speak for himself:

"Theft is punished by Thy Law, O Lord, and the law written in the hearts of men, which iniquity itself effaces not. For what thief will abide a thief? not even a rich thief, one stealing through want. Yet I lusted to thieve, and did it compelled by no hunger, but through a cloyedness of well-doing and a pamperedness of iniquity. For I stole that of which I had plenty, and much better. Nor cared I to enjoy what I stole, but joyed in the theft and sin itself. A pear tree that was near our vineyard, laden with fruit, tempting neither for color nor taste. To shake and rob this, some lewd young fellows of us

went, late one night (having after our pestilent custom prolonged our sports in the playground, till then), and took huge loads, not for our eating, but to fling to the very hogs, though we did taste them. And this, but to do what we liked just because it was unlawful. Behold my heart, God, which Thou hadst pity upon on the bottom of the bottomless pit. Now, behold let my heart tell Thee what it sought there, that I should be bad for naught, having no temptation to ill but foul ill itself. And I loved it; I loved to go to the bad; I loved mine own fault, not that for which I was faulty, but the fault itself. Filthy of soul, falling from Thy firmament to utter ruin, seeking naught through the shame but the shame itself!

“What then did wretched I so love in thee, thou theft of mine, thou deed of darkness, in that sixteenth year of my age? Lovely thou wert not, because thou wert theft; but art thou aught, that thus I speak to thee? Fair were the pears we stole, because they were Thy creation, Thou fairest of all, Creator of all, Thou good God, the sovereign good and my true good. Fair were those pears, but not them did my wretched soul long for; I had store of better, and those I gathered only that I might steal. When gathered, I flung them away, as one sated, feasting only on the sin which was sweet to me. For if aught of those pears came within my mouth, all its savor was in the sin.

“And now, O Lord my God, I inquire what in that theft delighted me, and behold it hath no loveliness; I say not such loveliness as is in justice and wisdom, but not even such as is in the mind, and memory, and senses, and mere life of man; nor yet as the stars are brilliant and beautiful in their orbs; or the earth, or the sea full of fecund life, replacing by its birth that which passeth away; nay, nor even the poor and shadowy beauty which is found in the vices that beguile men.

“What fruit had I then (wretched man!) in those things, of the remembrance whereof I am now ashamed? (Rom. 6: 21.)

“Especially in that theft which I loved for the theft’s sake, and for no other reason? For it, too, was nothing, and therefore the more miserable I. Yet alone I would not have done it; such was my frame of mind at the time, I remember; alone I would never have done it. I loved, then, in it also the company of the guilty ones with whom I did it. I did not, then, love nothing else but the theft, yea rather I did love nothing else, for that, too, was nothing.

“What is it, in truth? who can tell me if not He that enlighteneth my heart and looketh into its dark corners? What is it that hath come into my mind to inquire, and discuss, and ponder? For had I then loved the pears I stole, and wished to enjoy them, I might have done it alone, had the bare doing of the wrong been the means of gaining the pleasure I sought after; nor should I have inflamed the itching of my desire by rubbing against my accomplices. But since

my pleasure was not in those pears, it was in the misdeed itself, and the company of my fellow-sinners gave birth to it.

“What, then, was this feeling? For of a truth it was too foul, and woe was me, who had it. But yet what was it? *His sins who can understand?* (Pr. 18: 13). It was the fun, which, as it were, tickled our hearts, that we fooled those who little thought what we were doing, and much disliked it. Why, then, was my delight in this, that I did it not alone? Was it because one is not like to laugh alone? and no one is, in sooth, yet laughter sometimes masters men alone and by themselves when no one is with them, if anything very ludicrous presents itself to their senses or minds. Yet I would not have done that deed alone; alone I had never done it. Behold, my God, before Thee the vivid remembrance of my soul, alone I had never committed that theft, wherein what I stole pleased me not, but that I stole; nor had it liked me to do it alone, nor had I done it. O friendship too unfriendly! thou incomprehensible inveigler of the soul, thou lust of mischief out of mirth and wantonness, thou thirst of others’ loss; without greed of my own gain or wish for revenge; the word is passed, ‘Let’s go, let’s do it’; and I am ashamed not to be shameless.

“Who can unravel this twisted and tangled knottiness? Foul it is; I hate to think on it, I hate to look on it. But Thee I long for, O Righteousness and Innocency, comely and beautiful to pure eyes, and of unsating satisfaction. With Thee is rest entire, and life imperturbable. Whoso enters into Thee, *enters into the joy of His Lord* (Matt. 25: 21); he shall not fear, and it shall be well with him in the All-Well. As for me, I fell away from Thee, and I wandered, O my God, too far astray from Thee my stay, in the days of my youth, and I became unto myself a land of barrenness.”

This is as far above Mr. McCabe and his like as heaven is above earth. “*Animalis homo non percipit ea quae sunt Spiritus Dei*”—the animal man does not understand the things of the Spirit. But Mr. McCabe uses the privilege of his kind. It is the unenviable privilege of the living ass to kick the dead lion.

S. C. D.

CALENDAR FOR NOVEMBER.

[See notes and explanation of terms at the end of the Calendar.]

Sunday 1.—All Saints. Double I Class. With Octave. Mass—White; Gloria, Second Prayer of the Twenty-second Sunday after Pentecost, Credo, Preface of the Holy Trinity.

Monday 2.—All Souls’ Day. Double. Mass—Black; All the Masses have Plenary Indulgence (privileged). England: (Shrewsb.) ST. WINEFRIDE, V.M.

Tuesday 3.—Of the Octave. **Semidouble.** *Mass*—White ; Gloria, Second Prayer of the Holy Ghost, Third Prayer for the Church or the Pope, Credo. Black or any other color for votive Masses.

Wednesday 4.—**St. Charles Borromeo.** **Double.** *Mass*—White ; Gloria, Second Prayer of the Octave, Third Prayer of SS. Vitalis and Agricola, Mart., Credo.

Thursday 5.—Of the Octave. **Semidouble.** *Mass*—White ; Gloria, Second Prayer of the Holy Ghost, Third Prayer for the Church or the Pope, Credo. Black or any other color for votive Masses.

Friday 6.—Of the Octave. **Semidouble.** *Mass*—White ; Gloria, Second Prayer of the Holy Ghost, Third Prayer for the Church or the Pope, Credo. Black or any other color for votive Masses.

Saturday 7.—The same as Friday.

Sunday 8.—Octave of All Saints. **Double.** *Mass*—White ; Gloria, Second Prayer of the Twenty-third Sunday after Pentecost, Third Prayer of the four Crowned Martyrs, Credo. Gospel of the Sunday at the end of Mass, for which the Missal is to be removed.

Monday 9.—Dedication of the Lateran Basilica. **Double.** *Mass*—White ; Gloria, Second Prayer of St. Theodore, Credo.

Tuesday 10.—**St. Andrew Avellini.** **Double.** *Mass*—White ; Gloria, Second Prayer of SS. Tryphon and Companion Martyrs. In the Diocese of *Manchester*—Third Prayer for Bishop (Anniv. of Election).

Wednesday 11.—**St. Martin of Tours,** Bishop. *Mass*—White ; Gloria, Second Prayer of St. Menna, M.

Thursday 12.—**St. Martin,** Pope and Martyr. **Semidouble.** *Mass*—Red ; Gloria, Second Prayer "A cunctis," Third Prayer according to choice of celebrant. Black or any other color for votive Masses. *Roman Order*—**ST. MARTIN.** **Double.** *Mass*—Red ; Gloria.

Friday 13.—**St. Didacus.** **Semidouble.** *Mass*—White ; Gloria, Second Prayer "A cunctis," Third Prayer according to choice of celebrant. Black or any other color for votive Masses. *Roman Order*—**ST. NICHOLAS,** Pope. **Double.** *Mass*—White ; Gloria.

Saturday 14.—**St. Stanislaus Kostka.** **Double.** *Mass*—White ; Gloria. *Roman Order*—**ST. DEUDEDIT,** Pope. **Double.** *Mass*—White ; Gloria. England : **ST. ERCONWALD,** Bishop. (Bl. Thomas Percy, M.)

Sunday 15.—**St. Gertrude,** Virg. **Double.** Twenty-fourth Sunday

- after Pentecost. **Double.** *Mass*—White ; Gloria, Second Prayer of the Sunday (taken from the sixth Sunday after Epiphany), Credo. Gospel of the Sunday at the end of Mass, for which the Missal is to be removed.
- Monday 16.*—St. Josaphat, B. and M. **Double.** *Mass*—Red ; Gloria. *Roman Order*—ST. STANISLAUS KOSTKA. **Double.** *Mass*—White ; Gloria.
- Tuesday 17.*—St. Gregory Thaumaturg. **Semidouble.** *Mass*—White ; Gloria, Second Prayer “A cunctis,” Third Prayer according to choice of celebrant. Black or any other color for votive Masses. *Roman Order*—ST. GREGORY THAUMATURG. **Double.** *Mass*—White ; Gloria. England : ST. HUGH.
- Wednesday 18.*—Dedication of the Basilica of SS. Peter and Paul at Rome. **Double Major.** *Mass*—White ; Gloria, Credo.
- Thursday 19.*—St. Elizabeth of Hungary, Widow. **Double.** *Mass*—White ; Gloria. *Roman Order*—ST. PONTIAN, Pope and Martyr. **Double.** *Mass*—Red ; Gloria. England : ST. ELIZABETH, Commemoration of ST. PONTIAN.
- Friday 20.*—St. Felix of Valois. **Double.** *Mass*—White ; Gloria. England : ST. EDMUND, King M.
- Saturday 21.*—Presentation of our Blessed Lady. **Double Major.** *Mass*—White ; Gloria, Credo, Pref. of Bl. V. M.
- Sunday 22.*—St. Cællia, V. M. **Double.** (Last Sunday after Pentecost.) **Double.** *Mass*—White ; Gloria, Second Prayer of the Sunday, Credo, Pref. of H. Trinity, Gospel of the Sunday at the end of Mass, for which the Missal is to be removed.
- Monday 23.*—St. Clement, P. M. **Double.** *Mass*—Red ; Gloria, Second Prayer of St. Felicitas.
- Tuesday 24.*—St. John of the Cross. **Double.** *Mass*—White ; Gloria, Second Prayer of St. Chrysogonus.
- Wednesday 25.*—St. Catharine of Alexandria, V. M. **Double.** *Mass*—Red ; Gloria.
- Thursday 26.*—St. Sylvester, Abbot. **Double.** *Mass*—White ; Gloria, Second Prayer of St. Peter of Alexandria, B. M.
- Friday 27.*—Patronage of our Bl. Lady. **Double Major.** *Mass*—White ; Gloria, Credo, Pref. of B. V. M. *Roman Order*—ST. JOSAPHAT, Bishop and Martyr. **Double.** *Mass*—Red ; Gloria. England : ST. GREGORY THAUMAT.
- Saturday 28.*—**Ferial.** *Mass* (that of the Vigil of St. Andrew, Ap., without Gloria and Credo)—Violet ; Second Prayer “Concede,”

Third Prayer for the Church or the Pope, "Benedicamus Domino" instead of "Ite missa est" (because there is no Gloria), Common Preface. Black or any other color for votive Masses. (*Votive Mass of the Immaculate Conception*—White; Gloria, Second Prayer of the Vigil, Third Prayer of the Holy Ghost, Preface of the B. V. M. *Roman Order*—S. GREGORY III, Pope. **Double.** *Mass*—White; Gloria, Second Prayer of the Vigil, and Gospel of the Vigil at the end of Mass.

Sunday 29.—**First Sunday in Advent.** **Privileged Double I Class**, which cannot be displaced by any feast. No funeral or votive Masses permitted on this day. *Mass*—Violet; (no Gloria), Second Prayer of St. Saturnine, Third Prayer "Deus qui de Beatae." Credo, Pref. of H. Trinity, "Benedicamus Domino," instead of "Ite missa est" (because there is no Gloria).

Monday 30.—**St. Andrew, Apostle.** **Double II Class.** *Mass*—Red; Gloria, Credo, Pref. of Apostles. In the Dioceses of *Dallas, Lincoln, Omaha and Wichita.* Second Prayer is for the Bishop, anniversary of consecration.

Special Devotions during the coming year in honor of the IMMACULATE CONCEPTION.

ADVENT.

This evening closes the Autumn Season of the Liturgical Year. The Antiphon *Alma Redemptoris* is henceforth chanted in the Office in place of the *Salve Regina*.

The *Closed Season*, beginning with the Vespers of this day, excludes the solemn celebration of Nuptials, and lasts until the seventh of January.

The days of Advent are privileged liturgical days, and are commemorated in every Mass.

Properly, the priests at solemn Mass do not wear the usual Dalmatics because these are garments of festive joy, although the black Dalmatic is customary in Masses for the dead.

The organ is not played during the liturgical functions.

EXPLANATION OF TERMS.

1. In the foregoing, the words Double I Class, II Cl., Double Major, Double, Semidouble, Simple, Ferial—indicate the degree of solemnity with which the Church celebrates the feast to which the term is attached.

2. On *semidouble* feasts, Masses for the dead or any private votive purposes are permitted; hence, on days marked *semidouble* the color of the vestment may be changed to suit the Mass selected.

3. By special Indult the Holy See permits priests in missionary countries to say a private requiem Mass, not only on *semidouble* (or inferior) feasts, but also on *double* feasts which occur on Monday. If Monday be a Double Major or I or II Class, the privilege is transferred to Tuesday. But if Tuesday be similarly hindered, the privilege lapses for the week. These Monday (or Tuesday) Masses for the dead have the indulgence of the privileged altar attached.

As regards the days on which the Liturgy permits funeral Masses, anniversaries for the dead, Nuptial Masses, Votive Masses of the Sacred Heart for the First Friday of the month, etc., see under Notes.

The foregoing Calendar Order is used in most parts of the United States and in England. In some dioceses the *Roman* Order, which we add, whenever it differs from the American Order, is used by special privilege. The Archdiocese of St. Louis has a number of local feasts not celebrated elsewhere.

NOTES.

Solemn funeral Masses with the corpse present (unless for good cause it cannot be kept) are permitted on any day throughout the year, except—

(a) Easter Sunday, Whit Sunday, Christmas Day, Epiphany, Ascension, Assumption, All Saints, Immaculate Conception. For England, also Corpus Christi, and SS. Peter and Paul; for Scotland, also St. Andrew; for Ireland, St. Patrick, and the Annunciation.

(b) Sundays, in churches where there can be but one Mass; which must be the parochial Mass.

(c) Holy Thursday, Good Friday, and Holy Saturday.

(d) Solemn Patronal or Titulary Feasts.

(e) During Forty Hours' Devotion or public Exposition of the Blessed Sacrament.

(f) On the Vigil of Pentecost in parish churches, owing to the Blessing of the Font, and on the Rogation days where the procession is solemnly held.

Low requiem Masses on occasions of funerals, *i. e.*, with the corpse present, are permissible by special Indult (May 19, 1896), except on Doubles I Cl., or such days as exclude Doubles I Cl., and on holidays of obligation. When the death occurred at a distance and

corpse cannot be present, a solemn requiem Mass is permitted on the first available day after receiving notice of the death, except Sundays, holidays of obligation, and Doubles I or II Class. A low Mass may be said where solemn service cannot be arranged owing to poverty.

Anniversary Masses for the dead are forbidden on Sundays, holidays of obligation, Doubles I and II Class, vigils of Christmas and Pentecost, within the octaves of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, Ash Wednesday, Holy Week, Forty Hours' Devotion, and in parish churches having only one Mass on Sundays. Anniversaries occurring on the above mentioned days may be anticipated or postponed to the nearest day not so impeded.

The regular Nuptial Mass given in the missal is permitted (outside the forbidden season, *i. e.*, from the first Sunday of Advent to the octave of the Epiphany included; and from Ash Wednesday to Low Sunday included) on all days except Doubles of I and II Class, Sundays and holidays of obligation, the octave of Pentecost, and other days that exclude Doubles of II Class. On the forbidden days the Mass of the day is said and the regular Nuptial Blessing added.

For privileges of Forty Hours' Devotion see *Manual* (published by AM. ECCLESIASTICAL REVIEW), which contains detailed instruction.

The Votive Mass of the Sacred Heart may be said on the first Friday of the month if there are special devotions performed in connection with the Mass—unless the first Friday occur on a—

- (1) feast of our Lord;
- (2) double of the I Class;
- (3) during the octave of Easter, Pentecost, and Epiphany, on Good Friday, vigil of Epiphany, All Souls'.

This Mass (*Miserebitur*, found at the end of May feasts), whether it be solemn or low, always has Gloria, Credo, and one Prayer. The *Alleluia* at Introit, Offertory, Communion, is omitted outside Paschal time.

METHODS TO BE OBSERVED IN ORGANIZING NEW RELIGIOUS ORDERS.**SECOND SECTION.****OUTLINE OF THE CONSTITUTIONS.****PART THE FIRST.**

Concerning the Nature of the Religious Institute, the Conditions of Membership, and Perseverance in it.

CHAPTER I.**THE PURPOSE OF THE RELIGIOUS INSTITUTE.**

42.—The primary and general end, common to all Congregations in which the simple vows are made, is the sanctification of the members by the observance of the three vows and of the Constitutions by which the respective Institute is governed.

43.—The *secondary* and particular end of each Institute is the performance of those special duties comprised in the law of charity toward God and toward our neighbor, for which the Institute has in particular been established.

44.—These two objects should be carefully distinguished and clearly expressed, without superfluity of words or exaggeration.

45. The *secondary* or special purpose for which the Institute has been founded should be stated in definitely expressed terms. It should embrace neither too large a number of objects of different scope, nor such as are, however praiseworthy in themselves, not becoming to virgins dedicated to God.

46.—After the Holy See has given its sanction to an Institute, the said Institute has no right to change without leave of the S. Congregation its particular object, or to add to its scope new enterprises of a different kind, in such a way as to change the character of its original activity.

47.—If the Institute should wish to pay special honor to certain Saints, or select certain feasts to be celebrated with particular solemnity, let it be remembered that the Church wishes that in such matters everything that savors of novelty, or is not accepted and approved by her, must be excluded.

CHAPTER II.

CONCERNING THE MEMBERS OF THE INSTITUTE.

48.—The members of an Institute may be classed either in one single category or in two; but not in more. If they are classed in two categories, the duties of governing and directing the Institute in matters pertaining to religion, letters, and arts are to be assigned to members of the first category, whilst those of the second class are to perform the duties which refer to domestic and manual occupations.

49.—The members of both classes should, however, live under one common discipline.

50.—When once a member has made her profession she can no longer be transferred from the first to the second class, or *vice versa*.

51.—Congregations whose members make simple vows, are not permitted to affiliate to themselves a third class of members like those called "Tertiaries" or members of the third order. This rule, however, need not prevent religious of the male orders from allowing other devout men, and sisters from allowing other devout women, to take part with them in the performance of certain exterior works, thus giving them a share in the merits of their respective Institutes.

52.—No Institute of religious men making simple vows can aggregate to itself a similar Institute of sisters, dependent upon and directed by them.

53.—The members of one Institute are not permitted to affiliate as members of another third Order.

54.—Those members of the Institute to whom are confided the more important functions of the Institute, are to take precedence of the other members as a matter of honor. If there are two classes of members in the Institute, the members of the first class take precedence of those of the second; but among those belonging to the same class, the rank of the members is determined by their admission to the habit or to profession.

CHAPTER III.

CONCERNING THE ADMISSION OF ASPIRANTS TO THE INSTITUTE.

55.—In order that an Institute may not be obliged to admit promiscuously persons who are unsuitable together with those

who are fit, it is necessary that the Constitutions state the conditions required for the admission of candidates, and that likewise the impediments be mentioned which would hinder an applicant from being admitted.

56.—The conditions for admission are: first, a true vocation proceeding from a supernatural end; secondly, baptism, confirmation, moral probity, liberty; and thirdly, sufficient health to bear the burdens of the Institute.

57.—The superiors, therefore, are to demand from the postulants: (1) their baptismal certificate; (2) their Confirmation certificate; (3) a written testimony showing that they have led upright lives. The last-mentioned attestation is to come from the Bishop, or the parish priest, or if this is impossible from some other ecclesiastical person. (4) A certificate testifying that the candidate comes to the Institute free from all engagements to the outside world which would entail a just obligation. This last is required unless the superior already knows from other sources, that the candidate is entirely free.

58.—In the case of Religious Orders of men, without distinction (according to the Decree of the Sacred Congregation, dated January 25, 1848, regarding the state of Regulars, which begins "Romani Pontifices"), the candidate or postulant must furnish testimonial letters regarding the above-mentioned requisites and other obligations specified, not only from the Ordinary of the diocese in which he was born, but also from the Ordinary of the diocese in which he lived after the completion of the fifteenth year of his age.

59.—Although superiors ought to do all that prudence demands of them in the serious matter of the admission of postulants, the Constitutions are not to state that postulants require the consent of parents or guardians to enter the religious state.

60.—Two kinds of impediments which prevent a person from entering a religious Institute should be accurately distinguished; for some impediments are reserved to the Holy See; while others may be dispensed from by the Superior-General in union with her Counsellors.

61.—Without the dispensation of the Holy See, the following classes of persons cannot be admitted into a Religious Institute:

(1) Those not born of legitimate wedlock who have not been duly legitimized; (2) those who are married; (3) those who are over thirty years of age; (4) those who are under fifteen years of age; (5) those who have taken perpetual or temporary (whilst these still last) vows in another Institute; (6) those who have contracted debts which they are unable to pay; (7) those who are under engagements or involved in worldly affairs which might cause the Institute to become implicated in litigations and difficulties; (8) (as regards Institutes of women) widows.

62.—Nothing need prevent any Institute in harmony with the peculiar scope of its work, from adding to these conditions others which prevent the admission of postulants, from which, however, the Superior-General together with her Counsel may dispense as they deem fit.

CHAPTER IV.

CONCERNING POSTULANTS.

63.—For the admission of postulants, the permission of the Superior-General or of the provincials in their provinces, is required and suffices. (*Cf. Constitution Conditæ*, part II, n. 1.)

64.—The preparatory probation of aspirants, called the *postulate*, is properly made in the house of novitiate, and if possible in a separate department from that of the novices. With the consent of the Superior-General or the provincial, however, it may be made in some other convent of the Institute, provided that in the latter there be a considerable number of sisters, and that the regular discipline, as prescribed by the Constitutions, be religiously observed under the special care of a professed sister.

65.—The time of probation for postulants should not be less than six months or more than a year. The Superior-General may for a just reason, and in particular cases, prolong this period for some time, but the prolongation should not exceed three months.

CHAPTER V.

CONCERNING THE HABIT.

66.—The material, form, arrangement, color, etc., of the habit, should conform to the principles of religious dignity, gravity and modesty, no less than to those of the virtue of poverty.

67.—Ornaments of gold or even silver, with the exception perhaps of a small and simple cross or a medal of silver, should be avoided. Upon these there are to be no images or inscriptions which either savor of singularity or are not approved by the Church. Neither should silken garments be permitted, nor silk ornaments, nor any kind of apparel which would foster vanity, and might create comment or ridicule.

68.—In those Institutes whose members are divided into two classes, the habit of the first class may be such as to distinguish it from that of the second; but the difference should not be so marked as to suggest entire separation of classes. In the case of sisters there should be some distinction, too, between the habit of the professed and that of the novices.

69.—The form of the habit must be described with sufficient exactness in the Constitutions, so as to allow one to form some judgment concerning it.

70.—After the Institute has obtained the decree of praise from the Sacred Congregation, and has submitted its Constitutions to the same for examination, the accepted form of the habit may not be changed without the express permission of the same Sacred Congregation.

CHAPTER VI.

CONCERNING NOVICES AND THE NOVITIATE.

71.—Postulants put on the habit of the Congregation in the house of the novitiate; the time prescribed for the Novitiate in the Constitutions begins at the moment of receiving the habit.

72.—According to the different character of each Institute, the term of its novitiate is sometimes protracted to two years. But one continuous and entire year is the time absolutely required for the validity of profession in any religious Institute.

73.—The time of the novitiate, in case it consists of only one year, is to be entirely devoted, under the direction of the mistress of novices, to the formation of the religious spirit, to the study of the Constitutions, to prayer, to instructions concerning the vows and virtues of the religious state, and to exercises suitable for the correction of faults, for the repression of the passions, and for the acquisition of virtues. For this reason, the novices are not to

apply themselves to the study of literature or the arts, or to the exercise of the external works of the Institute.

74.—Where the period of the novitiate consists of two years, the first should be devoted to spiritual exercises, like those specified in No. 73. During the second year the novices may apply themselves, always under the direction and vigilance of the mistress of novices, and in a moderate degree to study and to the other works of the Institute; this is to be done in the house of the novitiate and not outside it, except for grave reasons.

75.—The time prescribed in the Constitutions for the term of the novitiate cannot be shortened by the Superiors. For just reasons, and with the deliberative vote of the General Council, however, the time may, in particular cases, be prolonged; not however beyond three months.

76.—The novices should pass the entire period of the novitiate in the house approved for this purpose by the Sacred Congregation.

77.—Before beginning their novitiate by the reception of the habit, candidates are to spend ten days in the spiritual exercises of a retreat.

78.—Before receiving the habit they should also, if the confessor deems it advisable, make a general confession of their whole past life.

79.—They are not obliged to manifest the state of their conscience either to the mistress of novices, or to the Superiors of the Institute; nor are they to be urged to render to the same an account of their past life. (Decree *Quemadmodum*.)

80.—What the Holy Council of Trent (Session XXV, *de regul. et moniat.*) has ordained with reference to nuns, applies to new Institutes of sisters generally, namely:

"A girl who applies for the habit, may not receive the same, nor may she make her profession," until the bishop, or in his absence the vicar, or some one else deputed by them, has previously examined the applicant, to ascertain her free will, and whether she may not have been forced or enticed to the step, and whether she realizes what she is doing." (*Cf. Constitution Conditae*, p. II, n. 1.)

81.—For this reason, the superioress is bound, a month before

the time, to inform the bishop about those who are to receive the habit, and make their first vows.

82.—Before the admission of a postulant into the novitiate, the prefect should make arrangements with her, and with her parents or guardians, concerning her expenses for board and clothing up to the time of her profession.

83.—The prefect is to take a record of, and to guard carefully any money, clothing, and other belongings, which the postulant brings with her, so that all may be returned to her in case she should leave the Institute without having made her profession.

84.—To guard the liberty both of the candidate and of the Institute, acts of donation, by which the candidate before her profession transfers her property to the Institute, are not to be approved.

85.—During the time of their probation, the novices are to be subject to the direction, correction and vigilance of the mistress of novices. They should not be permitted to associate with the professed sisters, except in choir, in church, in processions and in the refectory at the time of refreshment. Neither should they be allowed to accompany professed sisters on tours outside the house.

86.—The mistress and assistant mistress excepted, professed sisters should not dwell within the inclosure of the novitiate. Much less should those professed, whose lives need reformation, or who are under correction, be confined within the same locality with the novices.

87.—From the beginning of the probation, a complete copy of the Constitutions should be given to each and every novice, in order that she may read and meditate upon them, and fruitfully apply to herself the explanations thereof by the mistress.

88.—It is not necessary to locate the novitiate in the principal house, in which the Superior-General resides. It suffices, and is even perhaps expedient, to designate for this purpose among the houses the one that is most suitable.

89.—An Institute is not restricted to only one house for its novitiate.

90.—Nevertheless, for the erection of a new house of novices, and for the transfer of the novitiate already existing to another house, the sanction of the Holy See is required.

CHAPTER VII.

THE DOWRY.

91.—Every Institute of Sisters should fix beforehand an equitable dowry required from each alike of the choir-sisters; and a smaller dowry for each of the lay or helping sisters. The dowry, however, should be equal in amount for all the members of the same class.

92.—The Superior can neither remit nor diminish the fixed dowry, without the permission of the Sacred Congregation.

93.—The fixed dowry ought to be guaranteed to the Institute under a trustworthy title, before the candidate receives the habit, and is to be handed over to the said Institute immediately before she makes her profession.

94.—The dowry when given, cannot be alienated, but is to be honestly, safely, and profitably invested.

95.—If any sister should leave the Institute, or be dismissed from the same, her dowry, without interest, is to be restored to her.

(To be continued.)

Criticisms and Notes.

LITURGICAL NOTES ON THE MASS. By Charles Cowley Clarke, Priest, St. Mary Magdalene's, Brighton. Brighton: Henry J. Smith, 80 King's Road. 1903. Pp. 75.

THE SACRIFICE OF THE MASS. An Explanation of Its Doctrine, Rubrics, and Prayers. With Introduction. By the Rev. M. Gavin, S.J. London: Burns and Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 176.

Few studies are more fascinating to a mind capable of appreciating the highest expression of truth and beauty than those that occupy themselves with the liturgy of the Church. Naturally, the chief interest of such studies clusters about the Blessed Sacrament, especially in its sacrificial aspect. Father Clarke, in a well-printed little volume, illustrates the Catholic doctrine of the Holy Eucharist as a sacrifice, by dwelling upon the salient points of an historical and archæological character. In this respect the book pursues a line quite apart from that of similar manuals, such as Bishop Howley's *Explanation of the Holy Sacrifice of the Mass*, or Father Gavin's excellent treatise—noticed here—on the same subject. After a brief definition of the Mass, calculated to give the reader a proper sense of the power and dignity of the august worship to which he is called in assisting at the Holy Sacrifice, the author goes briefly over the story of the development of the liturgical form which guards and unfolds the divine mystery. The Mass of the early Christian days, with the ancient, simple order of preparatory readings and prayers, of oblation and consecration, of participation and communion, is first explained and then illustrated in some of those beautiful details with which the average lay reader is probably not familiar, but which enhance the deep appreciation we must have of our own dignity in being permitted to assist at so solemn a function. The Anaphora, introducing the Canon, with preface, trisagion, diptychs before the consecration; then the offering proper, the fraction and commixture, the Blessing, and the old custom of the Antidoron or distribution of bread to the catechumens, present interesting points of thoughtful devotion to the reader who, with the ancient chanter in *The Lay Folk's Massbook*, realizes that—

The worthiest thing, most of goodness
 In all the world, it is the Mass.
 If a thousand clerks did naught else,
 According as St. Jerome tells,
 But told the virtues of Mass-singing,
 And the profit of Mass-hearing,
 Yet should they never the fifth part,
 For all their wit and all their art,
 Tell the virtue, needs and pardon
 To them that with devotion,
 In cleanness and with good intent,
 Do worship to this Sacrament.

Father Gavin's book is a complete explanation of the Holy Sacrifice, something in the order of *Gihl's* great work on the Mass (Herder), only that it is much more brief and intended for an entirely practical purpose. The book is in fact the result of a series of instructions—some twenty-eight—given to mixed congregations in a large city. It is a booklet which one may very profitably place in the hands of respectful or devout non-Catholics who have wrong notions about our liturgy. To Catholics, of course, it is a source of information which confirms devotion by an intelligent appreciation of those many rites which are all symbols and expressions of piety, adoration, petition, and thanksgiving in the highest sense as of the highest worth. The Introduction is especially valuable, and explains things commonly passed over as having lost their original meaning. Thus we learn why the Bishop vests at the altar and not in the sacristy; why he says *Pax vobis* in place of *Dominus vobiscum*. Indeed, there is a great amount of historical erudition gathered in Father Gavin's Exposition, which causes us appropriately to group it with the *Liturgical Notes* of Father Clarke. The two little volumes are admirably conceived, and furnish exceptional material for special instruction or reading by the intelligent and educated. The typography is better than that usually found in such books.

EDGAR; or, From Atheism to the Full Truth. By the Rev. Louis von Hammerstein, S.J. Translated from the German at the Georgetown Visitation Convent. Preface by the Rev. John A. Conway, S.J. St. Louis, Mo.: B. Herder. 1903. Pp. 355.

The author, whose name is familiar to readers of present-day Catholic literature in the German, is a convert and a Jesuit. His purpose is to lead others who wander in the shadow of religious error to a

realization of the truth of the Catholic Church, in which he himself has found the answer to all his former doubts, and with it permanent peace of mind. In order to bring home to the reader the harmony of Catholic doctrine, its consistency, and its power to soothe the troubled heart, he introduces a young infidel lawyer, Edgar, who, being taken ill during a journey in the south of England, and conveyed to a Catholic hospital, there finds the solution of all his doubts concerning the existence of God, the immortality of the soul, Christianity with its effects upon the individual and society. A Sister of Charity, calm, cheerful, ever ready to serve without apparently any material recompense, making no distinction of persons, unbroken by hours of labor, indifferent though not unresponsive to gratitude, with no attachments that could bind her down and lessen her devotion to the most trying duties, first sets him thinking upon the source of such contentment and efficiency. He asks her. She answers that the thought of heaven suffices for it all. When he questions further, she brings to him a priest, with whom he is at liberty to discuss all that weighs upon his mind. The conversation between the two becomes an exposition of Catholic doctrine, in which all the objections of materialists and rationalists are taken up as presented by the young lawyer, and answered with logical satisfaction by the priest. "It would be a mistake," says Father Conway in his thoughtful Preface to the volume, "to imagine that 'Edgar' is only a refutation of errors; its aim is to be as useful to the believer as to the unbeliever. It gives the reason, as far as it can be given, for the faith that we profess. . . . No objection that can be made seems to escape Edgar, and every difficulty is answered with patient kindness and honest frankness. There is no special pleading; reason is met fairly by reason, fact by fact, and theory by theory." The first part of the book has, as already intimated, the form of a dialogue between Edgar and the priest who visits the patient in the evening hours, and leads him to see the order in the universe that gives evidence of a personal, creative, and conserving intelligence. After a time the priest is called away from his charge to another city, and the remainder of the argument is continued in letters between the two. This has the natural advantage of allowing the introduction of facts and figures which confirm the Catholic argument, but could hardly be supposed to be at the command of an apologist in casual converse.

The translation is, as the editor states, a faithful reproduction of the original, but preserves the ease and grace of good English. We

share Father Conway's hope that the book "may do as much good amongst the English-speaking readers as did the first editions among the Germans."

THE ECCLESIASTICAL YEAR. For Catholic Schools and Institutions. Translated from the German of the Rev. Andreas Petz, by a Member of the Dominican Order. The M. H. Wiltzius Co.: Milwaukee. 1903. Pp. 288.

It was an excellent idea to translate into English the little volume by Petz which in brief and comprehensive form gives the explanation of the rites and seasons of the Ecclesiastical Year. Teachers have of course had at their command books such as Butler's *Feasts and Fasts*, Gueranger's and Gaume's Explanations of the Liturgy, Spirago's large Catechism, Lambing's Manuals, etc., but these are either too diffuse to serve the purpose of school-manuals, or they do not cover the entire ground. Here, however, we have in a small compass all that one need know in order to appreciate the ceremonial and usages of the Catholic Church. The language is clear, and the topics are arranged in logical order—first, the general divisions of the ecclesiastical year, and the particular festal cycles; next, the Holy Sacrifice, the Sacraments, and Sacramentals. The translation is good and free, and supplements many things not in the original but decidedly advantageous. There is a good index, and altogether the book serves a very useful purpose in a becoming form.

WHAT THE CHURCH TEACHES. An answer to earnest inquirers. By Edwin Drury, Priest of the Diocese of Louisville. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 339.

There appears to be a providence in the present multiplication of expositions of Catholic Doctrine which appeal alike to the intelligence of earnest Catholics and unprejudiced non-Catholics. Father Drury, who is introduced to the reader by Bishop Spalding of Peoria, sets forth clearly the teaching of the Catholic Church, but in such manner, as he says, "that the Christian doctrines which are still held and believed by many non-Catholics may appear in their proper setting." In other words, the author, who himself is probably a convert, puts himself in the position of one who has no particular predisposition unless it be for receiving an unbiased statement of facts and principles. In this way he takes up one after another the beliefs and practices enjoined and supported by Catholic doctrinal authority, shows their reasonableness and beneficent effects, and asks in conclu-

sion that the reader avail himself of the knowledge acquired to embrace the one great medium of eternal salvation found alone in the Catholic Church. The volume is neatly printed and deserves to be widely spread, especially among earnest non-Catholics who may have a misconception of what the Church teaches.

THE SYMBOL OF THE APOSTLES. A Vindication of the Apostolic Authorship of the Creed on the lines of Catholic Tradition. By the Very Rev. Alexander MacDonald, D.D., Vicar General of the Diocese of Antigonish, N. S. New York : Christian Press Association Publishing Company. 1903. Pp. 377.

Dr. MacDonald's work bears the marks of an all-sided ecclesiastical erudition, and hence comes opportunely at a time when scholars of so potent a name as that of Professor Harnack enter a field of controversy regarding the authenticity and value of the Patristic evidence upon which Catholic tradition rests its formularies and ritual. The German theologian had written professedly upon the origin and purpose of the Apostles' Creed,¹ discrediting the accepted tradition ; and a host of theological non-Catholic writers at once espoused his views as those of an oracle, whereby they assumed to weaken the claim to Apostolic integrity of the Roman Church. Dr. MacDonald, with singular critical acumen, goes over the whole ground, examines the Patristic statements, their mutual connection and bearing, and the import of their historical evidence as a basis for doctrinal expression. The importance of his argument is not confined to a showing forth of the inconsistencies of his non-Catholic opponents.

In view of the fact that Catholic theologians of note, such as the Benedictine Dom Morin in France, P. Baumer in Germany, and the Barnabite G. Semeria in Italy, have admitted that the Apostles' Creed, our most ancient symbol of faith, cannot be clearly shown to antedate the middle of the second century, our author lays special stress upon the more or less explicit statements of such authorities as St. Jerome, St. Ambrose, Rufinus, and Leo the Great, who speak of the Catholic symbol as having been instituted by the holy Apostles ; and he shows the formula referred to by them to have been, with little variation, the Baptismal Creed of all the Churches up to their time and later. The doubts raised by the absence of any written record among the Constitutions of the Apostolic age, giving the full text of the symbol, is explained, and we think quite satisfactorily, by the so-called discipline of

¹ London : Adam and Charles Black.

the Secret (*arcannum*), which was intended to safeguard the holiness of the Christian profession against the criticisms, taunts, and abuses of those who were hostile to a religion which they did not understand, but the practice of which was a silent reproach to the worldly and sensual, an effectual refutation of the pagan ethics advocated in high places. The early Christians were to learn the Creed in the Church, but not from books "which at times fall into the hands of unbelievers" who would misinterpret its meaning; and for this reason they were especially warned never to write it. Here too Dr. MacDonald meets with striking readiness the objections brought by Schaff against the universality or efficiency of the observance of the *arcannum* in the Church. Indeed this part of the exposition is exceedingly well done, and happily so, because in the last analysis it affords the strongest basis for the entire argument.

One of the most interesting chapters in the volume is the concluding one. It has a practical value, inasmuch as it throws definite light upon the sense in which we use the name of *Catholic* as distinguished from *Roman Catholic*. It is from a different pen, but forms an appropriate conclusion to Dr. MacDonald's splendid work.

For the rest, our readers are already familiar with the subject-matter of this volume, the substance of which first appeared in these pages as a series of articles eliciting much attention from those learned in Patristic theology. We are glad that their present form is to give them a permanent place in the controversial and expository theological literature of our country, which has but few such works to boast of.

RAMBLES THROUGH EUROPE, THE HOLY LAND AND EGYPT.

By the Rev. A. Zurbonsen. St. Louis, Mo.: B. Herder. 1903. Pp. 234.

An interesting description of countries, men, and things as they impress the observant modern traveller through the Old World. There are important and deeply striking lessons to be learned from the comparison of those diverse conditions which present themselves in rapid succession, marking the contrasts of natural development, of personal temperament, and of material progress, in the lands favored by different climes and governments and national intercourse; and our author, who is a philosopher as well as a traveller, takes occasion from his impressions to muse upon the historic, the ethical, and the religious elements suggested by the scenes and peoples visited. The volume is pleasant and instructive reading, and may serve as a guide

to the numerous pilgrims who are enticed each year over this same route, and the strange and attractive landmarks of which bid fair to vanish in no very long time through the modernizing habits introduced, especially by the American traveller. The journeys hitherto made by camels and donkeys and in the primitive caravan style through the Bedouin camps, will shortly be made by electric tramways and locomobiles; and then books like this will seem to be mere romances, yet withal the more attractive.

MORAL BRIEFS. A Concise, Reasoned, and Popular Exposition of Catholic Morals. By the Rev. John H. Stapleton. Hartford, Conn.: The Catholic Transcript. 1903.

Here we have ninety-nine chapters which briefly deal in turn with the great bulk of practical questions in dogma and morals to be answered in the conscience, in the house, in society, and—in eternity at the tribunal of God. For the preacher, the teacher, and those who would improve the opportunities of self-training, these Briefs furnish fine material, unmixed with the preachy condescension or the cant and unreality so often found in books pretending to a like office as this well-printed volume.

MERCHANT OF VENICE. Revised Edition. Edited with Notes by William J. Rolfe, Litt.D., formerly Head Master of the High School, Cambridge, Mass. 1903. New York, Cincinnati and Chicago: American Book Company. Pp. 236.

The lover of Shakespeare has usually a favorite library edition of the poet, but he likes to have within easy reach the handy copy that fits nicely into the side pocket. He will be glad to find that the well-known edition by Rolfe is now appearing in better size. The inconvenient shape of the preceding edition is replaced by an ideal shape and letter-press. The latest results of textual criticism and interpretation have been utilized in the Notes. One could wish that the commentary had been printed as footnotes instead of being relegated to the appendix.

AUS DEM DEUTSCHEN DICHTERWALD. Favorite German Poems. Edited by J. H. Dillard, Professor of Tulane University of Louisiana. New York, Cincinnati, Chicago: The American Book Company. 1903. Pp. 206.

The student of German, and even the German student, will find the sweet aptly joined with the useful in a little volume entitled *Aus dem deutschen Dichterwald*. It is a collection of the favorite gems of German poetry, annotated and supplemented by a pertinent vocabulary.

P. ANTONIN DANZAS, *Un Moine, Frère-Prêcheur*. Par le P. Ingold. Deuxième Edition. Paris: Charles Douniol (P. Tequi). 1903. Pp. 83.

The story of a Dominican Friar who has played a leading part in the restoration of his Order in France under Louis Philippe, is particularly interesting at this time when so-called legislators repeat the intolerant experiment of the revolutionary regime which expelled the monks from France. P. Danzas died fifteen years ago (April, 1888) at Lyons, seventy-one years of age. He was the last surviving member of that little band which Lacordaire had formed to bring back the youth and manhood of France to the appreciation of the grand prerogative of religious faith and Catholic principles. A man of genial temperament, gifted with the poetic faculty developed by artistic training, he did much not only as an educator of the younger clergy, and as a preacher, but also as a practical artist and writer. His father, who had a position in the French army, destined the boy at first for the civil service, but as the latter showed a preference for the study of art, he was encouraged in his efforts and sent to attend the art school of one of the leading masters at Paris. Soon, however, the youth's attention was directed to the Dominican Order in which he met a friend of his craft, Père Besson, who taught him to purify his taste and to elevate the plane of his aspirations as an artist. There were other youths similarly inclined who joined the Order at the same time. Among these were the architects Piel and Aussant, and the painter Bonhomme. The result of this acquaintance was that Danzas became a monk, without however abandoning his art. The Dominican church at Lyons is chiefly his work, both in design and decoration. His glass paintings show perhaps less of his native French ardor, although that was unmistakably part of his genius, than a certain simplicity and chastening of style more characteristic of the German artists. Possibly the fact that P. Danzas was a native of Colmar in Alsace, had something to do with this peculiar development of his taste. Indeed, besides a thorough familiarity with the German language he had something in his temperament that reminded one of the German, notwithstanding the fact that his paternal grandfather had come from Auvergne. Among his literary productions the chief work is a study of the early beginnings of his Order, entitled *Études sur les temps primitives de l'Ordre de Saint Dominique*. Father Ingold's sketch of P. Danzas' life is not by any means exhaustive, and nothing more than a revised reprint of a portion taken from the history of the Religious of Alsace. It might, we fancy, be enlarged to much advantage by utilizing accounts of Lacordaire's life as a background.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be characterized by us without protest or criticism inasmuch as they maintain a neutral attitude towards faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, as a rule, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Admiral Porter: James Russell Soley. *Appleton.* \$1.50.

This the first biography of the second of the three American admirals, includes a brief account of the extraordinary Porter family, and is a fairly complete history of the navy in the Mexican war and of the Mississippi and Gulf operations in the Civil War. Its style is excellent, and its author wrote by the Admiral's express wish and after long consultation with him.

Adventures of an Army Nurse: James Phinney Munroe. *Little.* \$1.50.

The story is chiefly told in the letters of Mary Phinney, Baroness von Olshausen, who served as a nurse in the Northern hospitals from 1862 until the close of the Civil War, and in the German hospitals in the Franco-Prussian War. The letters are frankness itself and very curious revelations of mind and character, aside from their historical value.

Adventures of Gerard: A. Conan Doyle. *McClure.* \$1.50.

Gerard is his own historian, and relates his achievements with modest admissions that Napoleon was his superior among his contemporaries, but with no visible humility as to any other person. He is of the boards, rather than of the camp, but he is an entertaining actor.

April Princess: Constance Smedley. *Dodd.* \$1.50.

The Princess converses her way through some twenty chapters, always posing as a spoiled child, doing foolish things occasionally and receiving sharp reproof, and ending her mischief, spoken and acted, in a happy betrothal. No character in the tale has a name.

Bar Sinister: Richard Harding Davis. *Scribner.* \$1.50.

Autobiography of a dog who, although a mongrel, carries off a

dog show prize from his pure-blooded father. He is a very pleasant young New Yorker with a gift for narrative, but not in the least like a dog. The book has colored pictures and a brief account of the real dog that suggested the story.

Candle of Understanding: Elizabeth Bisland. *Harpers.* \$1.50.

This autobiography of a Southern girl, a child at the close of the Civil War, retains the spirit and at times the language of the journals on which it is founded, and describes affairs in Louisiana as they appeared to ruined planters. An unsuccessful effort to become an actress ends in marriage to an old playmate.

Cheerful Cats and other Animated Animals: J. G. Francis. *Century.* \$1.00.

A volume reprinting the earliest comic cat pictures drawn for American magazines and newspapers, and therefore as curious as funny.

Clerk of the Woods: Bradford Torrey. *Houghton.* \$1.10 net.

Pleasant descriptions of observations of birds and of wild flowers and trees, small animals, and now and then of the shrewd countrymen who do not find the observer impressive. The papers make the circle of the year.

Colonel Carter's Christmas: F. Hopkinson Smith. *Scribner.* \$1.50 net.

A Christmas adventure of a representative "befo'-de wah"

Southerner, his equally representative old body-servant, a much emancipated black boy, and certain sympathetic observers, sufficiently sophisticated to perceive his peculiarities but loving his fine qualities. It is illustrated in color.

Conquering Success: William Mathews. *Houghton.* \$1.50 net.

Papers giving good advice in regard to worldly matters, with many pertinent anecdotes and illustrations. The author, the oldest of American writers, is a Protestant, and an occasional word or quotation shows his bias, although he avoids religious discussion.

Congressman's Wife: John D. Barry. *Ess Ess.* \$1.50.

The hero secretly accepts bribes in order to maintain his wife in elegance and thus brings insult upon her, and then political defeat and financial ruin upon himself. The frivolous daughter of a financier and a romantic private secretary play secondary parts, and the whole book too closely resembles a play.

Dr. Lavendar's People: Margaret Deland. *Harpers.* \$1.50.

Short stories of Old Chester, the scene of many of the author's books, with a gentle but shrewd old minister, standing a little aloof on account of his age, watching everything sympathetically and now and then adding a guiding touch to the movement. The tales are about equally divided between comedy and sorrow.

Dutch Founding of New York:

Thomas A. Janvier. *Harpers.*
\$2.50.

A history intended to correct the effect of Irving's jokes about the Knickerbockers and Dutch sleepiness, but written with well-marked humor of its own, and keen apprehension of Dutch energy. Curious old pictures and maps of New Amsterdam form the illustrations.

Essays on Great Writers:

Henry W. Sedgwick, Jr.
Houghton. \$1.50 net.

Scott, Lockhart's biography, Thackeray, Macaulay, Montaigne, and Don Quixote are the subjects of the essays dealing with the past. Under the head "English and French Literature," the minds of the two races are discussed and the title "D'Annunzio" heads a thorough and hearty scoring of the man and his work. The papers are excellently written and suggest the best English essayists except in their patriotism.

Garden of the Caribbees:

Ida M. H. Starr. 2 vols. *Page.*
\$3.00.

A leisurely journey through the West Indies and on the Spanish Main is described with gay enthusiasm and illustrated with good photographs, including some views of the Mont Pelee district before and after the eruption. The volumes are bound as gift books.

Gawayne and the Green Knight:

Charlton M. Lewis. *Houghton.*
\$1.50.

A humorous description of

an Arthurian adventure, related in easy verse with an occasional carefully incongruous quotation. It is amusing and seems like a wicked trap for the serious-minded reader.

Gay: Evelyn Whitaker. *Little.*

\$1.25.

The hero befriends a small boy and girl whose mother lived in the building in which he had lodgings, and when she and the girl died of diphtheria, he searched out the boy's grandparents. His charity was the means of separating him from a selfish young woman whom he would have married, had he neglected his little friends. The story is related very prettily.

Golden Windows: Laura E.

Richards. *Little.* \$1.50.

Short stories of human beings, angels and fairies, illustrating and impressing a moral, and related in a manner half Eastern, and half after Andersen's tales. The book has very original pictures, and some novel decorations by the author's daughter, Miss Julia Ward Richards.

Heart of Hyacinth: Onoto Wamtanna. *Harpers.* \$2.00 net.

The story of an American girl reared to think herself Japanese and of her anguish when her real nationality is revealed. The volume has Japanese decorations on every page and Japanese pictures and is very pretty.

Hermit: Charles Clark Munn.

Lee. \$1.50.

A country schoolmistress and the boy-lover who comes back to

her after twelve years of absence are the chief characters, but her father who has for years concealed himself in the woods is the nominal hero and an avaricious old man and an impish boy are the most effective personages. The author is needlessly timid in avoiding the sensational.

Hill Towns of Italy: R. Eger-ton Williams, Jr. *Houghton*. \$3.00.

This very beautiful book describes places not often visited, giving especial attention to their churches and their fine paintings, and its illustrations are from photographs especially taken for it. Its literary and historical theme is the connection between the Renaissance, and those towns in which no stronger impulse has yet dispelled its influence.

In Babel: George Ade. *McClure*. \$1.50.

Short stories of Chicago correctly spelled and not resembling the author's "Fables," but of very moderate merit.

In Old Alabama: Anne Hobson. *Doubleday*. \$1.50.

A negro woman, a street peddler, tells stories of life among Alabama negroes, of their superstitions, their troubles and their pleasures, and she tells them in complicated dialect consistently maintained.

Judgment: Alice Brown. *Harpers*. \$1.50.

A hard man, disposed to judge and punish others with hasty and rigid severity, is made by a series of sharp lessons to see that

his acts recoil upon others and thus upon him. They also learn the futility of attempting to evade the just punishment of wrongdoing. The personages are strongly described and no scene is wasted.

Katharine Frensham: Beatrice Harraden. *Dodd*. \$1.50.

A long story of a friendly and gracious girl, and a widower whose wife's unhappy death has clouded his life and his boy's. The dissipation of his trouble is a comparatively simple matter, but a flock of Norwegians and miles of Norwegian scenery and a loquacious old governess complicate the action, and at intervals the whole company sings songs of which the music and words are given.

Kidnapped Colony: M. R. S. Andrews. *Harpers*. \$1.50.

A young American, mistaken for the governor of Bermuda by the captain of the vessel taking him thither, successfully plays the part on the voyage and for a few days after landing, instigated, aided and abetted by the real governor's secretary. The comical situations lead up to a moment of gravity and thence to a happy ending.

Laura Bridgman: Maud Howe and Florence Howe Hall. *Little*.

Dr. Howe's account of the deaf, dumb, and blind Laura Bridgman's education, constructed by his daughters from his notes, made with the intention of writing the whole story with minute details. Miss Bridgman's own diary also furnishes material and something is drawn

from books published by Dr. Howe's assistant. This case being the first of its kind on record, is valuable to the theorist, and also to all teachers and physicians.

Lesley Chilton: Eliza Orne White. *Houghton.* \$1.50.

A clever, beautiful, and rich college graduate espouses the cause of female suffrage, and argues bravely in its defence and in behalf of the higher education. She marries a widower with four children and thorough-going dislike for the cause. The story is agreeable and amusing, but it proves nothing but the wide variety of interests in the life of modern women.

Letters Home: W. D. Howells. *Harpers.* \$1.50.

The letters are written by a Western journalist, who, being in New York, tells an old friend of meeting the daughter of a rich townsman; by the daughter's companion who writes to her mother, and by an observing Bostonian who writes to his sister. Each letter is strongly characteristic, and the author does not indulge in his pastime of showing the pettiness and futility of everything, but writes with geniality, as in his earlier days.

Long Will: Florence Convers. *Houghton.* \$1.50.

A story of Wat Tyler's rebellion, written in a style suggesting the speech of the last Plantagenet's people, but free from archaic words. The heroine is Calote, the daughter of Will Langland, and she sees some

of the things of which her father wrote in "Richard the Redeles." The strange unrest and deep misery of the time are skilfully impressed on the reader.

Lord Dolphin: Harriet A. Cheever. *Dana, Estes & Co.* \$0.50.

It is not all natural prejudice in favor of a book with a subject so wisely chosen, that makes this little work seem better than many of the animal stories written for children. The author is extraordinarily skilful in making "Lord Dolphin" hint the praises of his Maker in such a way as to bring home the idea that the creatures of the deep bear their part in the great chorus of worship constantly ascending heavenward, and the book is more pious than many of greater pretensions.

Love the Fiddler: Lloyd Osbourne. *McClure.* \$1.50.

Five very good stories in four of which the puppets dance as love dictates. The fifth story is of a mother whom love sent to the Philippines in 1898 to nurse her boy and his comrades until she died.

Mills of Man: Philip Payne. *Rand.* \$1.50.

A clever woman, daughter of a famous senator, niece of a great capitalist and married to a conceited but dull man, attempts, in the hope of making him governor, to interfere in the machine politics of the State. She really brings ruin upon him, but she learns how American politics are managed, and so does the reader.

Monna Vanna: Maurice Maeterlinck. *Harpers.* \$1.20 net.

A mercenary captain employed by Florence to besiege Pisa offers to relieve the city if the commander's wife will come to his tent for one night. The plot is so worked out as to exalt evil as a virtue, and the play is morbid to the core.

My Candles: Eliza Boyle O'Reilly. *Lee.* \$1.00.

One little play interspersed with songs; lyrics, sonnets, a few meditative pieces, some touching lines in memory of the author's father, compose the volume. The metrical form is good, and there is no lack of thought, and although the power of vivid expression has not yet been attained, the book is much better than the average first volume and is full of promise.

My Old Maid's Corner: Lillie Hamilton French. *Century.* \$1.25.

Cheerful, kindly, and humorous reflections upon the old maid's position in life, and upon the advice of the friends who amiably take an interest in her affairs. The corner and its occupant are very attractive.

My Own Story: John Townsend Trowbridge. *Houghton.* \$2.50 net.

Some two-thirds of this volume appeared in the *Atlantic Monthly* last spring. The new matter includes descriptions of the South immediately after the war, and new anecdotes and memories. As the author belonged to the *Atlantic* circle from the very be-

ginning, his acquaintance with interesting men was large, and he writes with equal good feeling and good taste. His account of his boyhood and education is good reading for boys.

Rebecca of Sunnybrook Farm: Kate Douglas Wiggin. *Houghton.* \$1.50.

A clever and original child's career at school and in the household of a severe and strong-willed maiden aunt is the subject-matter of a very lively book. The heroine reads voraciously, studies with delight, and writes verse with ease, but her struggles with prose composition are painful. The book is not meant for children, but will please them better than many stories written for them.

Riverfall: Lynn Boyd Porter. *Dillingham.* \$1.50.

The chief character is a woman who lives only to stir up trouble between employer and employed, but is treated by the author and by the other characters as if she were an angel of light. The book is full of mischievous suggestions to the discontented.

Romance of Old New England Churches: Mary C. Crawford. *Page.* \$1.50.

The romance of the twelve true histories in this book centres about Cardinal Cheverus, John Eliot, Phillips Brooks, East Apthorp, the unhappy Elizabeth Whitman, Abigail Adams, Esther Edwards, the Rev. Arthur Browne, Samuel Sewall, Eleazar Williams, and Dr. Young who, going to John Brown's funeral as "a friend and admirer," was asked to of-

ficiate and eulogized Brown. The thread of connection between a church and the romance is sometimes tenuous, but every story is interesting, and the portrait of Bishop Cheverus is excellent.

Sally Mrs. Tubbs: "Margaret Sidney." *Lothrop*. \$1.00.

Sally, a laundress, forcibly captures and marries a very small husband, devotes herself to feeding him, and is happy until an unnatural mother thrusts the care of her baby upon her, increasing her toil beyond endurance. She tries to say shrewd and witty things, but succeeds only in being inconsistent, and is on the whole unattractive.

Shadow of Victory: Myrtle Reed. *Putnams*. \$1.50.

According to the author, many love affairs were going on in Fort Dearborn when Hall ordered its surrender to the English, and the Indians, and after relating the history of many of them she describes the surrender in an animated way, and allows the lovers to survive the massacre excepting the best of all who shoots himself, being mortally wounded, to avoid being tortured by the squaws.

Sherrods: George Barr McCutcheon. *Dodd*. \$1.50.

A married farmer going to a large city to cultivate his artistic talent, passes for a bachelor, and, after he becomes famous, marries a rich woman. He conceals his prosperity from his wife whom he occasionally visits, and at last she resolves to go to the city to make a home for him. The two women meet and promptly faint; the man enters, discovers them, and goes upstairs and kills himself, and these things are so told as to seem ludicrous.

Where Love Is: W. J. Locke. *Lane*. \$1.50.

An English girl engages herself to a rich man in order to live luxuriously, but discovering that she is beloved by a poor artist, thinks that she loves him, publicly breaks her engagement and promises to marry him immediately. Chance allows her to see the base, ugly poverty of his home, and she sails for America the next day with an American who has for some time assured her that she would marry him.

Juvenile.

Book of Gnomes: F. E. Weatherley. *Dutton*. \$1.00.

One colored plate and many in black and white accompany descriptions of mines peopled with little creatures apparently cousins to the "Brownies." [Four to six years.]

Camp Fidelity Girls: Annie Hamilton Donnell. *Little*. \$1.20 net.

The humorous adventures of four girls compelled to spend their summer vacation without home guardianship, related genially. [Ten to twelve.]

Dutton's Holiday Annual:
Dutton. \$1.25.

A quarto with full-page colored plates, and good stories by such writers as Messrs. Fenn and Stables, Mrs. Meade and "E. Nesbit." [Four to eight.]

Famous Children: H. Twitchell.
Lee. \$1.00 net.

Brief biographies, illustrated by reproductions of famous pictures. Some of the articles are very good, but the lives of St. Genevieve and St. Elizabeth of Hungary are curiously distorted.

Flip's "Islands of Providence":
Annie Fellowes Johnston.
Page. \$1.00.

A brother and sister, members of a family in which Whittier's hymn "The Eternal Goodness" is revered as almost inspired, learn several sharp lessons of trust in Divine Providence. [Ten to twelve.]

Foes of the Red Cockade: Capt.
F. S. Brereton. *Scribner.*
\$1.20 net.

Two English boys visiting their uncle, a Breton nobleman, lead his peasants against the "Blue" forces and the adventures of one of them, minutely related, are brilliant and stirring. The weak point of the book is its account of the causes of the French Revolution; it might have been written forty years ago, and is misleading.

Giant's Ruby: Mabel Fuller
Blodgett. *Little.* \$1.20.

Ten fairy stories, quite fantastic, but teaching ten lessons in

behavior. They are illustrated with full-page plates and decorations by Miss Katharine Pyle. The author is an Elmhurst graduate. [Eight to twelve.]

Golden Feticch: Eden Phillpotts.
Dodd. \$1.50.

An English boy suddenly finding himself not only orphaned, but poor, goes to Africa in search of a treasure to which he has a clue. He learns something of African animals and of the customs of the blacks and has incredible adventures. [Ten to fifteen.]

Half a Dozen Housekeepers:
Kate Douglas Wiggin. *Altemus.*
\$0.75.

Six very young girls attempt to keep house for a little time in the home of one of them. They do not actually die in consequence, but their bills of fare are amazing. [Ten to twelve.]

Helen Grant's School Days:
Amanda M. Douglas. *Lee.*
\$1.50.

The heroine is taught to forget her small personal troubles in doing deeds of kindness to her schoolmates, and sets a good example before young readers. [Ten to fifteen.]

In the Grip of the Mullah: Capt.
F. S. Brereton. *Scribner.* \$1.20
net.

An English boy, hearing that his father, shipwrecked in Somaliland, is the Mullah's captive, goes out to rescue him, and, with the aid of a white friend, a government agent, and a trusty native, rescues him after many wonderful

adventures, and the acquisition of some knowledge. [Ten to fifteen.]

In the War with Mexico: Cyrus Townsend Brady. *Scribner.* \$1.20 *net.*

A midshipman, beginning with cutting out a brig lying under the guns of San Juan de Ulloa, takes part in other naval operations, then lands and serves on the staff of various generals until the end of the war, meeting Scott, Worth, Grant, Beauregard, and Lee, and hearing many naval legends. [Ten to fifteen.]

Jack the Fire-Dog: Lilly Wesselhoeft. *Little.* \$1.00 *net.*

Jack lives in a fire-engine house and goes to fires, and understands human language, and even reads human thought. He is an impossible animal, and although the boy-hero is kind-hearted and courteous, two of his childish speeches are not wholesome reading for other children.

Lassie of the Isles: Adele E. Thompson. *Lee.* \$1.00 *net.*

Flora Macdonald's rescue of Prince Charles Edward is related, as far as may be, in the language of letters and authentic narratives, making an excellent story. [Ten to fifteen.]

Orchard Land: Robert W. Chambers. *Harpers.* \$1.50.

The chipmunk, woodchuck, bat, dragon-fly, blue jay, and many other creatures—two, four, and six-legged—discourse concerning themselves and their ways to Geraldine and Peter; and the trees also say a few words. The

humorous touch distinguishes the book amid the deadly seriousness of its species. [Eight to twelve.]

Our Little Swiss Cousin: Mary Hazelton Wade. *Page.* \$0.50 *net.*

The little cousin is a Catholic boy, and the story of Einsiedeln and praise of the monks of St. Bernard are given as much space as the patriotic legends. Five half-tones in tint illustrate the descriptive passages. [Eight to twelve.]

Randy and Prue: Amy Brooks. *Lee.* \$0.80 *net.*

Simple life among honest, upright, kindly New England folk, with youth and children obedient and respectful. [Ten to twelve.]

Rover's Story: Helena Higginbotham. *Lee.* \$0.80.

Rover tells the story of his life, incidentally describing cats and men whom he has met. He is an instructive dog, but too knowing; he misquotes Scripture.

Seventh Daughter: Grace Wickham Curran. *Page.* \$0.40 *net.*

An extraordinary judicious collegian teaches his small cousin that her natural powers, carefully cultivated, bring better results than any possible magic, and gives her some efficacious lessons.

Surprising Adventures of the Man in the Moon: Ray M. Steward. *Lee.* \$1.00 *net.*

Gay nonsense in prose and rhyme describing great banquets and much exploration of Mother Goose land with Santa Claus and

the "man" leading the troop of Mother Goose characters. [Five to eight.]

Ursula's Freshman: Anna Chapin Ray. *Little.* \$1.20 net.

A country girl learns that the self-control of good society is not all foolishness, and a city boy is awakened to the truth that something more than repose goes to the making of manly character; both lessons being very well taught. [Ten to fifteen.]

Verses for Little Citizens: Mary L. Wyatt. *Temp. Pub. Co.*

Parodies of songs and of Mother Goose melodies perverted to unscrupulous and unscientific total abstinence uses.

Winifred's Neighbors: Nina Rhoades. *Lee.* \$.80.

A little child, with no intention more recondite than that of being kind to every one, is the instrument whereby a blot is removed from her father's reputation, and a real criminal is led to repent. [Eight to twelve.]

Young Ice Whalers: Winthrop Packard. *Houghton.* \$1.20 net.

Two boys, left alone on a whaling vessel, wrecked in the North Frigid zone, learn Esquimaux traits, good and bad, see how the fur trade is managed, discover a treasure of buried whalebone and find a gold mine. The story sugarcoats more knowledge than school books give as to its subjects. [Ten to fourteen.]

Literary Chat.

The third volume of the new *Chambers' Cyclopædia of English Literature* (Lippincott Company) has just appeared.

We have already directed attention in a detailed review of the initial volumes to the monumental character of the Arthur Clark publication on the Philippine Islands. It is announced that the work will be complete in fifty-five volumes, covering the entire period of the Spanish possession—1493-1898—with a full analytical index and complete bibliography of Philippine literature.

The Republic (Boston) published on October 3d a finely illustrated centennial number to commemorate the work accomplished for Christian citizenship through the agency of the Catholic Church in the Boston Diocese during the last hundred years. The names of Matignon, Cheverus, Fenwick, Fitzpatrick, and Williams form the principal links of that magnificent chain which binds together the results of a century's toils, sacrifices, and achievements in the cause of morality, education, and charity. Probably the most striking figure in the series of churchmen who directed the movement of Catholic progress in the Boston District is that of Bishop, later Cardinal, Cheverus, of whose beautiful monument at Bordeaux *The Republic* prints an excellent

illustration which will be new to many readers. In this connection we may mention the probable publication at an early date of a number of letters of Cardinal Cheverus to his intimates. These remnants of valuable correspondence will show us something of the inner and familiar character of the great prelate who had a most affectionate disposition. The correspondence has come, we understand, into the possession of the American Catholic Historical Society (Philadelphia), and the arrangement of the letters has been entrusted to Miss I. M. O'Reilly, whose capable editorship of similar material in former issues of *The Historical Records* promises to place the treasures in a becoming setting.

The bibliography of Matthew Arnold's commentators is to be increased by a volume from the pen of W. H. Dawson (G. P. Putnam's Sons), who enters upon a study of the philosophy of "the Master of all English critics" during the last half century. A recent commentator, Professor Saintsbury, who also deals with this subject, leaves a very uncertain impression upon the reader as to Matthew Arnold's claim to literary fame or his merit as a critic; possibly that is an evidence of accuracy of judgment in the Edinburgh scholar.

Matthew Arnold suffered from an exaggerated vision of what he terms "the mischiefs of the Catholic system—its ultramontanism, sacerdotalism, superstition." This he shows in most of his politico-philosophical essays, and expressly in his *Irish Catholicism and British Liberalism*. But he appreciates the practical side of the Catholic religion and sees in it the real and lasting strength of its superiority over other religious systems. "I persist in thinking that Catholicism has, from this superiority, a great future before it, that it will endure while all the Protestant sects [in which he does not include the Church of England] dissolve and perish. I persist in thinking that the prevailing form of the Christianity of the future will be the form of Catholicism."

Professor Francis G. Peabody, of Harvard University, is about to add another volume to his admirable library of Christian culture. The new book, *The Religion of an Educated Man*, addresses itself to the youth at the secular college, and in appealing to him to render his life well ordered, useful, and contented, furnishes him with certain ethical principles drawn from an experience suggested by the doctrine of Christ. A Catholic who accepts with all its consequences the teaching of the Gospel, believing it to emanate directly from a divine source and carrying with it the sanction of the Godhead of Christ, may discover here and there a note which detracts from the reverence with which he regards the ancient apostolic tradition. On this subject we have expressed our views in noticing former volumes from Dr. Peabody's pen. But this does not destroy the force of the author's plea for a high standard of personal and public morality to be attained by present means and under present circumstances.

Dr. Lawrence F. Flick, whose name is identified with numerous projects of charity successfully carried on and whose activity as former President of the Catholic Historical Society of Philadelphia entitles him to the gratitude of all who rejoice in the promotion of Christian culture, has just published (David McKay) a neat volume

entitled *Consumption a Curable and Preventable Disease*. It embodies in very readable form the wide experience of one whose views gained by careful study as a specialist are fully borne out by actual tests. Two noteworthy facts are brought to light by Dr. Flick's observations—first, that climate has, strictly speaking, no causative relation to consumption; secondly, that alcohol, instead of being, as is popularly assumed, a preventive of consumption, actually serves as a predisposing cause of it. There is abundance of excellent practical information in this altogether temperately written treatise on the subject that will be found profitable not only to the physician and the nurse, but also to the educator and indeed to all whose influence over others extends to their physical as well as moral well-being.

The Scribners have in press a volume by President Hadley, of Yale University, on the subject of Freedom and the Responsibilities of Democratic Government. One of the chapters is to deal with Civic Liberty and Religious Toleration. We have already, from Dr. Hadley's former volume entitled *The Education of the American Citizen*, a sufficiently clear enunciation of his conviction that, to make a government influential and strong, the education of the moral man is of paramount importance. "I believe," he writes, "that one of the most important applications of the idea of power-training is found in its extension to the moral side of the education, to develop to his highest perfection the moral man is the one educational function of religion." It will be interesting to note how Professor Hadley regards this function as a factor of our public life.

Pennfield's *Present-day Egypt* is being published in a new edition by the Century Company.

Little, Brown & Company are publishing a useful book, *Food and Cookery for the Sick and Convalescent*, by Francis M. Farmer.

The leading students of Irish literature in New York have just formed a new society for the promotion of the study of the language, history, the drama, music and art of Ireland, with a view at the same time of creating a centre of social and literary intercourse for persons of Irish nationality. The Constitution and By-Laws have been issued (John Quinn, 120 Broadway), although the Society has not yet decided upon permanent quarters. Honorary and non-resident members are admitted by election.

Mr. James Jeffrey Roche's coming book, *Sorrows of Sap'ed*, to be published by Harper & Brothers, is described as a problem novel of the East, a story of a man with a present, four presents, all vigorous ladies with active tongues, and all married to him.

The well-known Celtic author, Father Dinneen, has edited (Irish League) the poems of Pierce Ferriter, one of the victims of Cromwellian inroads, a poet and a soldier who, though not an Irishman, fought and labored and died for the cause of Ireland to which he was attached with an ardent affection for the sake of its unfor-

tunate, but lovable people. He was educated by the English Government in 1653 at Killarney. One of his best poetic compositions is said to be the elegy composed for the Knight of Kerry.

P. Justin O'Byrne gives us a history of Pope Leo XIII (Washbourne-Benziger) which bears the stamp of some originality. It gives interesting details of the Pope's relations to England, and certain views of Cardinal Manning regarding the Papal policy. These the author confesses to have received from Mr. E. S. Purcell, the late biographer of the English Cardinal.

Fr. Pustet and Co. publish a *Christmas Operetta* (libretto by A. Klarmann; music by T. L. Hahn) entitled "*Felix Aeternus*, or the Christmas Bride." The central figure is the Holy Child appearing as a boy about twelve years of age; Isabel, a young girl under the sacred spell of His Divine Beauty, which inspires her with an heroic charity, so that she offers her life for that of a sick friend, and thus becomes His bride. There are eight leading characters,—among them one little boy (besides the Christ-child); and a chorus of children.

Father Joseph Sheahan has exceptional talent for making curious investigation into fields of New Testament exegesis. His latest inquiry shakes the traditional belief that the miraculous cure performed by our Lord in the house of St. Peter upon the Apostle's "wife's mother," as the text in the First Gospel relates, does not prove that St. Peter was ever married. The term "wife's mother" is an assumed translation of the Greek word *penthera*. The latter word has, however, a wider meaning and includes such relations as a step-mother and a step-sister. This renders one of the props of the anticelibates, who appeal to the example of St. Peter to prove that Bishops and Popes ought to marry, at least insecure. The pamphlet is published by the Cathedral Library Association of New York.

Dr. Elgar, whose setting to music Cardinal Newman's "Dream of Gerontius" gained for him the reputation of a first master of modern Oratorio composition, has been no less successful in the interpretation of the sublime theme of *The Apostles*, in which the central figure is that of our Lord among His Disciples. The Oratorio was produced at the recent Birmingham Festival, and will no doubt be received with equal enthusiasm by the lovers of sacred music in the United States.

The Benziger Brothers have published a fine oleograph reproduction of Kaufmann's painting of Pius X, the original of which is in their possession.

The learned Benedictine Dom Férotin, of Farnborough, has made the interesting discovery of the true authorship of the famous Arezzo manuscript discovered in 1884 by M. Ganiurrini, and published some years later under the title *Sanctae Sylviae Aquitanae peregrinatio ad loca sancta*. The Palestine Pilgrims Text Society caused a translation of it to be made in 1891 entitled "The Pilgrimage of St. Sylvia of Aquitania to the Holy Places, circa 385 A.D. With Notes by John H. Bernard and

an Appendix by Sir W. C. Wilson (London).'' The Sylvia mentioned in the title was supposed to have been the sister of Rufinus, whose name figures largely in the records of Constantinople and the East during the latter half of the fourth century. Dom Férotin, however, has unearthed another manuscript, by a Spanish literary recluse of the seventh century, named Valerius, from which it appears that the writer of the itinerary attributed to Sylvia is a Spanish lady called Etheria, of whom there exist several biographical sketches but little known. Curiously enough, another Benedictine, in Holland, incidentally attracted by the title of three manuscripts in a monastery in France bearing the title *Itinerarium Egeriae abalissae*, has come to the identical conclusion without knowing at the time of the quest of his confrère in England. Dom Férotin publishes a summary of his argument and the text of the letter of Valerius in the current number of the *Revue des Questions Historiques*.

A volume entitled *Ruskin Relics*, from the pen of Mr. Collingwood, is in preparation and is to be published early next year by T. Y. Crowell and Co. It will contain new biographical matter, sketches, etc.

Julian Hawthorne's recently published reminiscences of his father, entitled *Hawthorne and His Circle*, introduces many interesting figures of eminent personages with whom the great novelist came in contact. The volume (Harper and Brothers) forms a suitable complement to the complete edition of Hawthorne's works.

The American *Journal of Semitic Languages* is entirely taken up with a fine reproduction of the cuneiform text of the Law Code of the Babylonian King Hammurabi, which exhibits the religious and social condition of the days before Abraham, and evinces a certain similarity of legislative forms to the Mosaic Law made some eight hundred years later for the Jews under the inspiring sanction of God.

Books Received.

THEOLOGY.

WAS ST. PETER MARRIED? By the Rev. Joseph F. Sheahan. New York City: The Cathedral Library Association, 534 Amsterdam Avenue. 1903. Pp. 30.

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erōw down fēar nīgh hīgh
crow down fear nigh high

round ŭp jŭmp cā' pēr
round up jump caper

Jump, little baby, jump up high.
Do not fear, baby, mother is nigh.
Crow and caper, caper and crow.
There, little baby,
 there you go.
Up to the tree-
 top, down to
 the ground.
Up you go, down
 you go, round
 and round.

jump-s caper-s





| | |
|---------------|--------------|
| sěnt | sűch |
| <i>sent</i> | <i>such</i> |
| směł/ | à lōne' |
| <i>smell</i> | <i>alone</i> |
| thĩngs | |
| <i>things</i> | |

Sister Nell sent
mamma a box
of flowers.

Are they not
lovely?

They are of many colors, and smell
very sweet.

No man could paint such flowers, with
such colors.

God alone can make such lovely things.
How good God is to give us so many
and such lovely things.

| | | | |
|------|----------|------------|----------|
| erȳ | erown | Mr. | sēat'ēd |
| tīde | wāves | bow | fōol'ish |
| bāde | ō bey' | wīnged | Ca nūte' |
| hūng | rōlled | hēaped | rough |
| | Eng'land | flāt'tēred | |

At the Seashore.

"Come, girls, who wants to go for a sail?" asked Mr. White.

"I do! I do!" was the cry, and the party was soon ready.

Down the road they went, stopping only to pick a flower or to chase some bright-winged butterfly, and a short time found them at the seashore.

How rough it was!
Great brown





rocks lay heaped about, while tumbling over them came the sea with a roar. Not far away lay a big boat.

While waiting for this boat to be made ready, Mr. White happened to say that the sea made him think of Canute.

“Who was he? Tell us about him!” cried the girls.

“Canute,” said Mr. White, “was king of England many, many years ago.



helpless
b a b e .
T h e r e
a r e n o
s e r v a n t s
t o w a i t
o n H i m ,
n o o n e
t o b o w
d o w n b e -
f o r e H i m .
D o I s a y
n o o n e ?
Y e s , t h e r e

are some poor people, shepherds and
others, who are His friends. These
serve Him and wait on Him.

Our dear Lord loves all His people, but
He loves best those who are poor
in spirit, and humble and pious.



WASHING GOLD IN CALIFORNIA.

Specimen illustration, Third Reader.



A SCENE IN THE SOUTH OF FRANCE.

Specimen illustration, Third Reader.



IMAGE OF THE HOLY CHILD MARY, MOTHER OF THE INFANT CHRIST
(VENERATED IN THE NOVITIATE OF THE SISTERS OF CHARITY AT MILAN)

THE DOLPHIN.

VOL. IV.

DECEMBER, 1903.

No. 6.

IMMACULATA.

The Angels' Hymn.

WE, elder Sons of God, looked on with awe,
When spake Creating Might :
"Let worlds be made," and worlds were made. We saw
The swift-sprung light
Of flaming suns obey harmonious law,
Which swayed ten thousand spheres that whirled in orbits bright.
One world spun there enrobed in surging seas,
On which, with wings outspread,
The Spirit, brooding, moved : by whose decrees
The waters fled,
And dry land rose, where man, who sought to please
Through love his Maker, dwelt and ruled o'er all as head.
In God's own light of innocence and love
Was clad the smiling earth ;
Sin's curse fell : then that light withdrew above.
Each human birth
Thenceforth was dark and stained—the Heavenly Dove,
Who yearned to save men, found of hope and grace sad dearth.
We longed to see of all that ill surcease,
To see sin pass for aye ;
And, as we hymned God's holiness and peace
Joyous alway,
Lo, broke the Heaven-sent dawn of earth's release,
And glorious shone a star, the harbinger of day—
A maid, conceived immaculate, in grace
Surpassing Seraphs pure,
Through whom should come unto man's wounded race,
That seemed past cure,
The promised Saviour. We before God's Face
Exulted in her birth, whence sprung Redemption sure.

MICHAEL WATSON, S.J.

Melbourne, Australia.

CHRISTMASTIDE AS ONCE IT WAS.

Now ys Chrystemass y-cum.—*Old Carol.*

OF all the tides and times of the year, Christmastide holds the first place in popular esteem. Young and old look forward to it, and when it is come the "tidings of great joy" gladden the hearts of all the people. However, what is left to us of Christmastide is merely a fragment, a faint echo, of that universal manifestation of joy and gladness which obtained in olden times at this season. It will then be of interest to look back and see Christmastide as it was.

QUARTERDAYS.

In order that the reader not familiar with the mediæval Church calendar may better understand the subject, it will be necessary to say something of the system of quarterdays; for Christmas was one of the English quarterdays; moreover, the winter season of holidays, which culminated in the festivities of Christmastide, began on Hallowe'en and closed on Candlemas, two Celtic quarterdays. These quarterdays divided the year into four equal parts; hence the name. The English quarterdays were: Michaelmas, September 29th; Christmas, December 25th; Ladyday, March 25th; Midsummerday, June 24th, the feast of St. John the Baptist. On these days rents were due, sessions were regulated by them, and accounts in general were settled by the quarter. The Celtic quarterdays were: Hallowe'en, October 31st; Candlemas, February 2d; Mayday, May 1st; and Lammasday, a name derived from the Celtic word *Laithmas*, feast of the wheat harvest, August 1st.

Christmastide proper lasted twelve days, namely, from Christmas till Old Christmas, commonly known as Twelfth-day or Epiphany, January 6th. This great festival, which has in great measure been lost sight of by English-speaking people,¹ formed the close and climax of Christmastide. The spirit of the festive season, nevertheless, lingered on till Candlemas. The refrain of an old carol refers to this in the following words:

¹ In the United States it was observed as a holiday of obligation until 1884, when it was suppressed by the Third Plenary Council of Baltimore. In England and Ireland, as well as in Canada, it is still observed as of obligation; but not in the Colonies of India or in Australia.

Now make we mirth
For Christ's birth,
And sing we Yule till Candlemas.

In the revels attending the observance of Hallowe'en we notice the first intimations of the approaching Christmastide ; thenceforth the long line of popular observances clustering about Christmastide extends over the three months of the Celtic quarter beginning with Hallowe'en and ending on Candlemas.

HALLOWE'EN.

The **Eve** of All Hallows or All Saints, commonly called Hallowe'en, was also known by its Celtic name *La mas Ubhal*, the feast of the apple. The present-day frolicsome customs peculiar to Hallowe'en are of very high antiquity and have maintained their hold on the people, whereas many other holidays and holiday disports have been entirely obliterated. Nevertheless, one leading feature of Hallowe'en observance has fallen into disuse, and that was the election of the Lord of Misrule. His duty it was to supply amusement and superintend the revels of Christmastide, likewise of the holidays before and after the Twelve-days. He was attended by a lord keeper, a lord treasurer, etc., etc. On Candlemas he laid aside the insignia of office and returned to the ranks.

The holidays following in quick succession from Hallowe'en until Candlemas, were the following : Martinmas, St. Clement, St. Catharine, St. Andrew or Andermas, St. Nicholas, St. Lucy, St. Thomas ; after the Twelve-days occurred : Distaff-day, Plough Monday, St. Hilary, Old Twelfth-day, St. Paul's Conversion, Candlemas.

LITTLE LENT.

Martinmas or Martlemas, November 11th, was somewhat akin to Shrove Tuesday. It was the eve of Little Lent, now known as Advent. As early as the fifth century fast and abstinence were prescribed for Monday, Wednesday and Friday beginning with Martinmas. In the eleventh century Little Lent was limited to a period of four weeks, beginning with the fourth Sunday before Christmas, in memory of the four thousand years

which elapsed between the fall of man and the coming of the Redeemer. The daily Mass, beginning with the words: *Rorate coeli*, "Drop down dew, ye heavens, from above" (Is. 45: 8), was known by the name of the Mass of the Falling Dew.²

MARTINMASTIDE.

Although in later times Martinmas ceased to mark the eve of Little Lent, on account of the shortening of that penitential season, it still continued to be a favorite feast among the people. In southern Europe the Martinmas goose was the course of the day. Tradition tells how St. Martin, *noluit episcopari*, "would not be bishoped," and fled from the monastery. His whereabouts in the dense forest was betrayed by a goose which started to gabble at his approach. In England the goose met its fate on Michaelmas. On the quarterdays when rents were paid, the tenants were wont to "bring some fowl at Midsummer, a dish of fish in Lent (Lady-day), at Christmas a capon, at Michaelmas a goose, and somewhat else at New Year's tide, for fear their lease fly loose."³ The custom of serving a goose at this season probably antedates Christianity, and survives in our country under the form of the Thanksgiving turkey. In commemoration of the event narrated in the life of St. Martin, how that he, while yet a soldier, gave half of his mantle to a poor man, wherefore Christ appeared to him the following night and said: "Martin, the catechumen, has clothed Me with this garment," a guild was established known as St. Martin's Guild. The members made it their object to gather old and new clothing, and during Martinmastide to distribute it to the needy against the winter. This guild may well deserve to be resurrected.

WINTER DAY.

St. Clement's day, also known as Old Martinmas, November 23d, marked the beginning of winter. According to a Latin distich, the four seasons were computed to begin respectively on the following days: St. Clement's, winter; St. Peter's Chair, February 18th, spring; St. Urban, May 25th, summer; St. Bartholomew, August 24th, fall. The Latin distich runs thus:

² *Kirchenlexicon*, v. Advent.

³ R. T. Hampson, *Medii Aevi Calend.*, p. 206.

Clemens dat hiemem, dat Petrus ver cathedratus,
Aestuat Urbanus, autumnat Bartholomaeus.

The present-day method of reckoning the seasons adopts the solstices and equinoxes as starting-points, whereas the fact is that the mutual position of the sun and the earth, which after all causes seasons, marks the equinox and solstice as the very middle of the season. Hence Midwinter for Christmas and Midsummer for St. John, are terms affixed to days almost coincident with the winter and summer solstice. Therefore the older method of placing the beginning of the seasons about midway between solstice and equinox seems to have been the more correct one.

On St. Clement's winter came to town. He was probably represented under the old form so familiar as Santa Claus. Like the latter he made his entry into town to the great delight of the juveniles, scattering with lavish hand good things among them. Santa Claus owes his name, properly speaking, to the holy Bishop St. Nicholas, another giver of a holiday.

OTHER HOLIDAYS.

St. Catharine (November 25th) was the patron of spinning and spinsters, meaning by the latter the young women folk who spent the long winter nights at the distaff. She was associated with spinning probably on account of the similarity of the spinning wheel to the spiked wheel with which she is usually represented in art, and which has reference to the instrument of torture employed at her martyrdom. She was also the patron saint of young maidens contemplating matrimony.

Andermas, or St. Andrew's (November 30th) was celebrated with a great squirrel hunt. St. Andrew was the national patron saint of Scotland. It was, however, not only in Scotland but throughout the British Isles, in fact throughout all Christendom, that his day was kept with special religious and social observance.

The ceremony of appointing a boy-bishop together with a complete ecclesiastical retinue took place on St. Nicholas' day, December 6th. This holy Bishop was the patron of all children. The narrative of his life shows him to have been their special friend. As Santa Claus, he still fulfils his obligation of visiting the little ones and enriching them with all manner of goodies.

In his Life it is narrated how on three consecutive nights he stealthily thrust a purse of gold into a poor man's house as a dowry for his three daughters. This incident gave occasion to the stealthy visits of St. Nicholas with his gifts on this day, a custom still observed in many places. Bankers and brokers adopted the three gold purses as their sign, as it may still be seen in the windows and over the doors of brokers' offices.

The feast of the Immaculate Conception (December 8th), although a great holiday even in olden times, seems not to have been attended with any particular custom. St. Lucy (December 13th) was the holiday set aside for the celebration of the winter solstice, hence the rhyme :

Lucy Light
The longest day and the shortest night.

This rhyme, after the correction of the Julian Calendar by Pope Gregory XIII, was changed into the following :

St. Thomas gray, St. Thomas gray,
The longest night and the shortest day.

Such rhymes certainly served to impress upon the minds of the common folk the period of solstice and equinox. On St. Thomas, day (December 21st) the near approach of Christmas was felt. Folks went about distributing bunches of greens for the holidays. In return they received some trifling pittance to make their own firesides merry for the little ones during Christmastide. This was known as "going a-gooding."

PANES ET CIRCENSES.

It will thus be seen that the long dreary winter was enlivened by a quick succession of holidays, each of which, essentially religious, supplied a variety of innocent pleasures and home amusements, which could not fail but give zest to an otherwise work-a-day world. The Lord of Misrule was kept busy overseeing the rejoicings, and supplying new merriment for his "constituents." In royal palace and baronial hall, as well as in educational institutions and clerical centres, he was a necessary feature. The cold line of demarcation between master and servant was then not so strictly drawn as it is to-day. In those old

times there were households, a word which has lost much of its original meaning. It was not an uncommon thing for the master to associate with his men, or for the lady of the house to be seen, surrounded by the maids of the household, directing and encouraging the spinning and sorting. In the spacious halls the lay of the minstrel or the wonderful tales of the story-teller whiled away the tedious hours of work. Almost weekly some holiday occurred, giving occasion to customs and observances handed down from time immemorial. The natural craving, especially of the young, after diversion was thus easily and simply gratified. The cry of the Roman populace for *panes et circenses*, "bread and shows," was ever the cry of humanity, and is so still. Some extra portions of food and some diversions, such as mumming, morris-dances, plays, and the like, though occurring annually in the self-same order, were nevertheless sufficiently diversified to please; nay, by their very repetition, they added a new element of joy, since they awakened in many the old-time memories of youthful days. While within the hall the better classes and their households shared the prevailing abundance, the less fortunate of the townsfolk, especially the younger element, made merry in their own way. They looked after their own "showe," and as to "brad," well, they would never be turned away if they appeared at the entrance of some rich man's hall, and, unburdening their petitions in some catchy rhymes handed down from generations gone by, appealed to the generosity of the folks within. Having obtained some pittance their gratitude overflowed in heartfelt benediction, expressed in some simple rhythm like the following:

God bless the master of this house
 And the good missus too,
 And all the little children
 That round the table go.

Nor were blessings withheld if nothing was forthcoming, as is evidenced by the following popular rhyme:

Christmas is a-coming, the geese are getting fat,
 Please to put a penny in the old man's hat;
 If you haven't got a penny, a ha'penny will do,
 If you haven't got a ha'penny, God bless you.

Sometimes, however, the youngsters would insist on their cry for the superabundant goodies, even so far as to intimidate the folks within. Such a one was Little David Doubt, who says:

Here come I, Little David Doubt ;
If you don't give me money, I'll sweep you all out.
Money I want and money I crave,
If you don't give me money, I'll sweep you all to the grave.

And who could resist the good-natured petitions such as the following in the Lancashire dialect:⁴

We're nythur cum to yare huse to beg or to borrow,
But we're cum to yare huse to drive away o' sorrow.
A suop o' drink, as you may think, for we're varra droy,
We'll tell you what we've cum for, a piece of Christmas poye.

It is after all easy to understand how society in those days of Catholic faith and charity managed to provide for its needy members without the adjunct of a poorhouse, when we remember that the many holidays gave ample opportunity for "going a-gooding." Thus on St. Clement's day petitions went their rounds in rhymes somewhat similar to these.

Clemancing, clemancing year by year,
Apples and pears are very good cheer.
One for Peter, two for Paul,
Three for Him who made us all.
Up with your stocking, down with your shoe,
If you've got no apples, money will do.
St. Clement was a good old man,
For his sake give us some ;
None of the worst, but some of the best.
I pray God send your souls to rest.

YULE.

With Christmas eve the great midwinter festival opened. The fairies and bogies and witches and hobgoblins had begun their sway on Hallowe'en, and had made their presence known by creating much hubbub, knocking at doors and floors and producing sundry uncanny noises and playing diverse pranks. But now they were confined for the time being. To this Shakespere refers:⁵

⁴ G. F. Nuthall: *English Folk Rhyme*.

⁵ *Hamlet*, Act I, sc. 1.

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long ;
And then they say no spirit dare stir abroad ;
The nights are wholesome ; then no planets strike,
No fairy takes nor witch hath power to charm,
So hallowed and gracious is the time.

The Christmas candles were lit. They were of uncommon size and served to illuminate the house during the festive season. The yule-log began to blaze in the spacious hearth. This yule-log consisted of a huge block of birch-tree, cut in the early part of December, stripped and left to dry. With great pomp and ceremony the yule-log, wreathed with greens, was carried into the house, the principal bearers being the oldest member and the youngest child of the family, whilst all the rest assisted in the carrying, to the tune of some prescribed carol. It was laid in the hearth and kindled with the remnants of the preceding winter's yule-log, reserved for that purpose. Day and night it blazed and burned. As long as it lasted the servants were entitled to ale at their meals, wherefore they made sure to cut a large, knotty trunk of birch for Yule. Thus was the feast introduced with much ado. It was the feast of feasts. People were wont to say, in giving answer as to their age, that they had seen so and so many Yules. The word *yule* has been explained variously. The most probable derivation of the term is the ancient English *geol* which means wheel (the circle of the year). The "hot cross buns" still distributed in some parts on Good Friday, which occurs about the time of the Lady-day quarter, are probably a relique of the wheel symbolical of the year and its four quarters. And this fact corroborates the idea that the wheel with its cross of spokes, being synonymous with quarter-day festivals and feasts in general, was applied especially to the great midwinter festival of Christmastide. The circle and the cross is, as is well known, a symbol frequently to be found in ancient mythologies.

GREENS AND GARLANDS.

During the Christmas season, the houses, churches, and thoroughfares were decorated with greens. Holly, ivy, laurel, bay, cypress, in fact whatever greens the locality afforded, were used.

The mistletoe was debarred from the churches. The holly was above all the decorative green of the season. In an interesting carol the superiority of the holly over the ivy is thus extolled :⁶

Nay, Ivy, nay, it shall not be iwis [certainly],
Let Holly have the mastery as the manner is.

Holly stands in the hall fair to behold ;
Ivy stands without the door, she is full sore a-cold.

Nay, Ivy, nay, etc.

Holly and his merry men, they dance and they sing,
Ivy and her maidens, they weep and they wring.

Nay, Ivy, nay, etc.

Ivy hath a kibe ; she caught it with the cold ;
So mought they all have that which Ivy hold.

Nay, Ivy, nay, etc.

Holly hath berries as red as any rose ;
The forester, the hunter, keep them from the does.

Nay, Ivy, nay, etc.

Ivy hath berries as black as any sloes ;
There come the owl and eat them as she goes.

Nay, Ivy, nay, etc.

Holly hath birdies, a full, fair flock ;
The nightingale, the popingay, the gentle laverock.

Nay, Ivy, nay, etc.

Good Ivy ! what birdies hast thou ?
None but the owlet that cries How, How !

Nay, Ivy, nay, etc.

The custom of erecting Christmas trees has been introduced into this country by the Germans, who brought it from the fatherland. In Old England something similar may be recognized in the wessel-bob or wassail-bob. This consisted of evergreen branches tied to a pole and borne aloft by the merry-makers. It was trimmed with oranges and apples and beautified with tinselry, and to the sound of horn and song was borne about. Both the yule-log fire and Christmas tree are probably the counterpart of the Midsummer fire and Midsummer tree, which latter, although still in use in Scandinavia, was early changed to the May-pole in

⁶ Dunbar, *Anthology*, p. 145.

England. Thus the open-air festivities of summer were reflected by the indoor rejoicings of winter. Although both are of pre-Christian origin, they were nevertheless treasured by Christianity as precious and not meaningless heirlooms.

TWELVE-DAYS.

Alfred the Great had declared the Twelve-days of Christmastide legal holidays. All toil and labor ceased. Atheling and yeoman, rich and poor, cleric and lay, all rejoiced and made merry. Yule was the cry from one end of the land to the other. Whether in hall or hut, the children abounded with a glee and happiness calculated to make the name of Christmas ever after a word of supreme enchantment. In the baronial hall songs of Yule resounded to the tune of the minstrel's harp. The Lord of Misrule and his merry men jested and performed their prescribed roles and made no end of merriment. It is related of Blessed Thomas More, how when yet young he was received into the house of Cardinal Morton, and would sometimes without warning step in among the players at Christmastide, and make a part of his own, never studying the matter, to the great delight of the lookers-on and players besides. "In whose wit and towardness the Cardinal much delighting, would often say of him to the nobles that diverse times dined with him: 'This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man.'"⁷ The hospitality of the season was well nigh unbounded. It was equalled only by the generosity with which the rich celebrated the holidays. Christmas pies, plum-puddings, mince pies, yule-doughs, were much in evidence. A writer of the times remarks: "Every family against Christmas makes a famous pie which they call Christmas-pie. It is a great nostrum, the composition of this pasty: it is a most learned mixture of neat's [ox] tongues, chicken, eggs, sugar, raisins, lemon and orange peel and various kinds of spicery."⁸ The Christmas pie was oftentimes several feet in diameter and contained a veritable bill of fare. There is mention made of one which measured nine feet from rim to rim. The spices of the mince pies were held to be typical of

⁷ Brand's *Observations on Popular Antiquities*, p. 268.

⁸ *Ib.*, p. 284.

the offerings made by the Wise Men of the East. The Yule-doughs or Baby-cake were shaped in the image of the Virgin and Child. The "chief-service," however, of a Christmas dinner was the boar's head. On a large platter it was borne into the hall, preceded by trumpeter and herald. "A Carol bryngyng in the Bore's Head" has been left us by that delightful old monger of reliques, Wynken de Worde. It runs thus :

Caput apri defero
 Reddens laudes Domino.⁹
 The boar's head in hand bring I,
 With garlands gay and rosemary ;
 I pray you all sing merrily.
 Qui estis in convivio.¹⁰

Another version of the boar's head carol ends with the following stanza :

This bory's hede we bring with song
 In worchyp of Him, that thus sprang
 Of a virgine, to redresse all wrong.¹¹

The wassail-bowl supplied the guests with drink. The old English were wont to say : *Waes hael*, that is "be whole" (health). A *carmen potatorium* (drinking song) begins thus :

A bone, God wot !
 Sticks in my throat,
 Without I have a draught
 Of corny ale,
 Nappy and stale,
 My life lies in great waste.
 Some ale or beer,
 Gentle butler,
 Some liquor thou us show,
 Such as you mash
 Our throats to wash
 The best were that you brew.

The joyousness of the season was widespread. No house, however humble, but shared in the universal gladness. The very

⁹ The boar's head I bring
 Giving praise to the Lord.

¹⁰ Who are at the banquet. Brand, *ib.*, 257.

¹¹ *Stimmen aus Maria Laach* ; XLIX, 502.

poor found abundance at the door of the wealthy. Hence the old proverb: "It is well to cry Yule on another man's stool." Even the birds of the air, cold and hungry as they were, did not go uncared for during the holy season. Sheafs of unthreshed wheat were fastened to the gable loft of barns and houses. Then the little minstrels gathered and celebrated Christmas in their own way, chirping and fluttering about and picking out the grain.

MONK AND MINSTER.

The heart and soul of Christmastide were, however, centred in the services and ceremonies at church. At the midnight hour the clear-tongued bell rang out merrily into the cold crisp air. From castle and cottage, hall and hovel, the folks flocked to the monastic minster. The monks assembled to chant the midnight matins. These consisted of three nocturns, each of which in turn were made up of three psalms and three lessons. At the third nocturn the lessons consist of a homily on the Christmas Gospel.

About the tenth century a method originated of representing the Gospel narrative in a brief dramatic form. The first festive Gospel thus dramatized was for Easter day, a remnant of which is still had in the sequence for Easter, *Victimæ paschali laudes*, in which the dialogue can be easily discerned. The custom was soon extended to Christmas. The first antiphon of lauds for Christmas is doubtless of dramatic origin. It may be translated thus: O shepherds tell, make it known to us, who has appeared on earth? We have seen the New-born, and the choirs of angels praising the Lord, Alleluia, Alleluia.¹² A shed was erected in the church, and monks, appropriately apparelled, knelt beside the crib, representing the holy visitors of Bethlehem, while others representing angels and shepherds chanted the dialogue. Eventually these dialogues were rendered in the vernacular, and, outgrowing their proportions, were eliminated from the service and carried on in public halls and church-yards. The mute representations of the birth of Christ were retained for the edification and instruction of the faithful. In the course of time the personages figuring in the Christmas events were represented by statues.

¹² An old Latin Gospel-play for Christmas may be found in the *Latin Poems of the Middle Ages*, by Thomas Wright.

The Christmas celebration of St. Francis of Assisi is too well known to bear repetition here.¹³

(Continued in next number.)

OUR BIBLE CLASS.

I. QUESTIONS IN GEOGRAPHY. 2. CONTINUATION OF OUR CLASS: *Departure of the Israelites.*

ON one or two occasions my sister Hertha had ventured to ask the Professor some questions which she had carefully concocted with a view—as she told us confidentially—of impressing him with the fact that we all were deeply interested in our subject of study. But her zeal nearly got her into trouble, for the Professor's counter-quizzing led to the discovery that she was lamentably deficient in her geographical knowledge of the scenes he had thus far described.

"Well, why didn't uncle get us those charts? I knew we wanted them, and said so from the start. Madame Boncœur always taught us more by her diagrams and maps in an hour than we could have learned from study of books in a whole session."

Uncle Ike was agreeable. He said he would get "the charts and things," but doubted whether he might be able to secure just what Hertha seemed to need. He, for his own part, found it easy enough to follow the Professor, by looking at the map of Egypt and the adjacent country north of the Persian Gulf in Rand & McNally's *Atlas*.

But cousin Harry, who came in while this discussion was going on, solved the problem by telling us that he had one of Herder's Biblical charts which he would gladly put at our disposal. He brought it into the sitting-room the same evening, and made Hertha find all the places which the Professor had so far mentioned in his lectures.

¹³ A complete set of Christmas Miracle Plays may be found in the York plays edited by L. T. Smith. In his *Specimens of Pre-Shakspearian Drama*, 3 vols., H. T. Manly gives an erudite account of the development of the English drama from the Gospel-dialogues to the climax which is reached in the sixteenth century.

SOME QUESTIONS.

“Where is the Nile?” Of course, she found that easily enough. Then he showed us the numerous canals at its head, where the cities of *Zoan*, *Rameses*, *Pithom*, *Succoth*, *Memphis*, and *Heliopolis* (Anu), the birthplace of Moses, studded the fertile sections of the Delta district.

“When Moses had to fly from the penalty of death for slaying the Egyptian, which way did he turn?”

We all remembered it. He went to the south, along the course of the Nile, toward Ethiopia. Cousin Harry had traced the trail by a red line from Heliopolis into the region of Ethiopia (Cush). Moses, thence again expelled for refusing to worship the native idols, went across the Red Sea and the Desert to Madian (Midian). Here he met Jethro, and in the neighborhood of Mount Sinai, which locality Harry had scored with a red mark, he received the divine commission to go back to Egypt and to lead forth the Israelites.

The return may possibly have been made by the caravan road to the northwest, across the Desert of Pharan (likewise indicated by a red line).

Now this journey of Moses brought him practically over the ground into which he was to lead the Israelites, the Desert of Pharan. They will cross the Red Sea in the neighborhood of Migdol, at the head of the Gulf of Suez; thence move along the east shore of the Gulf in a southern direction until they reach Sinai. Thence they move north through the territory of Madian, along the western coast of the Akaba Gulf until, after much skirmishing, they finally reach the *Promised Land* in the north.

But the route of the Israelites, under the guidance of Moses, will be shown us in another map. The present one is simply to indicate the journeys of Moses during the preparatory stage of his call to become the deliverer and lawgiver of the Israelites.

The Professor next set out to illustrate the first stage of the great exodus across the Red Sea. Of these movements, the present lecture gives a detailed account, which is made clearer by a special map of the lagoon region through which they appear to have passed at the critical moment when the army of the Pharaoh pursued them.

A VAIN APPEAL.

Strengthened anew by the sympathetic union of the leaders

of the people, Moses and Aaron present themselves once more before the Pharaoh.

This time the venerable figure of Aaron precedes. He is the elder, just eighty-three years of age, as the sacred text tells us. Pharaoh is apparently impressed by the eloquence and sincerity of the two brothers. He yields so far as to demand their credentials. If the God of Israel had sent them on a mission which should move him to set free a whole nation of alien slaves, what sign could they show to prove their claim? In answer, Aaron casts the rod of Moses at the feet of the King—and lo! a hideous serpent coils “with indented wave” upon the ground. The King is terrified, yet his indignant rage recalls the wanton tricks of his magicians, who, of old, did make the asp come forth from the green turf, and leap and dance, or stretch its viperous length in rigid form, erect or prone, at the command of the enchanter’s whispering melody. And so the King calls for his sorcerers, and bids them play their magic counterpart. They do so, but Aaron’s serpent draws the magicians’ snakes into its circle and devours them. Though confounded thus, Pharaoh, like to a man convinced against his will, held fast to his first purpose, and refused to let the Hebrews go.

THE FAILURES OF GOD’S CHOSEN INSTRUMENTS.

Moses and Aaron are now utterly discouraged. They had not only failed, but they were deeply humiliated before their own people, and that in a way which appeared to cut off, once for all, every prospect of future success.

Their first miracle was a complete failure!

Ah, the glorious triumphs that have their beginnings in failure!

Have we ever noted the secret of strength in the lives of men or women inaugurating real and lasting movements of beneficence, enlightenment, or reform? Their beginnings are silent, away from the glare of the world, struggling against brute element, upward, slowly, but fed by a vital force that draws them on toward a central light with the irresistible attraction of supernatural conviction. Is it not so with all God’s growth compared with the power which is simply the result of accretion and impresses us by its bulk and outward form?







All vital growth, all power real and lasting of man is the power of God operating through man's union with Him. That divine operation requires the realization, on the part of the creature, of an absolute dependence on God the Creator. This sense of absolute dependence is generated in humiliation, which mostly means failure in the vocabulary of the world. Such is in reality the lesson conveyed in the struggles of Israel against Pharaoh. God wished to show them, and to impress it deeply on their minds, how completely Israel's deliverance was the work of His almighty mercy. Their dependence on Yahwe would engender a faith stronger than all the armies of earth. For ages afterwards, every ordinance, every favor, every reproach of Yahwe to His people was prefaced by a reminder that He, the God of Israel, had been their deliverer from the bondage of Egypt, their guide and protector from a thousand dangers to which they must without His special intervention have succumbed and been lost.

Thus by a gradual process of chastisement and correction did God bring the Israelites to a conviction of their dependence, and arouse in them a lasting sense of gratitude and confidence in His fatherly care. From this filial sense was to spring that fidelity which would generate in time the sinless love of an Immaculate Virgin, a perfect pattern of Eve ere she lost the happy innocence of Paradise, and with the growth of that immaculate flower out of the root of Jesse the term of Israel's election would be completed in the coming of the Messiah and the restoration of fallen man to his former inheritance. We can understand, then, why the man whom God had elected as His first ambassador to make known this design, was to meet a seemingly insurmountable obstacle to the accomplishment of the divine decree in the malice of the Egyptian King.

THE KING CLOSES HIS GATES.

Pharaoh, perhaps to avoid the importunities of the Hebrews, or to guard himself from the calamities which he felt to be impending over the land, had gone to his residence at *Zoan*. *Zoan* has been identified with the Tanis of the Greeks, on the site of the present fisher-village *San*, as the Arabs call it. Excavations

made during recent times by the Egyptian Exploration Fund Society have brought to light immense buildings of brick and nearly a score of obelisks covered with hieroglyphic inscriptions. Papyrus rolls in great numbers, found here, speak of the wondrous fertility and beauty of the region round about. It was here, on the grassy meadows through which a partly artificial stream flowed connecting the Nile with the bay of the blue Mediterranean at Menzale, that Moses and Aaron were to meet Pharaoh who had refused to see them in the palace. "Go," Yahwe had said to Moses, "be in the meadow by the river bank at dawn, for the King goeth out to the water in the morning. There await his coming. Then take thy rod and say: Pharaoh, let my people go that they may serve the God of my Fathers in the wilderness; behold, if thou dost not obey the Lord of Hosts, I will smite the river, and its waters shall turn into blood, and the fish shall die therein, and the water shall be loathsome to drink." And so it happened. Ere yet the King could fix his hesitating mind, Moses lifted his rod and smote the water—and it became as blood.

And Pharaoh turned his face away and went into his house. But the servants came and told him how all the water in the palace had taken on the color of blood, even as the river far and wide. Then the King bade them dig deep into the ground for springs or ground water. But it came forth red as blood, until seven days were fulfilled since Yahwe had smitten the water. And Pharaoh remained unyielding in his angry opposition to the will of God.

THE POWER OF YAHWE SHOWS ITSELF.

Now follow in quick succession those awful visitations which have become a by-word and synonym of misfortune in the East unto this day; for their shadows still remain, as if to remind the inhabitants at intervals of the anger of Allah, kindled by the hardness of their forefathers.

Whilst the air was still thick with the malarial exudations of the defiled river, there came forth from the stagnant pools of reddish water a brood of reptiles so rapidly prolific that overnight they filled every nook and corner in town and camp throughout the region of the Delta. To the Egyptian the frog is a term that

suggests great numbers; in the hieroglyphs the sign of the frog is used as a symbol for 100,000 (phonetic *h f n u*). It is not unlikely, also, that it was the fear of the recurrence of such plagues which caused the inhabitants of Egypt to venerate a deity with the head of a frog, as it is found among their temple relics. We may indeed believe upon the testimony of Manetho, the Egyptian historian, that such plagues were not uncommon. In the present case they assumed merely a special severity and significance as a punishment for Pharaoh's stubborn resistance to the manifest will of God.

The sacred text notes the fact that the magicians were at hand **that** they might prove their ability to perform like miracles; but, **although** there was at first in their action a seeming energy controlling **nature's** laws, they utterly failed in their attempt to rival the divinely-given power of Moses.

The third plague came in the form of troublesome insects which the Vulgate calls *skinips*, translated in the English Revised Version by "lice." It **and** the fourth calamity which visited Egypt in the form of swarms of poisonous flies, have been grouped under one head in the old Arab traditions, and the Higher Criticism assumes them to be two records from different sources of one and the same affliction. If we remember (what I insisted upon in our preliminary lecture) that the historical portions of Sacred Scripture are intended to teach facts and principles, not forms, we can readily understand that it counts little, in establishing the integrity of the Book of Exodus, whether we view the appearance of different classes of insects, including mosquitoes, gadflies, scarabæus or beetles, as one plague or as two.

One thing of special importance, however, is mentioned in connection with the fourth plague, and that is the separate ways in which it affected the land, making a distinction between Goshen, the wretched district inhabited by the Hebrew slaves, and the urban regions east of the Nile, where the wealthier classes dwelt from whom the Jews had suffered oppression.

Thus far the plagues were admonitory, being characterized by a sense of uncleanness and discomfort. Now they became destructive to property, and injurious to man in the form of disease.

A murrain, of the nature of the rinderpest, spread among the cattle of the Egyptians and destroyed numbers of their horses, camels, oxen and sheep, whilst the animals of the Hebrews remained untouched by the disease.

Almost without further warning there came another affliction, which, like leprosy, brought hideous and deadly sores upon the skin, destroying without distinction man and beast infected by its touch.

If hitherto the blows of God's just retribution had been intermittent, sparing life that He might move the perverse will of Pharaoh and of those who were with him, they were now to fall with more awful destructiveness wherever there was decided resistance to His declared will. Once more Moses was to utter a warning respecting the dire nature of the plagues that were to come, if the King remained obstinate. "Behold," said Yahwe through the mouth of His prophet, "to-morrow about this time I will cause a hailstorm such as hath not been in this kingdom since it became a nation even until now, which will utterly destroy the remnant of thy cattle and the men who guard thy flocks." Many of the servants of Pharaoh who heard the word, and feared the Lord, brought their shepherds and cattle from the field. Others disbelieved, as did Pharaoh. "And Moses stretched his rod toward heaven, and the Lord sent thunder and hail, and fire ran along upon the ground, devouring the barley that was in ear and the flax in bud and breaking every tree, and smiting man and beast in all the land of Egypt, save the district of Goshen where the Hebrews dwelt."

Then the Pharaoh yields. At the prayer of Moses the storms cease, and there is a respite from evil. But with the terror gone, the mind of the King begins to vacillate. "Go," he says, "go; but whom would Yahwe have, to hold a feast unto Him? In sooth only the men." And Moses answered: "We will go with our young and our old, with our sons and our daughters, with our flocks and our herds will we go, that we may hold a feast unto Yahwe." And Pharaoh answered: "Not so. Go now ye that are men, and serve Yahwe, for that is what ye desire." And they were driven out from Pharaoh's presence.

And Moses stretched forth his wand, and lo! there came a

dry wind that brought swarms of locusts. No one who has not lived in the East and witnessed there scenes akin to those described in the sacred text can form any idea of the swiftness with which a calamity such as the locust plague comes upon the inhabitants of Western Asia. Sir Edwin Arnold, who happened to have experience of one of these visitations whilst sojourning in Syria not many years ago, describes the scene as follows in the *London Telegraph* :

“ We were sitting on the hills with our backs turned to the West wind, which was softly blowing from the Mediterranean. The horses were picketed close by, grazing the sweet mountain grass. The Arabs of our caravan were cooking a ‘pillaw’ a little distance off. . . . Suddenly there dropped into a jar before me what I took for a large grasshopper. It was yellow and green, with long jumping legs and a big head, and while I was taking it out of the jar two others fell into a plate of soup and half a dozen more of the same kind upon a dish of salad.

“ At the same moment my horse stamped violently, and I saw more of these grasshoppers pelting his hocks and haunches. Turning to find out whence this insect shower came, I witnessed what was to me an extraordinary spectacle, though common enough, of course, in the East. A large cloud, denser in its lower than its upper part, filled an eighth part of the western hemicycle. The remoter part of it was as thick, as brown and brumous as a London fog. The nearer side opened suddenly into millions and billions and trillions and sextillions of the same green and yellow insects pelting in a close-winged crowd quite as thickly as flakes of snow upon all the hillsides far and near. You could not stand a moment against the aggressive and offensive rain of these buzzing creatures. The horses even swung themselves round and stood with lowered crests, taking the storm upon their backs and flanks.

“ You had to turn up the collar of your coat to keep them out of your neck, and button the front not to have your pockets filled with the repulsive swarm, which in two minutes had so peppered the whole scene round about that its color and character were entirely altered. . . . Even while we prepared to yield the spot to them and pack our lunch baskets for departure they had cleared off grass and leaves, and every verdant thing around ; and when they rose again from the

soil, or from any clump of trees, in a hungry throng, the place they quitted had already assumed a barren and wintry aspect. . . . It seemed as if, had all Syria and the globe itself taken to living on locusts, they would have hardly made a sensible mark upon the extraordinary number that drifted that day over our heads."

THE PHARAOH YIELDS.

Pharaoh is now ready to let all go, but the cattle must remain. Moses, however, will not listen to any conditions, and before Pharaoh could change his counsel, the plague of darkness is upon the land. Some of the plagues—this one particularly—are graphically described in the Book of Wisdom. There blows in Egypt occasionally an electrical wind (about the vernal equinox) which comes in a stream like an intensely hot blast charged with fine dust and sand so as to darken the air completely. Denon and others who have described these phenomena state, that a strip of land may be in utter darkness for days (three or more), whilst the adjoining parts of the land are enjoying the light. Thus the land of Goshen remained unclouded, whilst Egypt was under the awful and oppressive weight of this plague.

When the stifling wind passes, Moses once more appears before Pharaoh with a threat of divine vengeance. But the King, blind to the danger that so palpably broods over the land, and fierce with the anger of humbled self-reliance, bids Moses leave his sight and never dare approach him as the advocate of Israel under pain of death.

The answer was to come with irresistible force, before the rising of the next sun.

THE THREE DAYS' FESTIVAL.

Word had gone out among the Israelites, in the district of Goshen, that they were to be ready on the evening of that same day for the journey into the desert eastward. They were to take their cattle, that they might offer holocaust to the God of their Fathers on the mountain. It was to be a three days' festival of gratitude, because they had gained the mastery over their Egyptian oppressors. The occasion for such a celebration was not so exceptional as might appear at first sight. The month of *Abib*

(our early April) was the season when all the Eastern nations, from immemorial ages, had their spring festivals, the time for offerings of first fruits and for propitiation. The Egyptians would have celebrated such a festival, and the slaves would have to some extent participated in them, had not the awful scourge of plagues under which the people were still smarting, subdued their sense of rejoicing. No doubt Moses felt the advantage which the situation gave him, and ordered preparation to be made for a similar festival beyond the river, out of the plague-stricken districts. Thither the Israelites were to march in organized bands at the moment they received notice from their leaders. And lest there might be any lagging or hesitation, they were to be girded, to take their last meal at nightfall, standing, with staff and knapsack ready to go. A lamb, some herbs, unleavened bread, were to be their food that evening; the members of each household were to remain together; and to render them mindful of the solemn occasion when they were spared and set free from this bondage of blood, the father of each family was to sprinkle with the blood of a lamb the two side-posts and the lintel of his house. The test of their obedience to these ordinances was severe. The avenging angel who would pass through Egypt that night would smite every first-born of man and beast in the houses not bearing the mark of this holocaust-offering. Thus the idea of prompt readiness for the journey was deeply impressed upon the people by the regulations of this last supper in Egypt. (Exod. 12: 34.)

THE ANGEL OF DEATH.

And now came the awful announcement of the doom. At midnight, suddenly, silently, fell dead the eldest son in every Egyptian home, "from the first-born of the Pharaoh that sat on the throne unto the first-born of the captive that was in the dungeon." And a wail went up to the stars, through all the land; for there was not a portion of Egypt where desolate mourners did not gather around a father or son, a brother or lover.

The spirit of the King was broken at last. There is a monument in the museum of Berlin which confirms the death of the Pharaoh's eldest son. It is a colossal statue seemingly executed during the lifetime of the youth whom it represents. An inscrip-

tion at the base informs us that he was "the son whom Meremпта loves, who draws toward him his father's heart, the royal scribe, the singer, chief of the archers, the prince that bears his royal father's name."¹ We read (Exod. 12: 29) that the Pharaoh rose up in the night and called for Moses and Aaron, and bade them go and leave the unhappy land. "Rise up and get you forth from among my people, both ye and the children of Israel; and go serve Yahwe as ye have said. Take your flocks and your herds, as you have said, and begone";—and he asked Moses to bless him. "And the Egyptians were urgent and bade the Israelites leave the land in haste, and sacrifice to their God, lest all Egypt die of His vengeance."

THE ORNAMENTS FOR THE DANCE.

Now the Israelites were going, as already mentioned, to a festival. A festival to the Eastern mind means a dance; and this is especially true of religious festivals, so that the word for sacred *feast* and dance is the same in many Oriental languages. The women dance by themselves, never with men, though in their presence; but the men also have their dances. In these performances dress and ornaments play a conspicuous part. A veil is a wonderful thing in the hands of an Oriental maiden. In ordinary out-door life it hides her face, sometimes partly, below the eyes; sometimes entirely. But it never hides her graceful power to charm. The upper lines of the veil are often fringed with gold and silver coins, or delicate chains. They are frequently expensive and go down as heirlooms from generation to generation. We read in the Book of Genesis (20: 16) that when Abraham long years before was journeying toward these very regions of Egypt, the King of Gerara gave to the Patriarch a thousand pieces of silver which should be to Sarah his wife the price of her countenance, "a covering of the eyes"—that is to say, a veil which would protect her countenance from the gaze of all about her. Exegetes have been greatly perplexed to explain the price of this veil, and they have understood it as a figurative expression for a gift to Abraham, whom the king had misunderstood and nearly wronged. But I fancy

¹ Geikie, II, 187.

that the veil was then, as it is still, one of the most precious adornments of Oriental women ; and in that case the value of a thousand silver pieces might easily be found in the filigree or gold coins and pearl work with which these choice bits of vesture are adorned.

But what led to this seeming digression about Oriental dress is the fact that the Hebrew women were, despite the urgency of their departure from Goshen, mindful that they were to go to a dance. A religious dance, forsooth ; but for that reason was it all the more becoming that they should be adorned with their Sabbath's best. It was the fashion for those who went to the feast to borrow (in addition to their own ornaments) the headlaces, and chains, and bracelets of those who stayed behind. We can readily imagine that the Egyptians in their fear of the God of Israel were in proper mood to borrow from at this time. They were ready to lend anything to the Hebrews. They were not only *not* minded to go themselves to the dance of the Spring festival, but they were anxious to have the Israelites leave the land, and quite willing to pay for their departure. So the Hebrew women asked their Egyptian neighbors for their ornaments and handsome raiment. And the sacred text expressly states that Yahwe gave the Hebrew people favor in the sight of the Egyptians, so that they let them have whatever they asked—trinkets of gold and silver, and jewels and pretty garments. (12 : 35.)

THE MIDNIGHT CALL.

At the hour of midnight the signal to go forth was given ; and as it passed from door to door the clans gathered and streams of people, men, women and children, with the beasts, began to move in the moonlight (for it was the middle of the month Abib, with the new moon in the heavens). They turned toward the north country. There is a fresh-water canal leading from the Nile bed to Tel-el-Maschuta (mound of the image), about twelve miles west of Ismaelia. Here Mr. Naville discovered tablets showing that the locality is identical with *Pithom* close to *Succoth*, whither, the sacred text tells us, the Israelites moved from Rameses, the treasure city of the King. This and Tanis (Zoan), somewhat further north, have been generally assumed as the points of departure for the

Israelites. We know that they were instructed not to take the coast road northeast, for the hostile tribes of the Philistines would have blocked their way. Quickly the crowds swelled, and in the morning the plains were filled with a vast mass of people. The translation of the Hebrew text says that there were 600,000 men capable of bearing arms, and they were, it appears, well equipped with implements of peace and war, which had probably been obtained from the arsenals at Succoth and Zoan.² How ample and sure had been the preparations made by Moses for the final departure, is evident from the fact that he took away with him the bones of his great-uncle Joseph, which could not have been done without much ceremonial.

IN CAMP.

All went well. They remembered the promise made to Abraham, and the prophecies of Joseph, and rejoicingly followed the wady Tumilat (near Ismaelia) to Etham. It is close to the edge of the wilderness. Here they camped. (13: 20.)

(See the Maps.)

Moses had taken the first occasion to impress upon the Israelites their sacred obligation of gratitude to the Lord. He had made them promise to keep sacred the day of their delivery each year in the month of Abib (or Nisan), and to offer their first-born to God. They were a nation predestined to fulfil the designs of Yahwe, a priestly race; if they admitted strangers to their worship, these must conform to the law of circumcision and the ordinances to be laid down shortly concerning proselytes.

From Etham, in the north, the Hebrews hoped to cross over into the desert, and they encamped here for the purpose of organizing the divisions of their caravans. This was doubly necessary; first, for the purpose of an orderly advance; secondly, because they should have to defend themselves against the Amalekite tribes of Beduins who infested the desert and would doubtlessly attack the Hebrews with a view of capturing portions of the cattle and sheep and other useful things of which the Israelites found themselves possessed.

² Walls of brick twenty feet thick and enclosures of some 600 feet circumference have been excavated in these localities.

AT THE LAGOON.

It was at this juncture that Moses received a divine inspiration to reverse his line of march, and to turn in a south-westerly direction. Still in the flush of their newly-acquired freedom, the Hebrews obeyed without questioning, crossed the wady of Tumilat, and encamped over against the shallow lagoon at Pihahiroth.

To understand fully their situation we have to recall that at this time the arm of the Red Sea enclosing the Arabian peninsula from the west extended somewhat farther north than it does at present. A series of lakes, which at high-tide formed a continuous body of water, brought the Red Sea within perhaps seventy miles of the Mediterranean Sea in the direction of our modern Suez Canal. The assumption that in the course of three thousand years the water-bed has actually subsided to its present level is borne out by the fact that modern excavations made in these regions have brought to light heavy layers of salt, and that at the opening (some fifty years ago) of the Suez Canal, certain depressions of the soil between the Gulf of Suez and the Mediterranean filled in with water, showing where the lakes had formerly been. "The water," says Niebuhr in his description of Arabia, "appears not only to have retreated since the time (of Moses), but the bottom of this shallow region seems to have been raised by the sand blown in for ages from the desert."

At the point where the Israelites were now encamped, between the Nile desert and the sea, there was one of these depressions between two mountains which at high-tide were covered by the waters of the Red Sea flowing over from the south and of a large lake of brackish water (Bitter Sea) from the north. The basin, formed by these two mountains on either side, thus filled with water which, at low-tide, gave to it the character of a lagoon of broad dimensions but shallow. This lagoon in very dry weather might offer a passable wady or ford.

There is another feature peculiar to this region approaching the lagoon of which I have spoken. Diodorus, an ancient authority, mentions it as part of the Red Sea, which he names in this portion "the sea of weeds," and which had dried up in subsequent ages.

There is in Egypt (and Coelesyria), he says, "a lake not very large, but rather wide, and in length about two-hundred stadia (twenty-five miles). It is called Sirbonis and is very dangerous to the traveller approaching it unawares, for its basin being very narrow like a ribbon, and its swampy borders very wide, it frequently happens that these are covered by masses of sand blown upon the lake from the south. This sand hides from sight the sheet of water which intermingles with the soil. Through this whole armies have been swallowed up, in ignorance of the place and from having mistaken their way. The sand, slightly trodden on, leaves at first only the trace of the steps, and thus deceives those who have ventured on it; until, suspecting their danger, they seek to save themselves at the moment when there remains no means of escape. A man thus engulfed in the mud can neither move nor extricate himself, the action of the body being hindered; neither can he get out of it, having no solid support by which to raise himself up. This intimate mixture of the water and the sand constitutes a kind of substance on which it is impossible to walk, and through which one cannot swim. Thus the persons who find themselves caught in this lagoon are dragged away to the bottom of the abyss, since the banks of sand sink with them." Professor Brugsch, after quoting this passage, adds: "Thus will be perfectly understood the Biblical expression *Pi-hahiroth*, a word which literally signifies 'the entrance to the bogs,' and this agrees with the geographical situation."

NEWS OF DANGER.

It was opposite this lake that the Israelites found themselves encamped at noon, whilst the waters of the Red Sea covered the highest part of the ground elevation, presenting to the eye one solid liquid sheet which cut them off from the desert.

Suddenly the news is brought into the camp by Hebrew scouts that an army of Egyptian horsemen is approaching from the west coast of the Nile directly toward Baalzephon at Pihahiroth. Their purpose was plain enough. Pharaoh, realizing the loss of his slaves, had repented of his liberality. The Egyptians, after the first grief over the death of their eldest-born had passed away, realized their losses of gold and silver ornaments. "And

it was told the King of Egypt," writes the sacred author of the fourteenth chapter of Exodus, "that the people were fled, and the heart of Pharaoh and his servants was changed toward the people, and they said: What is this we have done, that we have let Israel go from serving us." Pharaoh had naturally concluded that this vast unwieldy body of slaves, with wives and children, could make little resistance against an organized body of troops. Even under the experienced leadership of a man like Moses, who, as we may suppose, had guided disciplined bodies in time of war, this timid and promiscuous host of slaves would capitulate without much opposition.

Accordingly the King had at once ordered his squadrons of horsemen and six hundred chariots to pursue the Israelites. Spies had brought word that the fleeing hosts were encamped at *Pihairoth* (the swamp of growing reeds). Flight would now be impossible.

PHARAOH'S ARMY IN SIGHT.

Pharaoh felt sure that the Israelites were so closed in by the sea on one side and the desert from which his army approached on the other, that they had no way of escape. He therefore could afford to let his army rest at sunset and await the next morning for a general attack, driving the Israelitish hosts into the sea before them.

The Jewish leaders on their side were equally certain of the ruin that threatened them. At the first sight of the advancing army of the Egyptians the people became terrified. They taunted Moses: "Is it because there are no graves in Egypt that thou hast taken us to die here?"

Amid the universal distress, Moses, confiding in the promise of Yahwe, lifts up his rod toward the sea, praying God would open a path of safety from the threatening danger.

Darkness was setting in when the aged chief, confident of the divine help, stood by the sea, beseeching the mercy of Yahwe. While the Jews were preparing to flee, yet not knowing whither, a strong torrid wind set in, blowing through all the hours of the night; and as the sun rose in the morning, behold, the bed of the lagoon had dried up. Quickly Moses gave the order, and quickly

the Israelites pushed through the passage thus opened for them. While they were crossing dryshod, the tide was rising slowly in the two seas north and south of them, preparing to pour in the waters from both sides. As the last of the Israelite bands was in the act of ascending the Arabian shore, the sea had reached the top of the hills bordering the lagoon to the left and right. The water now began to filter into the basin, until just at the moment when the Egyptian soldiers were in the middle of it, the waves overreaching their previous limits and (as Josephus³ tells us) lashed on by a rising wind, rushed in with terrific force and overwhelmed the army of Pharaoh, which had found it impossible to turn back on the first signal. "A high tide," writes Professor Brugsch, "overtook the Egyptian horsemen and the captains of the chariots of war who fiercely pursued them. Baffled in their movements by the presence of their frightened horsemen, and thrown into disorder by their chariots of war, there happened to these soldiers and charioteers, that which in the course of history has sometimes occurred, not only to simple travellers, but also to whole armies."

Strabo, the geographer, in the first century of our era, relates that at the time of his sojourn in Alexandria the waters in the locality I have described inundated the country so that the mountains appeared to be islands and the road to Pelusium became practicable for ships.⁴

INTO THE LAGOON.

The sacred text plainly indicates the special intervention of the divine power through which the passage across the watery bed was effected. But it is worthy of note that the event had not necessarily the extravagant and grotesque form which the literal interpretation of the Hebrew words usually leads devout readers of the Biblical account to imagine. There was nothing of that instantaneous formation by the waters of an immense crystal wall on each side of the vast army, such as is suggested to the imagination when we take the bare statement of the incidents related in Exodus. As is the case with most of God's miraculous inter-

³ *Antiq.*, II, ch. 16, n. 3. Cf. also Ps. 77 : 16.

⁴ Geikie, II, p. 225.

ventions in the usual course of nature, so there was here an adaptation of the ordinary elements to quicken their action and to produce an effect which could not indeed have been brought about or foreseen without a special providence, but which was not a mere unnatural reversal of the physical laws.

With the explanatory background of the actual circumstances of time and place, we can readily imagine how the shallow water in the basin that connected the Bitter Lakes, in the north, with the Red Sea, in the south, might in a short time become a dry passage. An intensely hot wind, frequent in Arabia as in Egypt, would sweep the ford and absorb the shallow waters in the central depression, thus leaving two large bodies of water on each side of the elevated bed between them. The same action of the sirocco would create those thick fogs, the heavy clouds rolling westward which hindered the progress of the Egyptian troops, without lessening the confidence of the Israelites.

The Pharaonic hosts, on the other hand, may have considered the hasty advance of the Israelites as folly. The Egyptians knew well the dangers of those shallows, and were therefore confident that the fugitives were hastening to their own destruction. Whilst, therefore, Pharaoh might be supposed to have awaited in his camp the message from his scouts that the Israelites had rushed headlong into the lagoon and perished in its treacherous bogs, the tide was rising in the Red Sea on the one side, and in the lakes fed from the Mediterranean on the other. The expression in Exodus, viz., that Yahwe looked forth upon the host of the Egyptians through the pillar of fire and of cloud, might readily be construed to mean that a violent rain and thunder storm swelled the currents north and south. Gradually the water rose up to the level of the hills which flanked the lagoon just forded by the Israelites. The Egyptians seeing that their fleeing foes had passed through the passage dryshod, concluded that it was low tide, although very unusual at the time, and they accordingly made their advance by the same path. Whilst they were doing so, the tide was pouring slow streams of water down the hills on either side, softening the ground under the horses' feet and making the wheels of the chariots sink deep.

The soldiers quickly perceived their danger, for, says the

sacred writer, they became discomfited and the wheels came off the chariots, and they drove them heavily, so that they said one to another: Let us flee from the face of Israel, for Yahwe fighteth for them against the Egyptians.

Alas, it was too late! For at the moment when the Egyptian army had advanced its main body to the very middle of the lagoon; when retreat was impossible and confusion had already taken hold of the troops, there came down a mighty burst of waves from the mountains on both sides, overleaping the banks of the ford. The tide had reached its height, and the lake basin, dried up for a brief season, through the divine intervention in behalf of Israel, now filled with the waters that were to swallow up horse and rider.

The flower of the Egyptian troops was destroyed. The fact that the bodies of the dead soldiers were found upon the shores, as we read in Exodus, adds to the strength of the assumption that the passage of the Red Sea was actually effected in one of the northern lakes as described.

It appears that Pharaoh himself commanded the Egyptian army and that he became a victim of the catastrophe. His mummy has been found and is in the museum at Gizeh.

A HEBREW "TE DEUM."

Thus Yahwe saved Israel that day from the hands of the Egyptians. "They saw," writes the inspired penman of the Book of Exodus, "the great work, and feared God, and they believed in Him and in His servant Moses."

What a transport of joy and gratitude must have filled the heart of the aged leader, now that at length he saw the aspirations of his people and the prophecies of his ancestors accomplished!

Four generations had passed since Jacob had come to the land of Egypt that his dying hour might be blessed by the presence of his long-lost and best-beloved son Joseph, whose glory, the fruit of virtue, was sweetness to the father's soul. Then came days of Pharaonic arrogance and a gradual fastening of the bonds of slavery upon a people who had immigrated that by industry and thrift they might better their lot, but who never lost the conscious sense of their dignity as the descendants of Abraham and Jacob.

*The probable Route of
THE EXODUS
as far as the passage of the Red Sea.*





The day of their freedom had come. They knew that Yahwe was their God and that they were His people ; and Moses felt proud with that sweet elation of the loyal servant who rejoices to be the instrument of his Master's glory. Then, as he stood on the shore, in the sight of his rejoicing people, he breaks forth in that magnificent hymn which has become the national song of God's people throughout all ages. Everywhere throughout the Old Testament and the New we hear the echoes of that noble strain of gratitude, and it has been an inspiration to the modern genius as it was to that of David and the sons of Korah.

Most of us, no doubt, are familiar with Rossini's masterly rendition in musical form of *Moses in Egypt*. But those who have enjoyed the more sublime inspiration of Handel, drawn by the beautiful contrasts of the theme nearly a hundred years earlier, may form an even better conception of the situation under which this canticle was chanted for the first time more than three thousand years ago. It is the one work of Handel's genius (oratorio—intended as a *cantata*) in which he dispenses with an *overture* ; there is not even a prelude. A few bars of *recitativo* (tenor) introduce the first double chorus—a cry of agony of the oppressed. Then follows the series of descriptive choruses of the plague, ending with the marvellously expressive fugue in which the deep gloom preceding the death of the first-born is depicted in sound. All this serves as a preparation for the magnificent strains of the *Song of Moses*. Almost immediately upon the orchestral prelude follows a duet for sopranos: "The Lord is my strength and my song." It is written in a minor key, softly suggestive of inmost conviction—(usually omitted because of its intricate construction). Then the chorus bursts forth: *He is my God*—and alternately four groups of voices chant the triumphal airs. As the death scene of the stricken foes on the shore seems to subdue the jubilant notes one hears two voices (contralto and tenor) moving in pathetic rhythm to the words *Thou in Thy mercy*. Again the chorus takes up the strain, and as the harmonious concord subsides a single voice catches the dominant note and carries it forth. It is Miriam, the prophetess, sister of Moses, who had guarded him as a little infant ; and now as she feels the sweet luxury of her brother's triumph, takes a timbrel in her hand and leads the sacred dance with the exultant invitation :

"Sing ye to Yahwe, for He has triumphed gloriously!" Then one after another the voices combine, until the whole eight choirs have swelled into a majestic tempest of harmony, through which we distinctly hear the triumphant cry of Miriam: "Sing ye to Yahwe, for He has triumphed gloriously!"

(To be continued.)

SOCIALISM.

Second Article.

IN a preceding article some general considerations were offered by which the reader might approach the subject of Socialism in a broad way. The manner in which its assumptions were described is not entirely accurate, since it might be misleading in its application to some forms. In the philosophical Socialism of Marx, Socialism is represented as coming in spite of opposition, brought on by the irresistible play of natural law. In the Christian Socialist's view, it is imposed by the Gospel; in each case the fundamental assumptions somewhat vary. More widely, however, Socialism is advocated as a policy for and against which argument may be made directly. In this form it is strongest in the United States.

The whole problem of Socialism can not be rightly understood, nor can justice to it and accuracy about it be guaranteed, without studying the condition of fact and analyzing it as it is found. The Socialism of books, of journals, of life—are they identical? It seems helpful to distinguish four phases in it, each somewhat unlike the others, all making Socialism integrally, no one constituting it entirely. We may distinguish the Socialist Trend; the Socialist Propaganda; the Socialism of Parties; the Socialism of Leaders.

We may understand by the Trend, the whole quiet revolution in thought and feeling by which many are turned away from all that is hideous and selfish, disappointing and oppressive in modern society and are converted to sympathy with a reorganization of society that may be termed socialistic. "What makes a socialist?" asks a recent socialist writer. "Is it not the sense of injustice to ourselves and to our brothers and sisters pressing hard

on our hearts? Is it not the vision of cruel wrong everywhere blighting the beauty and sweetness of life, and the further vision of a promised land of peace and plenty, where men may live as brethren under the reign of justice and love?" We may meet everywhere quiet men, men of honesty, earnestness and power, who have all but despaired of finding a present remedy and have begun to feel that some kind of Socialism may be the way out. On trains, in homes, in business offices, in quiet walks of life, among clerks, some professional men, one finds well-defined beginnings of a sentiment that implies or expresses Socialism in some form. The conservative labor unions, the single tax movement,—nearly every form of reaction against present abuses, are contributing daily, remotely or immediately, to this sentiment and are building up a feeling that is a source of power to socialist progress. The apparent lack of motive to defend the present institutions is recognized widely. Does defence of present institutions mean defence of colossal fortunes, of wealth's right to control and corrupt government; of competition that poisons our food, while it cheats and deceives us at every step. Does defence of our institutions contemplate restraint, purification, protection? Where is the effort to accomplish it? Or is defence made only in the name of order,—to hinder supposedly greater evils? Such questions are everywhere asked, and they are shaking the confidence of many in our institutions. Every time a mind is thus disturbed, its faith in our institutions is weakened, and it is well prepared for Socialism. There are no statistics of this class of men, no organs to express their feeling. But it seems there are many such men and their relation to Socialism is vital. We may then combine these general, more or less uneven, feelings into what is called the Socialist Trend. It is broadest, least definite, least aggressive; possibly, most enduring and least dangerous. Here the slow natural process of thought and feeling works normally and contemplates no violence, hurry or excessive risk.

We might include in the Socialist Propaganda, those socialists who are convinced and who aim to spread Socialism as best they may. They have gone through the reaction stage and may be classed as in the reflecting stage. They read, discuss, possibly join educational clubs and identify themselves more or less defi-

nitely with the calmer efforts to further the movement. Socialists of this class are as a rule mildly aggressive, even-tempered and far from uncompromising or bitter. They are convinced, may be more or less puzzled, yet they are socialists. Some writers, many trade unionists, many club members are of this kind. They are much more advanced than the first class and less so than the members of parties.

By the Socialist Parties we may understand organizations of active socialists whose purpose is to work as parties for the control of offices, the shaping of public policy and the conquest of political power. All party methods known to Americans are resorted to—platforms, conventions, campaigns, nominations and elections. The strength of this section of Socialism is partly revealed by votes polled and by the party press. The vote is not an accurate index, since many who are unconvinced vote as a general protest, and many convinced socialists abstain from voting. Probably 300,000 socialist votes were cast in the United States last year.

We have finally the Socialist Leaders and organizers; men who direct policy and platform, dominate in press and literature to a more or less complete degree. The leader and the follower are two different types in Socialism as in every other form of association of which we know.

We may characterize the four phases of Socialism as reaction, reflection, conquest, and leadership. I may not pretend that lines of difference are distinct, nor can one easily find a measure to determine relative strength. The classification is a suggestion rather than a declaration, made with a view to explain the relations of Socialism. We hear so many charges and counter charges, while attack and defence are so varied, that one is entirely confused. It is claimed that Socialism is atheistic, yet we meet every day believing Christians, if not Catholics, who are socialists; we find open sympathy with free love among socialists, yet we are told that it has nothing to do with the family. May it not be well to look for the source of confusion? Although burglar, policeman, and hunter carry revolvers, we never attempt to describe the weapon as "one used by burglars." Likewise, if we find atheists, Christians, philanthropists, and libertines resorting to Socialism for various purposes, it would be misleading to define Socialism as

the specific or distinctive property of any one. The suggested distinctions in Socialism seem to assist us to judge it rightly. We find that impressions in general are taken from a study of leaders, books and party papers, whereas it may well be questioned whether or not these are entirely representative. Down in the movement, we find Socialism isolated, largely unmixed with other things; up among the leaders, we find everything from atheism and abolition of marriage as a fixed institution, to collective industry. Has the logic of Socialism produced this in the leaders? Are atheism and free love the parents, the allies, or the offspring of Socialism? The answer is of supreme importance. Without making a reply to these questions at present, we may look closely into their relations in point of fact.

THE RELATIONS OF SOCIALISM.

The Socialism taught by Marx, and accepted to-day under the name of International Socialism by a number, is avowedly materialistic and atheistic. It is a philosophy of history without God, according to which we are absolutely determined by environment. What we shall be when Socialism comes, as come it must—no one can say. The principles on which this type of Socialism rests, were enunciated in the famous Communist Manifesto in 1848. They are stated in the *International Socialist Review* of Chicago, in its issue of September, 1903. Somewhat abridged, they are the following:

1. Social institutions are determined by methods of production and distribution of economic goods.
2. Each economic system brings into the position of rulership the possessors of the economic essentials of that system.
3. Improvements in the methods of production constantly make new things essential economically and thus create a new class of social rulers who secure their domination only after a struggle with the previous ruling class. This is the method of social progress.
4. The present system has placed the owners of capital in possession of social control, and they are using that control to advance their own interests.
5. Improvements in the methods of production have now

reached a stage where the capitalist class is less essential to progress than the laboring class, and hence the latter is struggling to displace the former, with the certainty of victory.

6. The social system corresponding to the laboring-class domination of the economic system of to-day and of the probable future, will have as its distinctive feature, common ownership of the instruments for the production and distribution of wealth.

Religion, family, marriage, will be fixed by natural laws which are beyond us. The thirty-odd editions through which Bebel's *Die Frau* has run, seem to indicate considerable sympathy with the lax views which he there teaches. We might cite from papers and books in abundance, but the simple statement serves the present purpose. Some seem to think that economic determinism referred to is not atheistic, as seen from the words of the *Colorado Chronicle* of July 1, 1903: "Socialism is neither a system of religion nor of irreligion, neither Christian nor anti-Christian, . . . the materialistic conception of history has no more religious significance than free trade."

The relations of this type of Socialism to Church, to State, to family cannot be determined easily. Its advocates teach a philosophy of history, not a voluntary policy; hence, they do not know, or they claim not to know, what the future will bring.

The Christian Socialist view naturally offers no violence to the moral order or Christian institutions as we know them. It rests on the interpretation of the Gospel. Hence, its relations to Church, State, family are not in any way vital to the situation.

Taking up Socialism as a policy, as a matter of propaganda in which the differences above mentioned are more or less merged, we find the question of its relations much more actual. It seems that this is the form in which Socialism will become a power. The assumptions above referred to constitute the basis of this type. We may dismiss differences now and assume this kind as general.

Socialism thus understood criticises the Christian Churches for apparent alliance with wealth and government; for tacit and even explicit sanction of conditions and institutions which allow the greatest inequality among men; for lack of sympathy with labor, with the principles and aims which inspire its efforts for

betterment. It demands a specific doctrine and action in favor of labor instead of the general doctrine to which Churches seem to hold. The sympathy of Socialism as well as its test of religion is not so much in the truth as in the mercy that a religion contains; not its divinity, but its humanity. The State is criticised not as a State so much as because Socialism believes that wealth has captured legislatures and that it controls them. It is believed that courts, executives, law-makers do not love and serve justice, and that laborers are effectively excluded from many of the real privileges of citizenship. As to employers, Socialism has drifted to the conviction that their interests and their wealth have become central, vital in our civilization, to the detriment of men as men. Property, not humanity, is the idol of civilization.¹ The whole criticism of Church, State, courts and employers may be reduced to one far-reaching attack on private capital. In its determination to achieve collective ownership of capital it takes a strong attitude toward the institutions in question.

If the Churches be in the way of collectivism, they must be removed. If current conceptions of Christianity, of authority, of law, of ethical principles, of standards of justice, be obstacles, these must be reformed. The one absolute desideratum is collectivism; only such things as hinder its realization are antagonized. If the actual organization of the State is a hindrance, it must be modified. Actual property institutions are a hindrance, they must be revolutionized. If the legal constitution of the family be a hindrance, it must be modified. But the Socialism which we now have in mind, strongly believes that family, Church and civil authority require no destructive modifications in the reformed society that is to be.

This Socialism opposes strongly all anarchy and communism as excessive, while it mildly criticises trades unions, single tax,

¹ This must be admitted to be in a measure true, as the following from a striking address by the Hon. W. S. Logan, of New York, will show. When president of the New York State Bar Association in 1900, he said in the annual address: "The unwritten constitution of England and the written Constitution of the United States and the several States guard and protect vested property rights even more sedulously than they do the rights of persons. In every English-speaking land it is safer to kill a man than to take his property." We may expect those who own no property to be embittered by this thought.

municipal movements as faulty, insufficient, and weak. One of the strongest features of the discussion of Socialism is the persistent misunderstanding by opponents, of its central tenet—collective ownership of capital. From high and low, from the learned and unlearned comes the charge that Socialism abolishes the right of private property. It does not destroy the right of private property as such: it restricts or abolishes it in that category of wealth known as capital. When Socialism thus attacks capital, it has in mind the control vested in few hands over great aggregations of capital, which control carries with it corresponding control over the labor which it employs. It believes that capital thus conditioned and working has interests directly inimical to public welfare. Were capital in vast numbers of hands and owned in small quantities, and were owners to compete honestly, not even Socialism could or would attack capital itself.

A Socialist writer in the *Machinists' Monthly Journal*, of October, 1903, says: "Socialists expect by the abolition of private ownership of capital to greatly increase the private ownership of wealth." "No Socialist demands that any man give up what his hands and brain produced." "They object to the giving up which has been going on and ask for the return to the producer of all that he has produced." The whole spirit and theoretical claim of Socialism is to secure for the individual all or nearly all that he produces, and to hinder him from accumulating more than he produces; or accumulating more, to use it as a weapon. The *Miners' Magazine*, of Denver, the official organ of the Western Federation of Miners, carries on its title-page these two mottoes: "Labor produces all wealth." "Wealth belongs to the producer thereof." Socialism actually believes, and believes deeply, that the right of private ownership of what one produces is now generally violated, and that under Socialism alone it can be adequately protected. The whole inspiration of the great reform movements, trades unions, Socialism, is found here. Labor is robbed of what it produces—a natural right is violated by our conditions. Labor must be secure in the possession of the wealth which it creates. Security of the natural right to the wealth which an individual produces is aimed at by abolishing the present capitalistic system through which Socialism believes this natural right is violated.

THE RELATIONS OF SOCIALISTS.

The completely calm, enlightened socialist mind would, probably, take a view of Socialism somewhat like that described. But there are not many calm, completely enlightened minds anywhere, let alone among the socialists. Hence we must look into socialists concretely; as they think, feel, and live; as we see them, talk with them, and hear them. Any theoretical system is unlike itself as pictured in the minds of believers. Catholicism, as a logical system, is one thing; as actually found in a thousand given Catholic minds, it is, psychologically, quite another.

The temperament of believers always adds to and detracts from the theory of a system. Disposition, previous condition, personal motives, individual views are added to the belief, and they modify it greatly. When a popular movement touching material interests arises, such as Socialism, the faculties of admiration and hatred are stimulated by the views taken, and much is added which the logic of the situation does not demand, or the principles involved do not impose.

An atheist whose atheism makes him a socialist; a socialist whose Socialism makes him an atheist; a man who is at the same time atheist and socialist without discovering any logical, though possibly a temperamental, relation between the two beliefs—offer us three types of men which can be understood only by three totally different philosophies. Hence when we find, in fact, atheism and Socialism related in socialist activity, we have made one superficial observation. We have not traced history nor located causes, while causes are of vital importance.

For many Socialism is only a frame of mind. Faculties and sympathies are stirred to agreeable activity by it; its point of view, criticism, and ideal appeal to them without producing the impulse of execution, or the zeal of conviction. Such men talk a little, dream much, but they go scarcely any farther. For others Socialism is a real, practicable plan; it can be begun at once. The world is ripe for demonstration. Such desert the hated institutions and associations in which we live. They are like-minded; they come together and found socialist colonies. They boast, advertise, publish a paper, acquire some fame,

but fail. One will scarcely find many instances, if any at all, where there was any effort to attack religion, home, or marriage. Some of the communistic colonies in the United States which have no relation with Socialism as we are now considering it, have been accused of laxity concerning the relations of the sexes, but that is scarcely to the point now. Between those two smaller extreme classes may be found the general phases of Socialism named above.

As to atheism. Many of the greatest writers and leaders of Socialism were and are atheists; from Robert Owen to Karl Marx and Kautsky. There is much anti-Church, anti-Christian, anti-theistic sentiment among leaders, and in the socialist press. When we are told, as we were told not long since in a socialist paper, that "Religion is the substitution of the candle for the sun, the priest for the teacher, . . . the follies of the foolish for the wisdom of the wise"—we are not at all surprised. Or, again, "Religion is an institution by the means of which the unthinking masses of humanity are hypnotized into cheerful subjection to the valiant possessors of the valuable." The Church of to-day "is the most degrading of all institutions." "People cannot separate Christ from Christianity, and Christianity to-day stands for what is lowest and basest in life." "The Socialism that is not simple Christianity cannot heal the economic conditions of which complaint is made." "Orthodoxy, Catholic and Protestant, and every other 'ology, 'ism, 'ite, 'ist, and sect, . . . ought to be revamped in this country, recede into the shades of night, and simple Christianity prevail." Much of the literature, and many of the papers are non-committal; some criticise churches rather than religion, and the actual interpretation of Christianity rather than Christianity itself. In reckoning with leaders and press which do attack and aim to destroy religion, we may not forget those that do not. As regards the deeper relations of atheism and this form of Socialism, it is difficult to speak accurately.

The socialist parties are in a way like their leaders, yet I recall no socialist party platform which formally teaches atheism. It is sometimes alleged that some party declarations are atheistic. Many of them may seem to teach it impliedly in the theory of

economic determinism. The Socialist Labor Party of New York is probably more pronounced in its views of determinism than the Socialist Party of Omaha, or the American Labor Union of Butte. We find every variety of views in the party press, yet we can with difficulty charge the parties as such with anything beyond their formal declarations. The Western Federation of Miners and the American Labor Union state distinctly that socialists as such do not desert Christianity. The document bearing on the matter says, "No authority on Socialism ever advocated the control of the Church by the State." "Socialism guarantees absolute religious freedom to every individual."² It seems difficult, no matter how fair-minded one is, to escape the feeling that the tone of party and press is strongly favorable to atheism and against present Christian institutions, if not entirely and formally so. In this connection it is interesting to note the charges against the Social Democratic party in Massachusetts. Mrs. Martha Moore Avery, who was for many years an active socialist writer and lecturer, claims emphatically in a declaration in *The Wage Worker* (August, 1903): "The Socialist party is committed to atheism for the reasons that its founders and its dominant supporters were and are atheists; the important data of its history are in line with this belief; its literature, classic and common, its party press and its platform utterances promulgate the philosophy of atheism." The writer states that the Massachusetts State Convention of Socialists last year refused to adopt a resolution repudiating atheism and free love. In consequence of this, she left the party and began to attack it. A similar charge is made in a letter by David Goldstein, which may be found in *The Denver Catholic*, of June 13, 1903. He also deserted the party. Both have jointly challenged the Socialist party to public debate, and have charged it with belief in atheism and free love. It seems then true to say that many of the leaders and a considerable portion of the press are atheistic, and that a theory of economic determinism, which logically destroys religion, is widely accepted. But this theory is not logically worked out in many minds.³

² Report of Convention at Denver of the American Labor Union, May—June, 1903.

³ In *The Commonwealth*, October, 1902, the following commandments are indicated as having been introduced into the teaching of the public schools of Reggi-

Coming to what we termed the stage of education and propaganda, one sees that the term is faulty. Its purpose is to call attention to that class of socialists who, though convinced, belong to no party. They believe largely in educational work instead of political; they write to some extent, speak a great deal; they are opportunists, largely unorganized, yet socialists. I dare say that one finds little atheism here. Some who were atheists before becoming socialists, remain so; but Christians remain Christians as well. These men and women, for women are not lacking, cling to the essentials of religion—the State and home; but within these, they believe that a slow revolution must be inaugurated for social welfare, and they quietly work to further it. These are generally severe in criticism of the churches, but they are not anti-religious. They talk and feel as most of the labor unions do about churches. But the attitude concerns policy rather than principle. Many socialists of this type seem to hold aloof from parties for various reasons. The party is too violent, too direct and unyielding; it takes on much that is not Socialism; its press attacks too many institutions, religion, trades unions, and mild reform movements generally. The discussions among the parties, the tyranny of party organization; the quarrel of the Kangaroo's and the Socialist Labor party, the Socialist party, and the Social Democrats; quarrels over names and unity congresses; these and similar disturbing and repelling phases of party organization hold a large number of socialists aloof from party, leaders, and press. Thus we have a wide margin of convinced socialists who are not represented in or by the party and press; who would and do repudiate as quickly as we, all irreligion and covert attacks on family and home. Probably a very large number of the socialists found in our labor unions are of this class. These may read all kinds of socialist literature and subscribe for the party papers. But this interest does not constitute entire endorsement any more

Emelia, Italy, a city under socialistic control: "Love thy schoolmates; love knowledge; make every day the occasion for good; honor good men and true women, esteem all men as thy equals, bend thy knee to no one; bear hatred to none; do not be a coward; remember that all goods of this world are the product of labor; whoever takes the good things of this world without giving their equivalent in labor, robs the diligent of their just dues." This is probably intended as a substitute for religion.

than does subscription to any other paper. How many of us subscribe to one paper for its labor news ; to another for its humor, and to a third for its thought, irrespective of politics. On the other hand, many may now and then vote the socialist ticket without formal adhesion to the party teaching. This is equally true of Democratic and Republican votes and of the relation of membership to doctrine in the party.

In the greater, broader movement or Trend to which reference has been made, we find the beginnings of Socialism. The large number who are repelled by the luxury of the rich and by corruption of politics by money, by the domination of money over man in industry, are inclined to Socialism, more or less ready for it, though probably not yet entirely convinced. This is the source of supply. In this class, prejudice is cleared away ; from it recruits are going into Socialism. Many trades unionists are in this frame of mind. Protest in them becomes so strong that the conservative policy of the union is too slow. They try to convert the union to Socialism gradually ; that failing, they become socialists. I think that in as far as this is Socialism (many may be inclined to say that it is not), there is in it little if any atheism, irreligion or anti-Christianity. Probably no great popular movement in history ever had atheism as its real inspiration. Leaders may lose faith in God, thinkers may mislead the people for a moment, party declarations may confuse them, but the masses cling to their faith in God. One may point to the enormous socialist vote in Germany where the leaders are avowedly atheistical. It would be astounding if the two million or more socialists meant to express atheism by their votes. To a great extent, Socialism and Christianity are discredited in each other's eyes on account of social conditions. Now, Christianity must give us a specific social theory, meeting actual problems directly, one which is practicable and sufficient, or Socialism will attempt to give us a religion.

In this country it is difficult to say how far the leaders, the editors and the parties are representative of the whole socialist movement. These may reflect sentiments existing or may aim to create them. They are most in evidence surely, but one may well question their authority to act and speak for all Socialism. Hence

it seems inaccurate to condemn Socialism simply and entirely when one is called upon to oppose some particular type of it. It is worth while to watch for the Socialism that is not atheistic as well as for that which is.

As regards the family and marriage. Judged from our standpoint, which we take in principle to be the true one, without forgetting the defeats, abuses and laxity that are so often met in everyday life, many socialists do stand for rather loose sex relations. The Marxist believes—many do, at least—that in the future society the family, as we know it, may be abolished. He is not so much advocating, as predicting it. Bebel's indescribable book on woman has gone through thirty-three editions, and it is published as a serial in many socialist papers. A woman whose words are quoted in *The Commonwealth* of November, 1902, demands "purity, dignity, and freedom in the relations of the sexes," "State support of maternity," and "free scope to love's nascent powers of forming ties of divers kind and degree that are pure and ennobling, yet intimate and permanent." The peculiar idealism with which Socialism might clothe marriage is well illustrated in a description of a Socialist Wedding in the *International Socialist Review* (July, 1901). One can scarcely deny that the Socialist has splendid ground for criticism in the infidelity, divorce, unhappiness, and failure which are so often associated with marriage and in the mercenary features which it has taken on. The general demand in the socialist press is for economic freedom and equality for woman. Then she may marry as she pleases. It is taken for granted that she is at present forced into marriage by her dependent condition. We find this discussion of the relations of the sexes rather abundant in the press and literature and among the leaders. There is less of it in the Propaganda, and less still in the broader initial Trend.

As to revolution and confiscation. We meet some socialists, and even labor leaders, who fear that revolution will come, although few wish it or advocate it. Views on confiscation vary. Some, believing that labor has been systematically robbed, say that capitalists will be let off without punishment. Others say that the bill of labor against capital in death, disease, poverty, and misery is so great that not all of the accumulations of capital can

outweigh it. Still others would give compensation merely to avoid trouble and to hurry the economic emancipation.

As to trades unions. The leaders of the Socialist Labor party are hostile to the unions, those having formed the Socialist Trade and Labor Alliance as an auxiliary to their movement. The Socialist Party of Omaha is in general friendly to the unions. The Unity Convention in Indianapolis, in July, 1901, endorsed them and advised socialists to join. The American Labor Union of Butte and the Western Federation of Miners of Denver are aggressively socialistic, favoring independent political action. A number of unions and federations throughout the country endorse Socialism as a purely economic policy, while refraining from political action. The labor press generally is open to most active propaganda of Socialism as well as to opposition. The general opposition of unions to Socialism is based on expediency, not on principle. The New Orleans Convention of the American Federation of Labor last November revealed a very strong socialist vote. A resolution endorsing Socialism was defeated by a vote of 4,203 for and 4,865 against it. It seems that sometimes a union will insert the collective ownership plank into its declaration, merely to satisfy the dreamers and some radicals, without even thinking seriously of real endorsement. The most aggressive Socialism favors political action, while the conservative unions fear it.

To sum up. We may distinguish the whole Socialist Trend, Educational Propaganda, Party Socialism, and the Socialism of the Leaders, by which phrases we classify respectively the broad undefined reaction against actual institutions and slow turning toward Socialism; secondly, those who are active and convinced socialists, but confine propaganda to education; thirdly, those who form parties, issue declarations, institute campaigns, and present candidates; finally, the leaders, organizers, editors, writers. In the first, we find the essential idea of Socialism unmixed with secondary or foreign elements. It is anti-nothing, except private capital. It is not entirely conscious, lacks aggressiveness and system as well as accurate expression. The second is more direct, conscious, engaged in effort to propagate its thought quietly but persistently. It does not, on the whole, go very far beyond its one idea. It is severe in criticism and denunciation of the

churches, but not as a rule anti-Christian. The churches are blamed as allies of capitalism, but little is heard about free love. The parties are aggressive, resourceful, and irrepressible. They are apt to be materialistic, through belief in economic determinism. The party press contains much anti-church, anti-religion tirade; many hints toward free love and some toward atheism. The leaders are in considerable numbers atheists, haters of religion and of Christian institutions generally.

The essential thought of Socialism, its relations in theory and in fact, can not be rightly understood unless we discriminate when we speak. The classification here made is a suggestion which will readily yield to a better one. We can not afford to champion the truth and defend our institutions by misunderstanding or underestimating Socialism. Its strength and its weakness will be considered next.

WILLIAM J. KERBY.

Catholic University, Washington.

THE SPELL DIVINE.

NO sweeter shape a God could choose
 To ravish man with love's delight,
 Than in a little Babe to lose
 His awful panoply of might.

To veil His dread, majestic front
 Behind an infant's tender face;
 In baby-form, with lenience fond,
 The Infinite to mask, abase;

To hide the lightnings of His brow
 Beneath a suckling's sunny curls:
 To quench their fires in tears that flow
 From childish eyes, like glist'ring pearls—

All this the Deity hath done
 To give mankind eternal joy.
 Oh! who could fear God's dove-like Son?
 Or love not Mary's beauteous Boy?

Oh! who could tremble to draw near
 The Crib wherein He meekly lies?
 The Flower of Jesse blooming here
 Turns Bethlehem to Paradise.

Philadelphia, Pa.

ELEANOR C. DONNELLY.

BROTHER AND SISTER.

CHAPTER II.—MY AUNT'S HOME.

IT was on the first of September, 1848, that my sister and I established ourselves definitely with our old Aunt Dumoulin. Our belongings had been sent there a few days before. My brother Charles took us over to Mesnil, and left that same evening to rejoin his regiment. We were all three very sad at the thought of being separated for what promised to be a long time, and, besides, it was very hard to leave the Hutterie. It was almost like suffering over again the loss of our parents, so full of memories of them was the old home where we had lived so happily together. In spite of my tender age, I, too, gave way to violent grief, and when the time came to go, Charles had to take me by force and carry me out to the carriage.

When we reached Mesnil our spirits were even more depressed, by the contrast between the place we had just left and that in which we must now take up our abode. Mesnil seemed to us as gloomy and unattractive as the Hutterie was bright and beautiful. We were no longer near the little stream which ran murmuring through our fields and meadows. My aunt's house was set in the midst of cultivated land. From the ground floor there was absolutely no vista. The view was shut off by stone walls or high hedges which forbade the eye to roam at will over the surrounding country. There were scarcely any trees, grass, or flowers. My aunt, who knew the value of every inch of ground, would have considered it pure folly to devote any space to flowers or turf merely for the purpose of pleasing the eye. In consequence, peas, onions, hemp, and potatoes flourished on all sides and displayed themselves before the very door-steps.

To be strictly truthful I must mention one beautiful feature of the place,—a superb avenue of chestnut trees which extended as far as the eye could reach, and led to the commons along the banks of the Gemme. It was the only place where one might find a little shade and coolness in summer.

My sister had timidly suggested one day to my aunt that she come and live at the Hutterie, whence it would be an easy matter to manage both properties. The worthy woman gazed at her for

several minutes in open-mouthed astonishment for sheer lack of words in which to give vent to her feelings.

"Have you lost your mind, my dear Guitte?" she exclaimed at length. "You want me to go and live at the Hutterie? Do you think I would leave a good dwelling like Mesnil for a great rambling place like the Hutterie where you raise nothing but roses and lilies? Well, I never in all my days! My dear, do you take me for a fool? We shall live at Mesnil. It will be better for you and Paul, too. With me you will learn what order and economy are. If your father and mother—God rest their souls!—had looked less at the blue sky and more at the world around them, they would, in my humble opinion, have succeeded better in the affairs of this world without any harm to those of the next. Come! You will soon forget about the Hutterie, and you will see that it is very comfortable at Mesnil—that I promise you. At your place Paul would grow up to be a good-for-nothing—that's certain! My place is not so pretty, I acknowledge, but we make a little money there, and it will come in very handy when you have to pay for Paul's schooling, and buy your own wedding clothes."

Marguerite made a virtue of necessity, and told my aunt that she would be contented at Mesnil.

"All right, little one!" replied the good woman. "You are still but a slip of a girl, and too much of a fine lady, but you will come out all right! We'll see!"

And so we arrived at Mesnil with heavy hearts, sad above all at having to part with my brother for so long a time. My aunt was waiting for us and greeted us heartily. The dear old lady concealed a tender heart under a rough exterior.

"Come in," she cried, embracing us warmly, "and do justice to your old aunt's dinner. We have some good soup, a duck with olives, rum omelette, a nice salad, and, best of all, a glass of wine bottled in 1825. Charles X! There is no more wine made like that, let me tell you. The vintage of two years ago isn't worth a farthing. Louis Philippe, indeed! You won't get it every day, though. Once does not mean always."

We had been in my aunt's room a few minutes, when a clumsy country girl opened the door a little way, and pushing head and

shoulders through the crack, announced timidly, "Mamzelle, soup is on the table."

"Is my name Mamzelle Soup? You'll have to learn a thing or two, Cillette, if you expect to enter the service of the nobility. You'll never be fit for anything except to look after the animals."

"Yes, Mamzelle," said the girl, seemingly unmoved by the imperious tone of her mistress. "You'll better look out not to burn your mouth. The soup's awful hot," she added confidentially.

"That will do," said my aunt. "Go back to the kitchen, and tell Rose to be careful not to burn the duck. While we dispose of the soup you can go and carry cabbages to the cows, and afterwards come back and wait on us."

We followed Aunt Dumoulin into the dining-room, and as our troubles had not taken away our appetite, we did honor to the cooking of old Rose, the maid of all-work of the establishment. By the end of the meal our spirits had somewhat revived. In youth gloomy ideas are easily thrust aside, and we were all three so young!

After luncheon we tearfully bade farewell to Charles, as he had to leave for Paris.

"Courage, little sister!" he said to Marguerite, when my aunt left the room for a few moments. "It will not be very lively here—that I can see; but I still think it was the best thing to do. Nevertheless, if you cannot get accustomed to it, if you are too unhappy, write and tell me, and I will come back and we will go and live at the Hutterie together. If necessary, I will resign and work here for our living."

This was a great deal for the poor fellow to say, for he was wrapt up in his profession. Marguerite reassured him by saying that he was not to worry about her, as she was prepared to begin her new life courageously and even joyfully, and that she would see to it that I did the same.

The moment of parting had come, and Charles, realizing that he must cut short his farewells, mounted his horse and started off at a brisk gait on the road to Angers.

Our hearts swelled and we felt very lonely as we watched him out of sight, but Marguerite, who was very resolute, soon had

herself in hand, and was able to meet with a smile my aunt's proposal that we take a walk over the place. It was about three in the afternoon. Mademoiselle Dumoulin put on her great straw hat, took with her a hunting-piece in case we should come across a hare or a partridge, and started out to show us her little kingdom. Marguerite compelled herself to be interested in the expedition, thereby greatly pleasing the old lady.

"We shall make something of you, little one," she said. "You have not many ideas in your head as yet, but with patience you will improve."

Then she began to describe at length the method she pursued in cultivating her land. Here she had oats; yonder, hemp; in that field, cabbages; further on, wheat, and then cabbages again.

"Remember well, child," she said, "you can never have too many cabbages. What would we feed to the cattle when the hay crop failed, as it did this year? Those stupid Chopins¹ never plant enough cabbages, and then they complain that their cattle are dying of hunger. Besides, they don't manure their land. You have to fertilize; see, Marguerite?"

Suddenly my aunt stopped in the middle of her dissertation. A fine hare came out of the bushes a few yards from us, and leisurely made his way down the footpath that ran along the field in which we stood. Just then my aunt had her snuff-box in her hand. Coolly and without the least haste, she took a huge pinch of snuff, replaced the snuff-box in her pocket, and raised her gun.

"See, there, children," she said. "To-morrow's dinner is trying to get away from us. It is time to stop him."

The hare quickened his pace. She put the weapon to her shoulder, took aim for a second, and fired. The creature made a leap upward, then fell back with his feet in the air, sending forth pitiful cries and kicking convulsively. Catharine Dumoulin, quiet as ever, picked up the animal by his hind legs, and dealt him two sharp blows on the nape of the neck with the edge of her hand. That was the end of the hare, and I gazed in admiration at my aunt.

"Now you see, my boy, how it's done," said she laughingly.

¹ The Chopins were tenants of one of my aunt's farms.

"All the men in our family love to hunt, and some of the women, too. I will teach you how to settle a hare. Yes, yes; you must learn to shoot. Perhaps the king may have need of your gun some day. If I had not had mine in 'ninety-three, I would not be here now, and more than one Blue would be here in my place, doubtless."

So saying, my aunt put the hare in a bag which she carried over her shoulders.

"It is time to go on," said she. "As I was saying, Marguerite, it is necessary to fertilize. It is not in that direction that economy is to be practised. But beware of the fertilizers which come from Angers! There is manure *and* manure! Your mother never spoke to you on this subject, did she? That is why you are not more practical. However, all that will come in time."

"Yes, aunt." "Certainly, aunt." "Very true, aunt," poor Marguerite would say, after each new proposition of the worthy woman.

In this manner we visited the three farms, Chauvinière, Derwallière and the dairy farm Clouet, getting back to Mesnil at supper time. I was delighted with the walk, but poor Marguerite found it exceedingly long, in spite of her efforts to be cheerful. However, there was little danger of the lessons on agriculture and the ingenious observations on the subject of fertilizers being of frequent occurrence.

"Now you are at home, children," said my aunt after supper. "Do just as you please. This is your room, Guitte," she added, showing us into a large chamber on the second floor, from which we had a tolerably good view. The apartment had two windows, from one of which could be seen the roof of our dear Hutterie, and from the other the spire of the church at Saint-Laurent. In the distance, glistening like an emerald beneath the fires of the setting sun, the Gemme meandered in graceful curves, sweeping its fair waters toward the Loire, which appeared like an azure ribbon, bordering the far-away horizon. We could not tear our eyes from the loved landscape. At last our aunt roused us from our reverie.

"This is for Paul," she said, opening a small room which

communicated with my sister's. "And now, children, I leave you to yourselves. Your old aunt will not interfere with you. To-morrow the rest of your belongings will be brought over from the Hutterie—your books and piano and all the other gim-cracks. Then you may occupy yourselves as you please. I only ask one thing of you and that is that you be prompt at meals. Breakfast whenever you like; dinner at twelve o'clock sharp, and supper at seven in the evening; bed-time according to each one's fancy; on Sunday, high mass and vespers, as is only right,—and there you are! Good-night, dears, sleep well, and say a little prayer for your old aunt."

Upon this the kind creature betook herself to her night's repose, although it was scarcely more than half-past seven. But then she had to be up and about by four o'clock in the morning to get men and beasts to work, herself setting the example of industry with the energy of youth despite her seventy-five years.

The sight of our house in the distance had made me homesick and I began to cry. Marguerite, in order to distract my attention and amuse me, told me that evening the story of my aunt's life, and as it is in my opinion remarkable in more ways than one, I will, if you like, rehearse for your benefit Marguerite's recital.

CHAPTER III.—THE RISE AND DECLINE OF AUNT DUMOULIN.

Catharine Dumoulin, my respected aunt, was born in 1775, in the parish of Saint-Florent-le-Vieil, at the château of la Roche, where dwelt her father, steward of the estates of the Marquis de Valmont. The Lord of la Roche had the greatest confidence in his steward, who had administered his affairs for many years with scrupulous fidelity. Madame Dumoulin, my aunt's mother, had been much more highly educated than most people of her station in life, and was employed as reader by the marchioness, also assisting her in the instruction of her two children, Claire and René. Monsieur and Madame Dumoulin had likewise two children, a son and a daughter, who were admitted to the companionship of the young Valmonts, and shared in their studies and their play. The four children were united by the closest affection, but this did not prevent the son and daughter of the

steward from being ever mindful of the distance which separated them from the noble scions of the Valmonts. Catharine, in particular, was devotedly attached to Mademoiselle Claire, who was her foster-sister. The two young girls were inseparable companions, and formed a most striking contrast in appearance and disposition. Claire at eighteen was frail and delicate, very aristocratic in her bearing, and with a sort of native dignity which was not, however, at variance with her tender heart and gentle ways. The bailiff's daughter was endowed with most astonishing muscular strength and vigor. Her plebeian countenance with its energetic and strongly marked features, her strong and emphatic voice, and the vivid, healthful color in her cheeks contrasted strangely with the distinguished carriage, harmonious speech and delicate profile of the young patrician.

There was not a young man in all the country-side who could wrest the palm from Catharine in a foot-race or any other athletic exercise. By the firesides in the evening the tale was admiringly told of how Catharine had challenged Mademoiselle Claire to drive her ponies harnessed to an English phaeton, while she, Catharine, held back the carriage with one hand. In vain did Mademoiselle Claire, entering into the fun, whip up her ponies. Catharine's grasp of steel paralyzed all their efforts, and the vehicle did not advance by one revolution of the wheels. When the narrator had finished his story the company would cry out in chorus, "There's a girl for you!"

Paul, the steward's son, and Monsieur René, then about twenty years old, were more alike, being of about the same height and build, both proficient in field sports, both very quick-tempered, but easily pacified.

The two families were living in happy tranquillity when the revolution burst forth. The Marquis and René went to join the ranks of the force from Vendée which was marching upon Saumur. The faithful Dumoulin and his son accompanied them. The Valmont ladies remained at the château, in the keeping of Providence, with the wives of the peasants of the surrounding country, almost all of whom were fighting in Bonchamp's army.

When Catharine heard of the first successes of the Catholic and royal army, she could not restrain her excitement.

"And I have to stay here!" she cried, shedding tears of vexation and anger. "I who can hit a six-franc piece at two hundred paces, must remain here, while my father and brother, the Marquis and Monsieur René are braving death every day for our holy religion and the king!"

Her mother, the marchioness, and even Claire, who usually had so much influence over her, could not reconcile her to her lot.

"But what would become of us if you left?" said they, at a loss for arguments. "Some one must remain to take care of us. What would we do, if the Blues were to come and carry us off?"

"Just let them come and try it," cried Catharine, with an angry gesture. "Let them come if they dare, and carry you off to their Judas tribunal in Nantes! I swear, if they do, Catharine Dumoulin will go and free you!"

Madame Dumoulin was in constant fear that she would do something rash, and every night she double-locked her in her room, in order to prevent her running away. She might have spared herself the pains. Catharine had smelt powder. One fine night she jumped from the window of her room, which was in the second story, climbed over the wall of the park, and throwing herself upon a farm horse, galloped off to join the royal army. She carried with her an excellent double-barreled gun and a pair of pistols. Past-master in the art of shooting, she was likely to lay more than one Blue low, before she gave up her weapons.

We need not live over again with her that epoch so glorious and, alas! at the same time so sad, of the wars in Vendée. Suffice it to say that Catharine fought bravely at Nantes, Torfou, Cholet, the crossing of the Loire, and throughout the entire campaign of the Catholic army on the other side of the river. She was among the number of those intrepid soldiers who responded to the heroic appeal of Lescure at Torfou, and by their irresistible onslaught changed defeat into victory. It was at Torfou, also, that she had the great happiness of saving the life of her father and the Marquis, who had fallen into the hands of some of Kléber's grenadiers. She concealed herself with a few sharpshooters behind a thick hedge, whence her well-aimed fusilade threw into alarm and confusion the small squad which was making off with the two

prisoners. Then suddenly rushing out, followed by her companions, all shouting, "Long live the King! Death to the Blues!" she forced the enemy to abandon their captives. Poor girl! She only prolonged for a short time the lives that were so dear to her. A few weeks later the Marquis and Monsieur Dumoulin fell, mortally wounded in the bloody fight at Cholet, and expired upon the battlefield, while Paul and Monsieur René, covered with wounds, were taken prisoners, dragged to Nantes, and guillotined upon the Place du Bouffay.

Catharine crossed the Loire with the royal army. She hoped that her mother and the Valmont ladies had been able to reach the coast and take refuge in England, as she had advised them to do. She herself remained faithful to the flag to the very last, and after the disaster at Savenay she succeeded in recrossing to the left bank of the river and joining the army of Charette, who still held the Blues in check in lower Vendée.

And here I must describe a notable achievement, in which Aunt Dumoulin played the chief part.

About the middle of January, 1794, a few days after the defeat at Savenay, she suddenly learned from a prisoner who had escaped the massacres at Nantes that her mother, the Marquis de Valmont and her daughter Claire were confined there in a prison, from which they would be removed only to be cast into the Loire.

Her plans were soon made. She sought out three brave fellows of Saint-Florent who had been with her all during the campaign north of the Loire, and who had also recently joined the forces of Charette.

"We must manage," she said, "to get into Nantes, and rescue the Valmont ladies, and get them across the river. After that they can make their way to England."

Catharine did not think it necessary to unfold her entire scheme to her companions. She simply exacted of them a promise of obedience; so the three men of Vendée swore on the crucifix that they would be faithful, and they prepared to follow their brave young leader.

The first requisites were Republican uniforms, and it was not long before an opportunity of obtaining them presented itself.

Our friends had crossed the Loire at Trentemont in the middle of the night in a small boat barely large enough to hold four persons. A dozen times they were on the point of being swamped. At last, at about three o'clock in the morning, they reached the right bank of the river. Hardly had they gone ashore, when they came upon a small detachment of Republican grenadiers, who were spending the night in the hut of some fishermen upon the river-bank.

An armed sentry guarded the door. The four Vendéans drew near on tiptoe without arousing his attention. In an instant Catharine, having advanced to within two paces of where he stood, raised her gun and brought it down with terrific force on the head of the soldier. The Blue dropped dead in his tracks without uttering a sound. The Vendéans then rushed into the cabin, and dispatched with their poignards the five or six grenadiers whom they found sound asleep. Catharine had cautioned them not to fire, for fear of giving the alarm to the enemy. In a few moments the boys of Saint-Florent were disguised as grenadiers of the Republic, and my aunt had donned a costume, half feminine, half military, prepared for the occasion. A red skirt descended to her knees, a blue jacket composed the upper part of her dress, whilst around her waist she had wound the tri-color as a sash, thrusting therein a brace of pistols. The liberty cap completed her disguise.

"Friends," she said, laughingly, to her comrades, "allow me to present the avenger of Marat."

"Long live the King! Hurrah for Mamzelle Catharine!" shouted the enthusiastic Vendéans.

"Softly, men," said the young girl. "So far so good; but we have now come to the hard part of the business. The next thing to be done is to muzzle Carrier for twenty-four hours."

"Bravo, Mamzelle Catharine. Forward, march! You can count on us," cried the boys, who were afraid of nothing.

There was no time to lose, for Catharine had heard the evening before that her mother and the Valmont ladies had been sentenced that very day, and that within the next forty-eight hours they would be drowned in the river.

The little band, after making a hasty meal, left the banks of

the Loire, and proceeded toward the headquarters of that ferocious officer of the convention,² who, in the course of the previous three months, had put to death thousands of victims at Nantes.

Catharine parted with her escort at the entrance to the official residence, and, walking boldly in, accosted the guard stationed on the ground floor.

"I wish to see the Representative," she said to the soldiers, who were seated around a gaming table.

"Citizen Carrier is not at home to-day, citizen," replied a half-drunk corporal. "Not even to members of the fair sex. Come again to-morrow, if you like."

"Tell him," said Catharine, unmoved, "that I come from Paris with instructions from the Committee of Public Safety, and that I have no time to wait."

"The devil! How you talk, citizen," said the soldier. "One would think you were in command here!"

"I am enough in command to tell you," rejoined Catharine, "that if you do not take me to Carrier in five minutes you are done for, and I would not give two farthings for your skin. I am the bearer of state papers, and if you hinder me in carrying out my orders, I swear by the ashes of the divine Marat you will answer for it."

Impressed by the determined tone and resolute air of the young woman, the soldier obeyed, and led the way to the presence of the redoubtable pro-consul. On reaching the second story, he opened a door leading into a dark corridor, down which he disappeared, after telling my aunt to await his return. Presently he came back.

"You can go in," he said, "but the Representative is very busy, and I warn you that he is in a very bad humor to-day, and for your own good you had best do nothing to irritate him."

So saying he showed Catharine down a narrow passage leading to Carrier's sanctum. A huge iron door opened before them,

² Many were shot every day at the quarries at Gigant, or met death on the scaffold of Bouffay, but this was not enough to satisfy the barbarity of this monster in human form. He had just invented a sort of boat with a movable bottom, by means of which a hundred victims at a time were suddenly let down into the waters of the Loire. This tyrant remained in power until the thirteenth of February (25 pluviôse, year II). He was executed after the ninth thermidor.

and the soldier, hiding himself against the wall, made a sign to Catharine indicating that she might enter. Hardly had she crossed the threshold when the door was hermetically closed by means of a spring, which could only be operated from the outside. My aunt realized that there was no escape in that direction, but this did not cause her any anxiety. She raised her eyes, and saw before her a man of some forty years of age seated behind what appeared to be an iron wall about five feet high. This was Carrier. Only his head was visible, his shoulders and the rest of his body being hidden behind the massive barrier which came between him and his visitors. The harsh, restless gaze of the proconsul had in it the timidity of the wild animal. His small gray eyes opened and shut incessantly and rolled continually from side to side, while his matted, greasy locks fell to his shoulders and almost covered his forehead. One experienced at sight of him a sensation of mingled contempt, disgust, and terror.

The tyrant who kept the people of Nantes in a state of abject terror, seemed himself to be a victim of continual fear. He seemed to look upon everyone who came into his presence as a possible assassin. At the least sign, the first word arousing his suspicion, he could drop out of sight as if by magic. At his right, within arm's reach, was a small door leading into an adjoining apartment. By going through this door he could forestall in the twinkling of an eye any attempt at violence, and at the same time shut his visitor in a trap.

In two seconds my aunt had taken in the situation and determined upon her plan of action.

"What do you want, citizen?" said Carrier. "To what do I owe the honor of this visit?"

"I have come to report to you certain traitors," responded Catharine. "They want to bring the priests and kings back again." And so saying she drew nearer to the partition.

"Not so near, citizen," cried Carrier, bobbing down behind his breast-works. "Say what you have to say from where you are, and do not attempt to come nearer, otherwise I"—

He got no further, for Catharine, grasping the top of the partition, had vaulted lightly over it, pulled a pistol from her belt, and now held it at the head of the miserable wretch.

"You make the least noise and I will shoot," said she.

"What do you want," stammered the tyrant, white with terror. "Don't kill me! In God's name, have some pity on me!"

"Don't you dare pronounce that Holy Name, you scoundrel," said Catharine, with an expression of supreme contempt. "If you value your life waste no words, but obey me on the spot."

"What must I do?" returned Carrier, trembling.

"Where are the Marquise de Valmont and her daughter and Madame Dumoulin?"

"I don't know," said Carrier.

"You will have to tell, nevertheless, or in one second I will shoot, as sure as I am Catharine Dumoulin and the daughter of the woman you intend to murder."

"But if you fire, the guard will run up, and they will kill you."

"What is that to me, so I rid the earth of such a monster as you. Come, speak!"

Carrier, trembling in every limb, opened a register which lay before him, and ran over the names in a long list which filled several pages.

"Madame Dumoulin and the Valmont ladies are in the magazine," said he.

"That is to say, in good French, that this evening they will be food for the fishes in the river?" queried Catharine.

Carrier remained silent. The unfortunate wretch shook as if he had the ague. His whole body shuddered convulsively, and he kept his eye on Catharine with a beseeching look on his face.

"You will sign an order to release immediately on demand of the avenger of Marat, Lucrece Aspasia Goujon, and her three companions, the aforesaid Valmont, her daughter Claire, and the woman Dumoulin," said the young girl.

"No!" said Carrier.

"Ah! You say 'No,' do you, scoundrel!" and Catharine placed the pistol against the temple of the member of the Convention. "You sign!" said she, "or in two seconds you will find out that there is a hell!"

The wretched creature obeyed terrified, wrote the order and handed it to Catharine, who put it in her belt.

"And now," said she, "I give you fair warning. Don't begin

to plan changing these ladies from one prison to another or having me arrested. I shall find it convenient to spend twenty-four hours in Nantes. There is no use trying to put obstacles in my way, for if the worst comes to the worst, I have so arranged that you die before me. Do you understand?"

"Yes," stammered Carrier, trembling like a whipped cur.

"Good-day," said Catharine, "and take that in the name of all the widows and orphans you have made," and she spat in the face of the pro-consul. "And now you can ring. I am ready to go."

Carrier wiped his face, and rang the bell. The young girl was already on the other side of the iron barrier. The door opened, and my aunt went down and out into the street, where she rejoined her companions.

"Now the hardest part of the work is done," said she. "The wild beast is cowed, and for to-day he will not dare show his teeth."³

Then, without undue haste, for she was sure the cowardice of the tyrant would prevent him from breaking his word, she began preparations for the second part of her enterprise. With her companions she went and hired a good boat in which to convey the rescued ladies across the river that night. They then went to an inn, and took some food and a few hours' rest. About five o'clock in the evening, at dusk, they betook themselves to the prison. It was the time for drowning the prisoners. A crowd of low, depraved people were awaiting the appearance of the condemned persons, prepared to enjoy the spectacle of their death-struggle. The deadly barges were all ready to receive their victims. The poor people condemned to this frightful death, women, children, old men, priests, nuns, captured soldiers, formed

³ Crétineau Joly and several other historians of Vendée cite an instance analogous to the one we have just described. Bernard de Marigny, whose daring was proverbial, entered Nantes in disguise, and presented himself before Carrier. "I am Marigny, the 'brigand' general," said he. "I find it necessary to be in Nantes for about eight hours, and I do not want to be captured. If you have me arrested I have arranged matters so that you will die before I do." Carrier submitted to the threat, and allowed the Vendéan general to transact his business unmolested.

Certain authors give this anecdote without vouching for its being genuine, but the well-known intrepidity of Marigny and the low, small traits of Carrier render it at least credible.

a long line extending from the vaults of the magazine to the river bank. Drunk with blood as much as with wine, the crowd flung themselves upon these unfortunate beings, cursing them, striking them and spitting on them. Some in a fury tore off their garments, telling them derisively that they could swim better without them. The victims, who were innocent of any crime, were bound together, two by two, regardless of their heart-rending cries for mercy. This hideous spectacle was enacted over and over again before the stupefied inhabitants of Nantes.

Our Vendéans had some trouble in singling out of the crowd of prisoners those of whom they were in search, but at last they found them, near the end of the sad procession, pale and so weak that they could scarcely move along, tightly bound, half-clothed and shivering in the icy wind.

"In the name of the law I claim these three prisoners, the so-called Valmont, her daughter and the woman Dumoulin," cried Catharine in a tone of command, and pressing through the gaping crowd, she cut with her poignard the ropes which bound the captives.

"Catharine, Catharine! save us!" the poor women cried weakly.

"Hush! Be quiet, or we are lost!" whispered the girl quickly.

"Ah—ha! So-called Marquise de Valmont," she continued, in a loud voice, "you will conspire with the enemies of the people, will you? Before you die you must go before the bar of the Convention and divulge the names of your accomplices and the place where you have hidden the treasures of the nation. By order of the Committee of Public Safety, I, Lucrece Aspasie Goujon, and my faithful grenadiers will take you to Paris with your daughter and your maid, who are in the plot with you." And Catharine by the light of a torch showed the astonished guards the order of Carrier.

"Very well, citizen, that is different," said the chief of the prison guard. "Take away your prisoners, and see that they do not escape. They are treacherous aristocrats, and will try to avoid the justice of the people."

"Be easy, citizens," responded Catharine, with a loud laugh.

"Before very long the government razor will destroy that notion for them."

My aunt, placing the prisoners in charge of her companions, gave the signal to depart, and the little company soon disappeared down the dark alleys which led to the water-side.

Catharine knew of a friendly house where the fugitives could procure warm clothing and food, both of which they sorely needed. About midnight the whole party got into a boat moored to the quay called *La Fosse*, and soon the skiff, propelled by the strong arms of the boys of *Saint-Florent*, was rapidly cleaving through the waters of the *Loire*, while Catharine, seated in the stern, directed its course.

"Catharine, dear Catharine!" cried the poor women, lacking words in which to express their gratitude.

"Dear mother, Madame, Mademoiselle, I am so very happy!" said Catharine. "The Good Lord accomplished it. Without His aid I never could have succeeded," and she related all the events of the day.

The fugitives reached the left bank of the river in safety, and after walking the rest of the night, they arrived at the outposts of *Charette*. The General received the *Valmont* ladies with great kindness, and provided them with the means of leaving France the following day. The Marchioness and her daughter, accompanied by Madame *Dumoulin* and Catharine, travelled to *Noirmontier*, whence they sailed in a Danish brig for England. They remained there until the pacification. At that time the exiles returned to France, and the *Valmont* ladies were so fortunate as to recover a large portion of their estates. The Marchioness rewarded liberally the three *Vendéans* who had aided in her rescue. Catharine, whose mother died in England, would accept nothing.

"That sort of thing is done for love, and that is all one can take for it," said she. Besides, she had some money of her own—enough to buy the property of *Mesnil*, and there she resolved to pass the remainder of her days.

Marguerite added some other circumstances in my aunt's career.

Her hand was often sought in marriage, in spite of the superb

scar which ran across her forehead and down her right cheek. This scar was a souvenir of an artistic slash from the sabre of a Republican dragoon, who was impaled a few seconds later by a thrust of Catharine's bayonet. She refused all proposals.

"My good friend," she would say to each new aspirant, "do you want to tie a rope around your neck? There has to be a king in every household. You know that. (The Good Lord never invented the Republic.) Very well! I can swear, that, if you were to marry me, you would not be the king of the combination. Besides, I am better suited to guide the plow than to rear children. If I had children I would break them trying to dress them. My name is not Catharine for nothing, and I would rather follow the example of my patron saint. Go and do your sighing for someone else!"

"She kept her word and never married, and I really believe it was better for her possible husband that she did," said Marguerite.

So ended my sister's narrative.

I learned later that my aunt was faithful all her life to her religion and to her political convictions. "Dog of a Republican" was the worst name she could call her enemies, or rather to those who excited her indignation, for she bore no ill-will to any living soul. She was a sort of good-hearted scold, and would let fly every disagreeable epithet in her vocabulary, at the same time rendering some real kindness to the subject of her vituperations, either in the way of money or other assistance, for she was always ready to help her neighbor. The poor of the country-side knew well that they could rely on the charity of "Mamzelle Catharine," and they often had recourse to it.

"There," she would say when dispensing her gifts of fruit, vegetables, linen or money to some needy creature, "take that, and don't go and shout it from the house-tops, or I shall be tormented every day of God's world; and just give this to your wife. It will do her cough good. Tell her she is an idiot and you are no better. You'll never be anything but a Republican dog, anyhow."

Aunt Dumoulin was up every morning by four o'clock, and after her morning devotions, over which she did not linger, she rang the bell waking the servants, and set them to work for the day. She did not spare herself in the matter of work, either.

She was always doing kind things for her servants, but at the same time she was very harsh with them and was forever grumbling about what they did or what they left undone. This had become a second nature to her. She worked in the fields until mid-day, except during the hunting season, when she took her gun and started off at early dawn, two days in every week, accompanied by her faithful Ralph, to say good morning to the hares and partridges. The country was full of game at that time, and my aunt, being an excellent shot, would return from every expedition with a full bag. The table was plentifully supplied with venison, and during the autumn and winter we never had to buy meat.

Every year about St. Michael's day, which was the birthday of the Comte de Chambord, Catharine would prepare with much care a basket of game, which she would send to the prince at Frosdorf, with a note couched somewhat in the following terms:

"*Sire* :—You have plenty of game, I know ; but it is not French game. I send you some hares and partridges killed in Anjou. May your Majesty be pleased to accept them from

Your faithful servant and subject,

CATHARINE DUMOULIN.

Formerly soldier in the Catholic and Royal Army."

As there were very few railroads in those days, I fancy that the game was rather *high* when it reached the residence of the Comte de Chambord. The intention of Catharine was, nevertheless, fully appreciated. Besides the usual letters of acknowledgment she received, in 1854, an autograph letter from Henri V, with a ring set with a diamond. That day Catharine put on her old white cockade, relic of her days in the army, and thus adorned appeared in the streets of Saint-Laurent, much to the wonder of the good wives of the town who came running to their doors "to see Mamzelle Catharine go by."

As long as my aunt lived, the prince's gift reposed under a glass case in front of the dining-room clock. It was almost the sole object of interest to visitors to Mesnil. To be sure the proprietress herself was also something of a curiosity.

She was a good Christian in intention, but, without realizing

it, she was strongly tainted with Jansenism. She received the Sacraments only once a year, and yet she often debated with herself whether it would not be better to make her Easter only every three years. She never would avail herself of the indult accorded the Bishop of Angers by the Holy Father remitting the Saturday abstinence, nor would she permit her household to do so. The year after the promulgation of the famous indult, the Bishop came to Saint-Laurent to administer Confirmation, and he assembled the principal parishioners in the priest's house, and inquired if there was anything they would like to report to him. My aunt did not lose the opportunity of airing her grievance.

"I have nothing to complain of, your lordship, except your changing the faith."

"How now!" exclaimed the prelate, laughingly. "Don't you know, my good woman, that is a very serious accusation? If they hear of it in Rome, things will be rather uncomfortable for me."

"For the land's sake, my lord!" rejoined my aunt. "Haven't we been told time and time again, that it was a sin to eat meat on Saturday? And now you tell us, you, that it is permitted. What are we to think? At that rate you might as well do away with purgatory, too, while you are about it."

The Bishop laughed heartily, and tried to explain to the old lady the difference between dogma and discipline; but it was time lost. Aunt Dumoulin bowed her head and stuck to her own ideas.

A few days after this an old fishmonger, who went from place to place among the towns and villages of Anjou selling herrings and sardines, came to Mesnil. He always stopped there, because Mademoiselle Dumoulin bought the fish for fastdays from him, and gave him a good drink in the bargain.

"How is business, Daddy Hureau?" said she.

"Don't speak of it, Mamzelle! Now that the Bishop allows meat on Saturday, I don't make anything at all." Then he added sententiously, "The people all like it, but I am not so sure the Good Lord likes it!"

"Quite true, Daddy Hureau, you're right. No good will come of it, that's certain!"

We talked a long time together that evening, Marguerite and I, and at last I was very sleepy. Marguerite made me say my prayers, put me to bed and tucked me in, as mother used to do. I was in the land of dreams before she had finished picking up my clothes.

It was late the next morning when she came to wake me. "Come, lazy bones!" said she, "get up quick, and come and see our new house."

I dressed myself at once, said my prayers and went down to the dining room, where Marguerite brought me some good hot milk. I was in the best of humors, which was something unusual when I first got up.

"And now let's go and say good-morning to all the people and to the animals," said my sister.

We went first to the kitchen, where old Rose, my aunt's cook, bloomed in all the freshness of her seventy-eight summers. The good woman had known us for a long time, and fairly worshipped "Mamzelle Marguerite." My sister could do anything she pleased with her. After Marguerite, Rose loved better than anyone in the world, the old gray cat, Lulu, that slept all day long stretched out in front of the fire. The rats and mice might hold high carnival in the house, and Lulu would not trouble herself; and yet her mistress, who was so exacting with her subordinates, had nothing but kind words and petting for the tabby. To be sure, she made up for it by her treatment of Lexis and Cillette, the stable boy and the girl who looked after the chickens, both of whom were under her directions. She scolded them from morning until night, which only resulted in making the poor things even more stupid than they already were by nature. Lexis and Cillette were brother and sister, belonging to the Chopins who were tenants of the Dervallière farm. The good people had a numerous family, and had placed these two out to service with my aunt, who was very good to them. Lexis⁴ was twenty years old, and with the aid of a man hired by the day, he took care of the kitchen garden and the few plots of ground which my aunt reserved for cultivation under her personal direction. He also had charge of Coco, the old farm horse, and drove to the neighboring market

⁴ The abbreviation of Alexis, in the patois of Anjou.

with the products of the poultry yard and the orchard. Poor Alexis was not remarkable for his intelligence any more than his sister Cillette was, and they had to be told the simplest things over and over again before they understood.

Lexis was scandalized one day on seeing Father Berteaux, the first assistant pastor of Saint-Laurent, trapping hares in the wood where the warren belonging to my aunt was.

"Tell me, mistress,"⁵ said he to Marguerite, "is it all right for a curate to set snares like that? I've a notion it's not nice for a priest."

"Why not?" said my sister. "There's nothing wrong about it."

"Perhaps not, mistress; but you've got learning, and you'd better look in your big books, that have everything in them. You will see then what they say about hares, and you can find out for sure whether the curate ought to catch them or not."

I could cite many little instances of the innocence of Lexis. We shall have occasion to refer to it again in the course of this story.

Cillette,⁶ his sister, was quite as unsophisticated. Every time that Marguerite passed on her way in or out of the house, though it might be twenty times a day, she would get up, stand as straight as a soldier on parade, and call out at the top of her voice, "Mistress is going out! Good-day, Mamzelle!" or "Mistress is coming in — Good-day, Mamzelle!" Marguerite had time and again told her that these repeated salutations were quite unnecessary, and that it was enough to say "Good-day" to people once — in the morning. The poor girl invariably dissolved in tears, so my sister ended by letting her do as she pleased.

One day my aunt gave Cillette a box of rat poison, with orders to spread it on pieces of potato and lay these in the pantries and store-rooms and near the fruit-bins. Terrified because she had

⁵ In the province of the West, the peasants, until within the past few years, always addressed the proprietors of the farm or leasehold and their children, even when the latter were still little, as "master" or "mistress." The custom has died out, like so many others. Is the change for the better? We believe that respect and deference have suffered by it.

⁶ Cillette, Cillon, Francillette, Francillon, are diminutives of François and Françoise in many of the dialects of the West.

heard it was poison, Cillette buried the "stuff," as she called it, and scattered carefully where she had been told a plentiful supply of inoffensive potato, over which the rats licked their chops.

But let us go on.

After paying our respects to all the people, we went to see the animals. There was Coco in his stable; the three fine cows—one black, one red, and one fawn-color—with their great languishing eyes and their moist, brown muzzles, quietly absorbing the great heap of cabbage put before them. I would not be satisfied until I had been lifted to the back of a little two-months-old calf, that was destined for the butcher. His departure cost me bitter tears. Then we stopped to pet brave Tom, a superb Newfoundland, three feet high, with a magnificent woolly coat, that watched the house at night. He was chained up in the daytime.

At last, after a visit to the poultry-yard, with its thirty great black chickens, pecking at their corn, and to the pond, with its tribe of noisy ducks, the rabbit-burrow, and, last of all, the humble sty, with its grunting tenant, we returned to the house for luncheon.

"To-day we will take a holiday," said Marguerite to me; "but to-morrow we must begin work in earnest."

(To be continued.)

Student's Library Table.

RECENT SCIENCE.

Life in other Worlds.—The question of the possible existence of life in other worlds than ours, is constantly recurring in literature and popular science. The November number of the *Popular Science Monthly* gives an excellent resumé of the arguments against the possibility of life on any of the planets of our solar system, which shows clearly that scientists generally at least are not only not persuaded that life does exist on other planets than ours, but are actually agreed of the high improbability of any such state of affairs. Dr. F. J. Allen, at the close of this article, says: "Keeping within the bounds of legitimate induction, we are led to the following conclusion: If life is essentially a function of the elements, nitrogen, oxygen, carbon and hydrogen acting together, then it can probably occur only on exceptional worlds with conditions closely resembling those of our own earth. Such conditions are not present in any other world in our solar system, nor can they be expected to occur frequently in members of other systems."

With regard to the possible existence of life on the planets most nearly like our own, Venus and Mars, Dr. Allen says: "Venus' size and gravitation are nearly the same as those of the earth, and her atmosphere may, therefore, be expected to have a similar density, and to hold approximately the same gases. As Venus is nearer the sun, the general temperature would be considerably higher, and the equatorial region, therefore, might be too hot for life. There might, nevertheless, be a suitable temperature nearer the poles. Our speculations are damped by a suspicion strong, but not fully confirmed, that Venus has no day and night, but always keeps the same side toward the sun. If this is really the case, then the sunny side must be always burning hot and quite dry, while the opposite side must be always encased in ice—nay, more, in a mixture of ice and solidified atmo-

spheric gases. The life of such a world must be very different from any that we know."

After Venus, in resemblance to the earth, comes Mars. Mars is so small, however, as to provide very little heat from within, and so far from the sun that it receives comparatively little heat from without. Gravitation is very slight, and the atmosphere is, as a consequence, rare and practically cloudless. Heat must, therefore, be readily lost by radiation. Mars, in theory then at least, should be intensely cold, and the surface of the planet should resemble the high mountain tops of the earth, only receiving less heat than they do from the sun. At the low temperature and atmospheric pressure water could never exist in the liquid form, though it might be solid or gaseous. It has been calculated that any water vapor, introduced into the atmosphere of Mars, would escape into space immediately, gravitation being insufficient to retain it. This has been doubted, but it is manifest that Mars' gravitation is very near the dividing line between the ability and inability to retain water. "If water is absent from Mars," says Dr. Allen, "then the polar caps and other seeming evidences of its presence must be due to some other fluid or gas, having heavier molecules, and lower freezing or boiling temperatures." One observer holds that carbon dioxide would give the appearance of vapor, frost, and snow, which are seen in the telescope: and there are still heavier gases which might be imagined to be present. In any case, the conditions seen on Mars seem quite incompatible with life of our earthly type.

"As for the other planets, Jupiter, Saturn, it is inferred that they are so hot as to preclude all idea of life, and Uranus and Neptune, of which we have very little definite knowledge, are presumed to be in the same physical condition. Of course, it is possible that life of some other kind than that which we know, and dependent on the activities of other chemical compounds, may be possible. It is even suggested that the variety and magnificence of this possible life may far exceed anything that we can imagine." Still this is a field of merest conjecture and theory, not of scientific knowledge.

Americans and Applied Science.—During the month of October of the present year Mr. C. B. Simpson formally assumed charge

of the Bureau of Entomology of the Transvaal, and opened his headquarters at Pretoria as chief entomologist. There is an interesting bit of history of applied biology or entomology in this announcement, all the more striking as it involves the accomplishment of great results by apparently trivial means. Mr. Simpson is still a young man—under thirty years of age, we believe—yet the honor and emoluments of this position come to him all unsought. He has been quietly doing his work as a student of insects for the United States Bureau of Entomology, and now goes by invitation to South Africa at a salary largely in advance of that paid him here. This is only another deserved tribute to the work that is being done in the Agricultural Department. It seems almost too bad that after having given the opportunities for his development the United States Government should now dispense with his services because another government considers his services more valuable. It is part of the present policy of Congress not to furnish appropriations that would allow of scientific employees being adequately paid. Mr. Chamberlain, to whom Mr. Simpson owes his appointment, was anxious to secure an authoritative, practical head for the Entomological Bureau in the Transvaal, since he considered that his services would be amply repaid by the amelioration of agricultural conditions in South Africa that would surely follow his arrival.

Mr. Simpson has been all his life interested in insects and is a type of the man who finds his life-work even in boyhood. From his earliest years he has been an enthusiastic collector of insects. After his college days he set himself to the task of helping the farmers of the district in Southern Idaho in which he lived, to get rid of the insect pests of their orchards. It is said that within two years the increase of income to the fruit growers who followed his hints was nearly fifty per cent. He was especially successful in suggestions as to the methods to be employed in order to fight insects by other insects or to encourage the insecticide birds. Instead of indiscriminate slaughter so apt to be the usual method of crusade for the protection of orchards, he taught the farmer to be selective in his destruction of birds and insects.

The head of the Bureau of Entomology of the Agricultural Department at Washington, Mr. L. O. Howard, heard of this

successful work and invited the young entomologist to become a member of the government staff. For some five years, while publishing very little, Mr. Simpson's work has been of a very high order, and now comes the invitation to the Transvaal, where a larger sphere of usefulness opens up before him. Some idea of the extent of scientific training required for a post like this can be realized from the requirements demanded of Mr. Simpson's successor. Besides knowing entomology, all the species of insects and their habits well, he must also know the habits of birds and animals in their regard, and must be able to analyze the contents of birds' and animals' stomachs, so as to decide what kind of insects, beetles, bugs, etc., and what kind of plants, especially the microscopic fungi, the creatures subsist on. As can be readily understood, this sort of information is absolutely invaluable for the direction of a successful crusade against the pests of fruit trees, for without it friends rather than enemies may be exterminated by well meant but badly directed efforts. Yet Mr. Simpson's successor will have a salary of only about \$100 per month, certainly not sufficient remuneration for such special knowledge, when even the ordinary mechanic in the large cities demands and receives more. Fortunately it is the interest of the work and the opportunity afforded, not the wages, that so far has proved attractive to investigating genius in these government positions.

Mediæval Exploration.—It used to be the custom much more than it is at present to ridicule the credulity of old-time explorers and travellers. Even supposedly serious historians who had gone out to collect popular legends for themselves were likely to fall under the imputation of being too ready to accept sensational details of racial or tribal traditions, in order to add to the interest of their books. Old Herodotus fell under this suspicion at one time and the alleged facetious declaration of Voltaire, that instead of the Father of History it would be more suitable to call the kindly, garrulous, old Greek historian the Father of Lies, is recalled all the more frequently now that further investigation by travellers and antiquarians has served to show Herodotus not only as a painstaking collector of manifold interesting traditions, but also as a critical compiler, since whatever he has announced as fact has been demonstrated to be true.

It is easy to accuse past generations of credulity, and the accusation is all too frequently made. The Middle Ages are supposed to be especially open to objurgation on this account, yet some very curious and interesting confirmations of their favorite traveller's tales are coming to light in recent years and explorations. Over thirty years ago Colonel Yule issued an edition of Marco Polo's book written before the end of the thirteenth century, in which this distinguished English traveller showed how important were the contributions of the old Venetian wanderer to the geography, ethnology and comparative religion of the centre of Asia. Now after three decades of further progress of our knowledge of this little known portion of the world, Colonel Yule's executor has authorized M. Henri Cordier to revise and annotate the former edition in order to bring it up to date with the present state of our available information.

M. Cordier makes it even clearer than before that what Marco Polo described was evidently written from actual vision. His knowledge of the "Roof of the World," of the interior of Mongolia, of the country north and east of the Himalayas, was greater than any one has had the hardihood to attempt to gain by actual observation until the last few years. History, geography, ethnology and the whole body of folklore and traditions in Marco Polo are all of the greatest value, and the recent edition of *The Book of Ser Marco Polo*, issued by Scribners, is to be an acknowledged authority on the subjects treated, notwithstanding its origin in the Middle Ages.

Antiquity of Chinese Astronomy.—With regard to astronomical instruments which were removed from Peking after the siege by the Allies there has been no little discussion as to the age to which they belong. It would seem now that the most competent witness as to the actual facts is strongly in favor of a greater antiquity of the instruments than has been generally admitted. The regular book reviewer for the *New York Sun* (M. H. H.), in reviewing M. Cordier's revised edition of Colonel Yule's Marco Polo book, sums up this interesting question which involves the early history of Chinese astronomy as well as Polo's good faith and powers of observation as follows:

“ There seems to be no doubt that the astronomical instruments which, before the recent capture of Peking, stood in the garden of the Observatory in that capital, belonged to the period of Marco Polo's residence in China. The objections that have been advanced to the alleged age of these instruments were entirely based upon an inspection of photographs. The opinion was expressed that no instruments of the kind, so perfect in theory and in execution, could have been even imagined in the thirteenth century, and that nothing of such scientific quality could have been made, except by the Jesuits, who entered China some four centuries later. In fact, it was asserted or implied that these instruments must have been made about the year 1700, and were therefore not earlier in age than those which stand on the terraced roof of the observatory. Touching this point, Mr. Wiley of Shanghai has testified. ‘ Let me assure you,’ he wrote on August 21, 1874, ‘ the Jesuits had nothing to do with the manufacture of the so-called Mongol instruments ; whoever made them, they were certainly on the Peking Observatory before Loyola was born. They are not made for the astronomical system introduced by the Jesuits, but are altogether conformable to the system introduced by Kublai's astronomer. I will mention one thing which is quite decisive. The circle is divided into $365\frac{1}{4}$ degrees, each degree into 100 minutes, and each minute into 100 seconds. The Jesuits always used the sexadecimal division. Leconte speaks of the imperfection of the divisions on the Jesuit-made instruments ; those on the Mongol instruments are immeasurably coarser.”

It is evident that the generations who founded the modern universities, built the Gothic cathedrals, laid the foundations of modern arts and letters ; who made the first steps in the history of applied science and the first advances in the systematization of philosophy, who gave us our English common law, and the basis of French and Spanish law as well as parliamentary government, were capable of producing exact observers as well as fearless travellers, and the high esteem they accorded to the story of the travels of the Polo family was only a worthy tribute to a great work in exploration and in literature. At last the end of the Middle Ages at least is coming to its own in a fair popular estimation of its accomplishment.

Statesman and Scientist.—The most interesting tributes that have been paid to the late Lord Salisbury, former Prime Minister of England, are undoubtedly those that have come to him from scientific societies of many kinds in Great Britain. At least three important scientific bodies have expressed their regrets for the loss of a man who was not only a sympathetic spirit in all that concerned modern science, but who was in certain departments of the physical sciences a constant student with thoroughly up-to-date appreciation of recent scientific progress. The Marquis of Salis-

bury was a special devotee of chemistry, and his opinion on the most intricate problems connected with this difficult science was always received with the greatest respect. At the annual meeting of the British Association for the Advancement of Science, the President in his inaugural address paid a high tribute to the dead statesman, and said that England's progress would certainly be assured so long as her political guardians are men of such breadth of mind as enables them to keep up their interest in science as well as politics. Some of the scientific journals in this country have called attention to the need of having those who are in charge of our government departments of equal intellectual sympathy with their English confreres, if our politicians are to become real statesmen. Certain it is that without this extraneous interest the narrowing influences of political life are prone to throw men of position whose influence would be of the greatest benefit to educational work, out of touch with their generation in some of its most important thinking. English statesmen have been like Gladstone great literary men, or like the present premier, Arthur Balfour, distinguished philosophers, and their political work, instead of suffering thereby, has been universally conceded to be helped by their variety of interests. This surely must make for less of specialization in education and more of that attention to liberal studies, apart from the future occupation of life that has for so long characterized English education, but in recent years has been neglected in our own.

Light as a Transmitting Medium.—In his book on radium, selenium and the ultra-violet light, William J. Hammer discusses the use of a beam of light as the medium of transmission for electrical signals of various kinds and even for telephonic purposes. Mr. Ernest Ruhmer, of Berlin, Germany, by means of selenium has succeeded in wireless telephoning with remarkably good results. Quite recently Mr. Ruhmer has succeeded in talking along a beam of light, for a distance of over ten miles. His experiments in this matter were conducted on the Wann See, near Berlin. He succeeded in his attempts both by day and night, and even during heavy fog, or heavy rain storms. Mr. Ruhmer has added to his light-telephone apparatus a photographophone which records the message received and may be used for repeating it at any time, even long after its reception.

Light is thus harnessed by means of selenium, which is very sensitive to light and responds to direct illumination by becoming much less resistant to the passage of electricity than before. This action was discovered by accident and at first was not credited. Selenium has been used experimentally in this same way before, but would now seem to be gradually entering the stage of practical application.

During the electrical exhibition held in Madison Square Garden a few years ago a series of very interesting demonstrations were made in which music was transmitted over a beam of light from one end of the garden to the other. At one end of the large edifice was placed a telephone before which a cornet was played causing waves of current in the telephone circuit to be superimposed upon those in the neighboring arc light circuit. The light rays from this arc lamp were reflected across the garden, where they were received in a parabolic reflector in the focus of which was a glass bulb containing filaments of carbon. This bulb was connected to a pair of ordinary phonographic listening tubes. The varying light which fell upon the carbon, caused variations of temperature inside of the glass bulb, which reproduced the original sounds in the listener's ear. A bulb simply coated with lamp-black and containing nothing but air would have answered the purpose of a receiver just as well.

It seems not improbable that certain forms of this method of transmission of electrical waves may be employed very practically and at small expense over short distances, especially in smaller cities where the advantage of doing away with the present network of wires, which are so often a source of serious danger, is not quite sufficient to justify the large expense of building underground conduits for the wires.

Studies and Conferences.

PROFESSOR ROYCE AND NEO-SCHOLASTICISM.¹

One meets so very rarely with any expression of interest on the part of non-Catholic scholars in the system of philosophy taught within the Church, that Professor Royce's paper on *Pope Leo's Philosophical Movement* carries with it at least the charm of novelty. If it possessed, however, nothing more than this stimulus to attention, it might well be passed unnoticed by THE DOLPHIN, especially since other vehicles may have previously brought it to our readers' notice. The article is much more than a sensational excitant. Like whatever else that comes from Professor Royce's hand, it has the unmistakable signs of the master and the artist. It is the deliberate expression of a deep and far-seeing man who has the not too common power of conveying his thought at once with force, directness, and elegance. It is pervaded almost throughout by a cordiality of tone and a candor of spirit that win the reader's admiration even though the argument fail to gain his assent. Moreover, whilst it gives frank expression to a desire for a closer *rapprochement* between Catholic and non-Catholic thinkers, the tone of foreboding is hardly, if at all, less pronounced. By transferring, therefore, to these pages the substance of the article the present writer would reciprocate the author's expression of comity and would place on record a means of future verification, should such ever be required, of the tentative forecast with which the paper terminates.

THE IMPORTANCE OF THE NEO-SCHOLASTIC MOVEMENT.

The article opens with a clear note of amity. The author recognizes "how important for the general intellectual progress of our time the future outcome of the whole Neo-Scholastic move-

¹ *Pope Leo's Philosophical Movement and its Relations to Modern Thought*. By Josiah Royce, Ph.D., Professor of the History of Philosophy, Harvard University. The article appeared first in the *Boston Evening Transcript*, July 29, 1903, on the occasion of Leo XIII's death. Extracts from it have since been made by various other journals.

ment in the Catholic Church may prove. For if the process which Leo initiated continues to go on unhindered, the positive results for the increase of a wholesome coöperation between Catholic and non-Catholic investigators and teachers will probably be both great and wholesome."

The place of philosophy in Catholic intellectual life is discerned more clearly and indicated more frankly than is the wont with non-Catholic writers. Professor Royce recognizes that—

"From the very nature of Catholic scholarship, and because of the best established traditions of its educational system, the philosophy of the Catholic schools determines most of what is technically characteristic of the intellectual life of all representative Catholic thinkers. For Catholic theology, in expounding and defending the doctrines of its Church, has an intimate and conscious connection with philosophical opinions such as far surpasses the kind of union of dogma and speculation that other Christian bodies have in recent times been able to retain. In non-Catholic churches, in later periods, the religious life has been emphasized at the expense of dogma, and even doctrinal controversies, when they are recognized as vital, tend on the whole to free themselves as much as possible from philosophical technicalities. The philosophical education of the modern Protestant clergyman is consequently, in general, a decidedly uneven and accidental sort of training, whose amount is subject to very arbitrary variations, from man to man, and from school to school. But Catholic tradition has made the relation of theology and philosophy much closer and more uniform; and the most highly equipped and scholarly of the Catholic clergy have been submitted, in the course of their education, to an amount of technical philosophical discipline which one may or may not regard as useful, but which certainly gives to their philosophy a central importance in their minds. Any notable movement in Catholic philosophical training consequently affects the attitude of Catholic scholars towards all sorts of intellectual problems that fall within the range of their interest. Hence the Neo-Scholasticism which Leo initiated has influenced every aspect of what can be called the distinctively Catholic learning of Europe, and of this country."

The modern movement of Catholic philosophy is not, therefore, "a mere revival of scholastic metaphysics," nor is it "confined to technical matters of scholastic doctrine."

Its character, however, the author proceeds to caution, must not be exaggerated.

“Like every official act of his Church, Leo’s famous instructions regarding the study of philosophy were explicitly the carrying out of a traditional policy in a new instance. Nothing was meant to be novel about the undertaking except the emphasis which the Pope laid upon certain aspects of philosophical education, and the directions which he accordingly gave to teachers and to scholars as to the conduct of their studies. Nothing revolutionary was intended. The new movement was, indeed, quite explicitly, a revival. But the intellectual situation in the modern world at the time when this revival was initiated, made the undertaking very fruitful, and, as a fact, productive of decidedly unexpected results.”

The position of St. Thomas, both in his own day and in the present revival, is set forth with singular accuracy :

“Thomas Aquinas not only studied the relation between Aristotle’s doctrine and that of the Christian Church, but undertook a systematic exposition and defence of the whole of Catholic theology in terms of the conceptions and of the principal philosophical teachings of Aristotle, in so far as such a synthesis of Christian theology and Greek thinking proved to be at all possible. This task was carried to completion by Thomas himself—the most famous of all the scholastic thinkers. Thomas very definitely distinguished between the proper office of philosophy (which, as he teaches, expresses what the unaided human reason can do to find out and to formulate natural and spiritual truth), and the office of faith (which enables us, as he holds, to be certain of revealed truths such as, in a large measure, transcend what reason can find out). Nevertheless, our scholastic doctor still assigned a very high rank to philosophy as an auxiliary to faith, and as an aid in formulating theological truth. He also vindicated for philosophy a certain limited, but very genuine, freedom of method and of opinion within its own province. As a result, Thomas stands, from any fair point of view, Catholic or non-Catholic, decidedly high, not only as a theologian, but also as a rational philosophical inquirer. He was of an essentially synthetic and harmonizing mind. Not only was his erudition, for his time, enormous ; but his reflective working over of his massive and often heterogeneous materials was marvellously ingenious and thorough-going. While not a great originator of opinions, he

was an organizer of thought, and as such was of very high rank. Through him scholastic philosophy attained its most perfect expression."

As examples of St. Thomas' harmonizing genius are instanced his treatment of the relation between God and the world, the problem of human liberty, and the union of soul and body in man.

Professor Royce's wonted accuracy is not so fully realized in his account of the Saint's teaching on the first of these problems. He pictures Aquinas "standing, as a philosopher, on the very brink . . . of pantheism" and yet "able, as a theologian, so to state the relation of God to the created world as to leave his own orthodoxy unquestionable and pantheism discredited." The impression this passage seems to convey is that St. Thomas is carried to the brink of pantheism by his reason and philosophy and just saved from the fatal plunge by his faith and theology. If this be the author's interpretation of Aquinas, it is certainly incorrect. The chasm between St. Thomas' rational theism and pantheism is as broad as that which separates his theology from the same monistic speculation. That chasm is opened wide, as Professor Royce well knows, in the cleft that divides the metaphysical concept of Being in its application to the finite and the infinite. *Ens non est univocum: ens non est genus*. No very extensive acquaintance with scholastic metaphysics is needed to discern the theistic and anti-pantheistic bearings of these two axioms or of those others which no less inevitably mark the gap between Creator and creature: *Deus est actus purus: omne ens finitum est in potentia*.

SIGNIFICANCE OF THE "AETERNI PATRIS."

Now although St. Thomas has stood from the first very high amongst Catholic teachers, there came a time when commentary and compend came to usurp the place of the original which, if not avowedly, at least practically, was laid aside.

"It was in order, not so much to restore St. Thomas himself to this formally recognized dignity which, in the minds of Catholic teachers, he had never lost, as to secure for his original works a study, and for his methods as a thinker the prominence which Leo held to be

their due, that the late Pope, almost at the outset of his pontificate, in the encyclical of August 4, 1879, directed that the 'precious wisdom of St. Thomas' should be restored to its ancient place, should be propagated as widely as possible, should be applied to the defence of the Catholic faith against assailants, should be studied as carefully as possible in its original sources, and should be interpreted as the regular basis for the philosophical instruction in Catholic schools."

The disciplinary bearing of the Papal Encyclical within the Church has, of course, no interest for Professor Royce; in its larger outreachings he is more interested. With singular accuracy he indicates Leo's desire to revive the *wisdom* of St. Thomas and not the mediæval physics. The Holy Father, he discerns, would have the old philosophy developed in the light of the newer knowledge, the errors of scholastic science, if such there be, expunged, and the ascertained truths of recent science assimilated. Thus, the

"task defined by Leo's instructions is not confined to any mere re-statement of the letter of Thomistic doctrine, but extends to a deliberate undertaking to show that Catholic philosophy is adequate to cope, not only with the problems, but with the ascertained results and the positive achievements of modern inquiry. And so, while the invitation to participate in the intellectual work of the modern world, and to vindicate their own philosophy by explicitly applying it to the questions and to the ideas of to-day, occupies but a brief place in the closing paragraphs of the Pope's Encyclical, there can be no doubt of the prominence of this aspect of his purpose in Leo's mind."

The author very justly exposes what is implied in the reviviscence of the Thomistic wisdom. It is no doubt easy, as he observes, "to assert that there is no conflict between the results of modern science and the principles of scholasticism, nor is there any special difficulty in labeling every non-Catholic doctrine an error." The accomplishment of both these feats he finds exemplified in Catholic text-books of philosophy. But what he deems "the novelty and special interest of Leo's letter lies in the fact that he thus counselled his scholars to make good such assertions, first through a new and studious restoration of the classic scholasticism in its integrity, and, secondly, through a deliberate

effort to bring it into explicit relation to modern problems, and to make other people see the matter as the Catholic thinker saw it."

The author goes on to develop the complications of this counsel, and then indicates certain directions, in which he, as an outsider, perceives recent modifications of Catholic intellectual life. He says:

"I recognize how very conservative the great body of Catholic theologians have remained, and I do not imagine that either the dogmas or the political policy of that church will undergo any notable change at any early date in consequence of the movement of which I speak, no matter how far it goes. But what I do see, as I look over the recent literature of discussion, is (1) that there is a distinct increase of active coöperation on the part of Catholic scholars in the relatively neutral tasks of modern science and scholarship. I see also (2) that there is a great increase in the understanding and appreciation of philosophers (such, for instance, as Kant), whom Catholic teachers all used to condemn without reserve or knowledge, but whom some of them, notably in France, have lately been disposed, not only to comprehend, but also in certain respects, openly to follow. And (3) I also read, occasionally, efforts to show that there is nothing in the 'philosophical principles' of scholasticism which is at all hostile to the transformation of species, or to the whole set of doctrines known by the name of evolution, in so far, at least, as these doctrines are matters of natural science. Nor are such views limited to men like the late unhappy Mivart—men who are at heart only half-way Catholics, and who, any day, may have to break with their Church as he did. No, I find such views maintained, with various modifications, by men whose position among the faithful seems, at least when viewed from without, to be quite secure.

"The late Pope, in 1899, expressed in a letter to the French Bishops his deep sorrow over the just mentioned movement amongst French Catholic philosophers in the direction of Kant's philosophy. And it is quite true that this movement is, on its face, opposed to the spirit, as it very certainly is to the letter, of the Encyclical of 1879. Yet the links that bind the original effort which Leo initiated to the philosophical movement in France which, in 1899, he deplored, are not hard to trace. Instead of some brief, sharply-worded paragraph about the "absurd errors" of Kant, such as the older scholastic compends were likely to contain, Leo's method, as he outlined it in his

Encyclical, once actually applied to the study of philosophy, has now substituted the lengthy, careful, scholarly, sometimes bitter, but also sometimes very dispassionate reviews of modern thinkers, and of Kant among the number—reviews which are now so much more common than they used to be in the works of Catholic philosophers. After all, was not St. Thomas, in his century, tolerant in dealing with his philosophical adversaries? Was he not scrupulously fair in stating an opponent's case, and almost invariably gentle in tone? And was he not ready on occasion to learn from the very Arabian philosophers whom he refuted? In fact, then, this Thomistic revival has certainly led to a spirit of increased care in expounding, and of increased fairness and gentleness in characterizing the philosophical and theological opponents of Catholicism. And, therefore, is it surprising that, without intending in the least to sacrifice their faith, certain of the French Catholic thinkers have been led, in the course of their studies, to find more truth in Kant than they had anticipated, and to assimilate him indeed to their own teachings, while in turn being in some degree assimilated by him. If some of these thinkers, disregarding the letter of Leo's original instructions, no longer make the philosophy of the school at all prominent in their teachings, is that more than one natural result of encouraging thoughtful men to attempt afresh the task of bringing the Church near to the intellectual life of the modern world? A similar freedom, as we know, has appeared in a good deal of recent Catholic scholarship, regarding questions of Scripture criticism. And other symptoms of a relative spiritual independence are notable in many regions of Catholic thought, upon which I cannot here enter."

The reader will here notice how judiciously Professor Royce has read the signs of the times and how discerningly he has indicated the lines along which Neo-Scholasticism is as a fact progressing, though he seems needlessly to emphasize the prospect of Catholic thought becoming itself assimilated by modern thinking. Provided modern thinking be *true*, it is quite indifferent to the Catholic philosopher whether he actively assimilate or be passively assimilated. The one thing he desires is a harmonious synthesis of truth, be the elements that compose it of to-day or yesterday or of the centuries gone.

On the other hand, however, the Catholic student familiar with the literature of the subject will probably think that Profes-

sor Royce exaggerates somewhat the import of what may be called a Kantian tendency in France. The movement is confined to a comparatively few Catholic writers in that country, men, too, whose powers are rather literary than philosophical, and whose thinking is more from the heart than the head. This is, of course, no reflection on their personality; quite the contrary; but it is also no augury of enduring stability. Neo-Kantism is an ephemeral phase of thought. It will soon disappear, leaving probably as a heritage of doubtful value a small controversial literature. Kant has no special message for Neo-Scholasticism. He has been thoroughly studied by Catholic philosophers in Germany—by thinkers like Kleutgen, Stöckl, Pesch, Willmann and others—critics who recognize the wonderful speculative power of the Königsberg philosopher, but who find in him, as in many other preceding and succeeding system-builders who have ignored the continuity of philosophical thought, a structure imposing to the eye but resting on sand.

TENDENCIES IN ST. THOMAS WHICH INVITE CHANGE.

We come now to the most interesting parts of our author's paper. He again emphasizes what he regards as the inevitable consequence of the Thomistic movement if conscientiously pursued, "a certain assimilation of traditional Catholic ideas to modern thought." In three parts, Professor Royce believes, the system of St. Thomas

"invites some measure of reconstruction. First, his theory of the nature and limits of human knowledge, a theory derived from Aristotle, especially calls not merely for restatement, but for readjustment, as soon as you try to apply it to the interpretation of our modern consciousness. The historical dignity of this theory is unquestionable. We owe much to Leo and to the Neo-Scholastic movement for calling its problems afresh to our attention. But the very effort to bring this theory face to face with modern thought must result in a change of this traditional doctrine—a change which may be slow, but which will be sure to prove pervasive and momentous for Catholic philosophy. The before-mentioned Kantian movement amongst the French Catholic philosophers is but one symptom of this aspect of the new sort of thinking. The questions involved are technical, but they concern the

whole problem of the scope and the office of religious faith, and so, in the end, they tend to modify the whole attitude of the theologians most concerned.

"Secondly, the problem of the relations between God and the world, as St. Thomas treats that topic, is one which has only to be reviewed carefully, in the light of modern science and of modern philosophy, to secure an alteration of the essentially unstable equilibrium in which Thomas left this heaven-piercing tower of his speculation."

The author proceeds to give the motives which have led him to see the necessity of reconstruction in this department of the Thomistic doctrine.

"When I read, in more than one recent philosophical essay of Catholic origin, expressions that admit the decidedly symbolic and human character of the language in which even the dogmas of the Church have to be expressed, so far as they relate to the nature of God, when stress is also laid, very rightly, upon that aspect of St. Thomas' teaching which emphasizes this very inadequacy of even the traditional formulas to the business of defining divine things; when I meet at the same time with admissions that St. Thomas' positive theory of the divine attributes involves these or these apparent contradictions, which still need philosophical solution—then, indeed, I see, not that our more modern thinking is wholly right and Thomas wrong—but that Catholic theology is nowadays in a position where it is bound either to progress or else to abandon the whole business of reviving the spirit of serious philosophical thinking. I see, too, that St. Thomas as a mere authority does not suffice for the purposes even of my Catholic brethren, but that St. Thomas as a thinker has set them afresh to thinking, so that they, like the rest of us, are living in an age of transition. They will no doubt keep their essential dogmas, but they will tend to conceive the contents of these dogmas in new ways. And that process, in the course of centuries, will go very far, unless they somehow arbitrarily cut it short, by ceasing to philosophize."

Here again Professor Royce seems to overestimate the value of certain essays in French and English treating of the symbolic character of human formulæ in expressing divine truths. The writers in question simply illustrate in popular phrase a very old truth—one which St. Thomas himself treated over and over again

in various parts of his works,² and with which every student of scholastic theodicy is quite familiar—namely, that all terminology expressing divine things is necessarily analogical. There will be no necessity “of ceasing to philosophize” in order to preserve unchanged the essential content of Catholic dogmas. The new ways in which those dogmas may in the lapse of centuries be conceived, will lie simply in the employment of fresh analogies which advancing knowledge of nature and man will furnish for their conception and formulation. *Non nova sed nove.*

“In the third place [Professor Royce observes] the . . . doctrine of St. Thomas as to the nature of the human soul, and as to its relation to the body, and as to the sense in which man possesses free will and individuality—all this doctrine is one especially liable to modification and readjustment in the light of modern inquiry. Here chances to be, in fact, one of the favorite regions of study for the Neo-Thomistic authors. Essays and volumes on the relations between Thomism and modern psychology are very numerous in Catholic theological literature. And the other problems about man’s evolution, nature, and destiny are very frequently reviewed by writers of the same school. Here, too, the mutual understanding between Catholic and modern thinking tends to increase. And here, indeed, from the nature of the problems at issue, Thomas’ Aristotelianism seems to have an especially good chance to show its power to assimilate modern results. But nowhere more than here does the other tendency also inevitably assert itself. The traditional doctrines are in their turn assimilated. They grow nearer to those which they were to overcome. The result tends to a distinct modernizing of Catholic thought upon these as upon other fundamental matters.”

Here again the author reveals an unusual acquaintance with the present trend of Catholic philosophizing, but again insists unnecessarily, we think, on the probability of the traditional doctrine becoming assimilated by the new.

THE OUTLOOK.

Is this process to continue? Professor Royce inquires. Where is it to end? Is it likely to have important consequences for modern thinking at large? If the process goes on unhindered,

² *Summa Theologica*, qu. xiii, and the many side references there indicated.

he believes that "it will prove important both for Catholic thought and for spiritual good among men," though he is conscious of the vastness of the forces that "tend to keep Catholic thought conservative and to crush out all these newer variations of opinion." Are the evil spirits of the Inquisition and the Index and the uneasy ghost of Galileo still about? Looking upon the Church as a "a political institution, as an organization having worldly interests and ambitions," the author never finds his sympathy awakened or his interest aroused. For in respect of these worldly matters he finds himself unable to fathom its true motives, or to understand its methods. He is, nevertheless, quite sure of the ability of the modern world to take care of itself and hence has no serious fear of the permanent triumph of "clericalism." Whilst recognizing the practical importance of keeping safe the great principles of modern civilization, he does not feel that these principles, at least in our own country, are sufficiently endangered by any plans of clerical politicians to make the matter of the present political relations to the Catholic Church one that has at present any great interest for him. The Catholic Church not being a *political institution*, though some *churchman* may be *politicians*, clerical and civil, she need feel no serious interest in any judgment passed upon her from that point of view. Still it may be gratifying to note that her "intellectual life is something very interesting" to Professor Royce, and doubtless she may be inclined to echo the following sentiment:

"The cause of sound thinking and of dispassionate inquiry has suffered so much in the past from dreary and bitter religious controversy that it is a welcome thing to see these symptoms of the coming of a time when the scholars of the Catholic Church may be willing to coöperate in the general progress of science and of philosophical inquiry rather than to condemn in block, as errors, thoughts which the clerical judges have not taken the trouble to understand. Is St. Thomas, the angelic doctor, destined to act as a peacemaker, and to teach his Church to love new light, even as, in his century, he also loved and used the new light that Aristotle seemed to him to bring?"

In passing it may be proper here to observe that unwillingness "to coöperate in the general progress of science and philosophical

inquiry," and readiness to condemn thoughts which the "judges have not taken the trouble to understand," have not all along been limited to one side. No one knows better than Professor Royce the almost complete silence in which the Neo-Scholastic movement which began not with Leo XIII, though accelerated by him, is passed over in nearly every recent non-Catholic work on the History of Philosophy. The editor of the new *Dictionary of Philosophy*, for instance, seems to have been either unaware of the movement or to have carelessly or carefully omitted its mention. Certain it is, no place was found in it for *Neo-Scholasticism*, though not a few other neo-systems are appositely described. The reasons for this ignoring of what may be called distinctively Catholic philosophy do not fall within the limits of this paper to discuss. Nor is it unlikely that such a discussion would reveal the fact that the responsibility for the silence may, in part, at least, have to be shared by the adherents of that philosophy themselves.

CONCLUSION.

The generally cheerful tone in which Professor Royce's expression of interest in Catholic philosophy has thus far proceeded drops into a rather doleful minor refrain as it reaches the finale. It ends thus:

"But will Catholic officialism—conservative as it is, political as its motives have to be, reactionary as its policy has so often been—will such officialism permit the new Catholic scholarship further liberty to develop on these lines? Will not the new pope, whoever he may prove to be, undertake to bring to a pause the evolution of these tendencies towards a reform of Catholic philosophy, and towards an era of good feeling between Catholic and non-Catholic science and scholarship? I confess to a good deal of doubt upon this subject. I confess also that I am rather disposed to anticipate a reaction against all this natural, but, as I fancy, officially unexpected growth that has taken place in the world of Catholic scholarship within the last two decades. The Catholic Church is to-day, as of old, an institution under the control of men to whom scholarship and even wisdom will always be secondary to motives of a decidedly worldly sort. I cannot hope that the officials will, in the long run, tolerate the philosophers, unless the latter show themselves less vital in their inquiries, and less eager in their mental activities, than they have recently been.

“But what an admirable opportunity for a genuine spiritual growth will be lost if Leo’s revival of Catholic philosophy has even its first fruits cut off, and is not permitted to bear the still richer fruit that, in case it is unhindered, it will some day surely bring forth.”

The Catholic will gladly echo the hope that the Professor’s gloomy foreboding may not be realized. The day of better understanding seems to have dawned. May it advance to the fullest light of mutual good-will and coöperation!

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UNSOUND WORDS.

(Communicated.)

A book published in New York has this title: *Christ the First Pope and Peter His First Successor*.

To speak of Peter or any other Pope as the successor of Christ is offensive. The words *vicar* and *successor* are mutually exclusive. One who has a successor in office has ceased altogether to wield the powers belonging to that office. Christ has not so ceased. He is always the living and energizing Head of the Church. Mr. Roosevelt is not the vicar of Washington, the first President, because he is the successor of Washington. Peter is not the successor of Christ, because he is the Vicar of Christ. The Governor of the Philippines may be a vicar of the President, not a successor.

It is not right to speak of Christ as the first of a line of rulers extending back nineteen centuries. He is not thus distant from us. Pius X is as near to Him officially as any predecessor. Christ is the ever-present King in His Kingdom. He came on earth to take possession of “the Throne of David His father.” He took possession of it and then placed upon it His Viceroy or Vicar, through whom “He shall reign in the House of Jacob for ever.” Through the Pope, not merely by the appointment of Peter, but also by continual use of His power among men, Christ makes His Headship an abiding reality to us. To compare this vital and continual relationship of Christ to His Vicar with that of a first ruler to his successor in office is more than misleading—it degrades our Lord. As He is a priest forever, and therefore has no successor in His priesthood, though many are ordained priests to minister to Him in the abiding act of offering up

"the Lamb as it were slain" and thus make the offering visible to men; so, in like manner, is He a King forever, and therefore has no successor in His kingship, though there are many appointed to minister to Him in the work of ruling the Church, one of these being in the viceregal office specially instituted to make Christ's Headship visible to men.

DOES THE TEACHING OF THE CATHOLIC CHURCH MAKE FOR CRUELTY?

A lengthy article (October 15th) in *The Abolitionist*, "the Journal of the British Union for the Abolition of Vivisection," criticises an editorial in the September number of the *Journal of Zoophily* by Mrs. C. E. White, in which she defends the attitude of the Catholic Church against the unjust charge that "the teaching of the Roman Church makes for cruelty." This charge the writer in *The Abolitionist* seeks to uphold on the ground that Catholic theologians teach that "animals have no rights." *If the animal has no rights*, argues the editor, *you cannot do it any wrong*. And he confidently cites a number of passages from accredited Catholic authors to enforce his plea. "If this teaching," he urges—"the teaching of the Church of Rome—be not an encouragement of cruelty to animals, we know not what is. Against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers—teaching based on the primary false statement that animals have no rights."

Now, we should hardly feel called upon to point out the fallacy of such reasoning, if the writer in question did not go a step farther in his advocacy of it, and cite Pontifical Decrees and the example of the Spanish clergy attending bull-fights and similar cruel sports in Catholic countries, to show forth the iniquitous doctrine, in the hope, as he says, that he may thereby arouse Catholics who, like Mrs. White, are in sympathy with the antivivisection movement, to bring "to bear on the Roman Church that pressure from the outraged conscience of her children which might lead to some modification, if not the removal, of this evil doctrine."

Can any educated person actually be ignorant of the fact that the doctrine which *The Abolitionist* considers as the root of all the cruelty practised against animals, has been and is the teaching of all sane philosophers, not only since the days of Christ and in Christian lands, but

also wherever, since the beginning of human society, healthy ethical principles have taken shape in the world! Surely it is the height of naïveté to make the statement that "against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers." If *The Abolitionist* will take the pains to examine the ethical writings of any one of the great thinkers who have laid claim to the name of Christian, he will find therein the same teaching at which he is so shocked only because he deals with his subject in the superficial manner which catches at plausible expressions to enforce certain prejudices sustained apparently by reasoning, yet in reality only by feeling.

The statement in ethical language, that animals have no rights, simply means that animals are not endowed with a rational will, for the existence and assertion of rights presuppose rational cognition directing the intelligent will toward the attainment of a definite purpose. All Christian philosophers hold that man is superior to the animal by reason of the twofold capacity of intellect and will, and, although the instinct of animals resembles these two faculties in many respects, yet they are entirely different sets of agencies. Man constitutes a separate species from the animal solely by reason of this distinction, and the first scientific authorities of our time agree that there has been thus far no conclusive demonstration that the two have ever been related more closely by any connecting link in past ages.

When men speak in a loose sense of man having duties to the animal, they mean simply that we have duties *toward*, that is, *with regard to* animals, as we have duties with regard to any object created by God for our service and benefit. There are indeed degrees in which our sense of duty to God and our fellow-man demands from us respect and conservation of the things that come to us from God or belong to our neighbor. These degrees bear a proportion to the purpose and nature of the creatures which thus serve us. We call a man barbarous or cruel who wantonly mutilates a beautiful tree or a work of art, though the objects on which he practises his vandalism have no feelings. It is the violation of man's sense of order and feeling for what is beautiful, and the outraging of the right of God's proprietorship and purpose, which we censure in these cases. But we do not argue that because a man has "no right to do these things," therefore he attacks the rights of these things. In this precise and true sense only does Catholic doctrine maintain the absence of rights in the animal. And herein the Church is seconded by all thoughtful teachers

of Christian morals. "In this special and completed sense of the term," writes Professor Noah Porter of Yale (and no one pretends that his doctrine is Roman Catholic), "animals have no right ; for the reason that they are not moral, having no sense of what is due to themselves, and no capacity to appeal to the consciences of others. The claims which they make, or seem to make, are accompanied by no conscious and fervid appeal on their part to our sense of duty, or by any conviction on their part that we ought to give them what they ask for. Hence the moral weakness of their appeals, which is imperfectly supplied by the utmost of the passionate rage and brute fury with which they sometimes turn upon men who cross their wishes or disappoint their expectations."¹

Nor is this merely the isolated teaching of professors of Christian morals who believe in the special elevation of man through the principles of Christianity. *The Abolitionist* will find it in any code of ethical or civil laws as the principle of differentiation between man and other creatures in the ethical order. No one writer on the subject of human duties ever conceived any classification in law or philosophy of duties to God, to one's fellow-man, to oneself, *and to the animals*. Admitting that the animals have feelings and suffer pain, we still draw the line between these and man when we speak of rights. It is conscience, not feeling, which argues and enforces rights. And in our very instincts of compassion we state the difference with regard even to the dead body when it comes to acting out the sense of duty. Wherever we find the corpse of a human being we bury it reverently, and this we deem a duty to man, even though he be dead. If we bury an animal, we do so perhaps from sentiment, or for sanitary reasons ; we do not consider it a duty to the animal, but a duty to our neighbor.

Now all the legislation which *The Abolitionist* cites from the popes and theologians must be interpreted in this light ; and any other interpretation is a violation of the rights of man. It is as unjust and odious as it is to say that the Roman Church alone teaches or encourages abominable cruelty against animals either directly or by the inferences to be drawn from her doctrine.

As for the examples drawn from bull-fights and similar sports practised in the Latin countries which have inherited Catholic doctrine, we have simply to repeat what the Church teaches, not what some of

¹ *Elements of Moral Science*, § 308.

the children who belong to her practise. The practice is a remnant of that innate barbarism of human nature which makes the average child destroy everything it can lay its hands on ; and if priests enjoy such sport, they thereby profess their lack of certain virtues which are expected from their profession. But the barbarism is not so uncommon, even among cultured and benevolent people. Any one who knows the Spaniard to be a much more naturally refined being than his northern neighbors are, might testify to this. The sense of cruelty has various outlets, some better veneered than others, and it is not the exclusive prerogative of people who maltreat animals, though they ought not to do so. Calumny which misrepresents the religion of a people is very cruel, more so than the scalpel of a surgeon.

For the rest, the doctrine which Mrs. White defends is, as we have said, the wisdom of the best philosophers of all ages and especially Christian nations, and quite compatible with, nay suggestive of, the utmost consideration for the feelings of the animal that serves man for his good.

THE BISHOP OF BURLINGTON ON SINGING AT FUNERALS.

In a circular recently addressed to the clergy of his diocese, Bishop Michaud, of Burlington, gives some pertinent directions to the clergy and laity regarding the observance of the regulations of the Church in the matter of excluding from the liturgical service such singing as savors of worldliness, sentimentality or personal vanity. The Bishop writes :

The question of singing in the vernacular at funerals has often been brought to the attention of the clergy. As far as we know, our clergy desire the church regulations concerning this matter to be observed strictly and to the letter. But among the laity there are many filled with vain notions not calculated to improve on Church Ritual, desiring only to have a concert or musical of their own over the dead. Frequently, too, it is the work of an over-zealous singer, who wishes for his or her own glory to acquire a little notoriety in entertaining a church audience, by throwing in here and there a piece of music more suitable for a concert hall. From continuous pressure brought on the priest, he tires in his opposition and allows the singing of hymns or songs in the vernacular. With all the authority vested in us, we forbid such abuses and direct our clergy not to allow any such in the church or in cemetery. The Roman Ritual and Gradual are complete, and need no addenda for funerals, either from us or from the people.

Criticisms and Notes.

THE PAPAL MONARCHY FROM ST. GREGORY THE GREAT TO BONIFACE VIII. (590-1303.) By William Barry, D.D. London: T. Fisher Unwin. New York: The Macmillan Co. Pp. xxviii—435.

Dr. Barry's extensive reputation as a popular novelist made us doubtful whether we would find the less attractive, but more solid, qualities proper to the ecclesiastical historian in his contribution to Mr. Fisher Unwin's "Story of the Nations." It only needed to read a few pages for us to be agreeably undeceived. In spite of much vivid word-painting and many "purple patches," the book abounds in accurate analysis of the motives which lie behind history, in judicial summing-up of the lights and shadows of prominent persons, and in concise yet full recapitulation of the events which have changed, gradually but surely, the face of Europe at a critical epoch—the whole framed in the right spirit of philosophical detachment. Dr. Barry is neither a romanticist, who makes historical figures the veriest puppets, bending this way and that way in obedience to his imaginative fancy, with a sublime disregard for facts and things as they are; nor a controversialist¹ determined to read his own theological theories into the stubborn records of the past, unchanging as truth itself. His one concern is a presentment of actual phenomena in their relation to one another, and, by tracing their origin, growth, and consequences, he makes it his business (we may add, with conspicuous success) to interpret them rightly in their larger bearing on the development of human history, and on the evolution, in the slow but sure march of events, of civilization.

We feel that we can trust the author's inferences and deductions because we find that he is to be relied upon for his facts.² There has been too much "making of history" in the past by the Macaulay and Froude school of picturesque but woefully inaccurate historians, and it is a welcome sign of the times that a Catholic Doctor of Divinity

¹ For example, his treatment of the lives of such Popes as John XII, "a mediæval Elagabalus," is as unsparingly severe as that of any Protestant historian.

² We miss, however, a detailed treatment of the celebrated "Forged Decretals."

should set the example of writing a work on one of the most difficult and hotly debated periods of history in such a broad, fair-minded, and scrupulously honest manner that the Protestant, no less than the Catholic, reader cannot fail to be fascinated by its charm.

Dr. Barry defines his theme to be an inquiry into the causes and outcome of the clash of the three great world-facts or forces—the Roman, the Christian, the Teutonic—from which modern civilization, in all its complexity, is derived. How, in other words, did “the Pontifex Maximus, heir of old Rome and now its Christian Bishop, deal with the peoples which invaded the Western Empire?” We think that the author is inclined to exaggerate the tenacity of the Pagan religion and its virtual incorporation in the Church of the West. He rejects Tertullian’s testimony as that of a fiery partisan, but does not tell us whose authority he would substitute for it. No doubt the Christian Church, like her Divine Founder, gathered into its garner every ear of wheat, wherever sown on the soil of human nature; but the “fan” also was in her hand to “thoroughly purge the floor” from all defilement of idolatry and superstition. Dr. Barry seems to admit this in one place only to deny it in another. We would like him to have laid more stress on the vital distinction between harmless titles, festivals, and rites, and those so imbued with Pagan ideas, religious and moral (one might better call them “irreligious and immoral”), as to make it impossible for a Church with any pretensions to purity of faith and sanctity of life to adopt them.

The next chapter is a singularly clear sketch, drawn by a master-hand, of the gradual development of the realization of the “privilege of Peter” from the days of the Fisherman of Galilee to those of St. Leo the Great. At first the Church of Rome was linked with its Bishop: Pope St. Soter, as late as 170 A.D., speaks as the representative of a community. Later, the Church is merged in its chief pastor. St. Cyprian, in the third century, recognizes in the Imperial City the Chair of Peter, “the root and womb of ecclesiastical unity”—and in that conception Dr. Barry rightly sees the *Magna Charta* of the Papacy. As Rome is the centre and fountain-head of secular authority, so St. Peter, living in his successors, is the first among his brethren, the veritable vicegerent of Christ.

No doubt the transference of the Roman ideas of law, order, centralization of government, to the Christian mind (to which St. Clement in the second century bears witness) was responsible in some measure for this growth in the apprehension of the prerogatives of the

Apostolic See. "Not individual genius, but an endemic 'custom of the City,' " enabled the Church of Rome at the centre of the world to grow in preëminence. "In the list of thirty-two Popes before Constantine there is only a single illustrious name, that of Clement."

Also the trend of secular events had its influence. The abdication by the Emperors of the Imperial City, in the beginning of the fourth century, left the Popes in possession. When Constantine made over to the Papacy Rome and Italy with the Isles of the West, he virtually installed a Christian Bishop on the throne of the Cæsars. We miss in Dr. Barry's impartial summary of the causes that, humanly speaking, led to the permanent establishment of the See of Peter as the central authority of Christendom and the arbiter of its doctrinal fate, a recognition of the Divine purpose that employed human instruments to bring about a predestined end. Protestant historians like Dean Milner (quoted effectively, more than once, in support of the Catholic claims, in the present volume) are fond of asserting that the pretensions of the Papacy are no more than the noxious upgrowth of the ages—the purely natural results of a chain of fortuitous historical events;—they need to be reminded that God Himself stands behind history, directing circumstances, however unpropitious, in accordance with His designs, shaping human ends, "rough-hew them how we will."

Most instructive is Dr. Barry's account of the beginnings of the Photian schism. The Pope in the age of the great heresies—Apolinarian, Macedonian, Arian, Nestorian, Eutychian—had played the philosopher, statesman, governor from afar. While the Eastern Bishops wrangled over Greek terms, he insisted, with the grand superiority of a ruler whose word was law, that that must be believed which had been handed down from the beginning.³ He recognized no superior on earth, not deigning to meet the arguments of heretics with counter-arguments; deciding controversies (*e. g.*, St. Celestine at Ephesus, St. Leo at Chalcedon, Hormisdas making 2500 bishops throughout Asia sign his creed), but declining peremptorily to reason the matter out. This judicial attitude of the Roman See raised its preëminence to a pitch that naturally excited jealousy elsewhere. Constantinople as "New Rome" aspired to an independence based on its Imperial dignity. The popes, true to their traditional position

³ Cf. Pope St. Stephen's quaint phrase to St. Cyprian on the Baptismal controversy (A. D. 254)—"Let there be none such, but only what has been delivered."

as conservative guardians of the primitive faith and polity, raised the cry of Erastianism. St. Damasus, in language which anticipates Hildebrand, opposes to the temporal majesty of the Empire the voice of the Lord Himself who has given to Rome the primacy in Peter. In this declaration, and in the acts to which it was a reply, the historian perceives the origin of the unhappy schism still unhealed that has rended Christendom in twain. "Constantinople is Erastian; Pope Damasus is Ultramontane. The answer to Constantinople was the Papal Monarchy."

Dr. Barry shows his genius in such pregnant sentences, giving the key to a maze of perplexities. He can place his finger unerringly on the remote cause of a widespread disease, review dispassionately the vicissitudes of centuries of stormy conflict, and pronounce judgment upon the real historical issue.

He sees in St. Gregory the First, the best, the greatest of the long line of mediæval Pontiffs, who reanimated the qualities of lawgivers, rulers, judges (once the heritage of the old Roman Empire), who conciliated the Lombard hordes, rebuked the scandals of "the Gaulish (*sic*) Church," reconciled Spain, overthrew the squadrons of Arianism, planted the Faith in England. That life of stern, strenuous activity was the earnest and the incentive of the subsequent lives of the Popes, till their zenith was reached in Hildebrand. Pope Zachary reaped where Gregory had scattered when Pepin was anointed King of France in his name and by his authority. The same Pepin was the real founder of the Temporal Power by his "never-to-be-forgotten Donation" of the territories of Comacchio and Ravenna, with all the country between the Apennines and the Adriatic, from Forlì in the north to Jesi and Sinigaglia in the south—a Donation which paved the way for that of Charlemagne at his memorable meeting with Pope Hadrian in St. Peter's on April 6, 774. In this transaction the author discerns the birthday of modern Europe.

Looking "before and after" from the very garden at Lausanne where Gibbon wrote his *Decline and Fall of the Roman Empire*, Dr. Barry beholds Innocent III, the Catholic Augustus, smiting kingdoms with interdicts, hewing down the Albigenses, sending forth Dominic and Francis "to announce a Gospel rich in mercy yet terrible in vengeance," wielding both swords, temporal and spiritual, reigning "when the new Rome stood at its highest point above kings and peoples." And he sees, looking forward, that Innocent aimed at making the Calvins, Voltaires, Gibbons, and Rousseaus impossible.

At a later period, he discusses with consummate skill the life of Hildebrand. In that great Pope the world commonly sees but the high-water mark of Papal pretensions and autocratic power. Dr. Barry shows us indeed the Emperor Henry IV (who had once proudly cried "to thee, Gregory, down, down!") prostrate at Canossa, but he reveals to us in the figure of Hildebrand a reformer of the Church, a cleanser and renewer of the corrupt Hierarchy, enforcing celibacy among the clergy, raising the standard of a lofty morality among the laity in an age that rivalled the Augustan in its corruption, and setting the Bride of Christ free from its bondage to Emperor and noble. He only abased the Empire because it endeavored to enslave the Church.

A similar defender of the Church's rights was Thomas, the martyr of Canterbury. "This champion of his order and the people, a saint in self-denial, an Athanasius against the world, who had overcome his king by sheer tenacity of principle, and conquered the venality, the waverings of Cardinals in Rome and Bishops in England; at whose feet the country lay prostrate in a trance of worship and religious dread; shone forth in one moment with a martyr's crown. . . . In his death Thomas had subdued friends as well as enemies. But it is only the historian who, looking back, can perceive that the great popular saint and churchman had delayed the Reformation in England by more than 300 years."

Space fails us to particularize, as we should like, Dr. Barry's sympathetic treatment—remarkable in a secular priest—of St. Benedict, the patriarch of Western Monachism; of the gentle Francis (living still in the idylls of the *Fioretti*; "in the legends of his tender dealing with bird and beast; in his *Canticle of the Sun*"; in the memory of his journeyings to convert the Soldan of Cairo; "in his fraternity with the poor; and at last in his ecstatic visions on Monte Alvernia which stamped him with the living sign of Christ"; of the militant Dominic, the St. Ignatius of his age.

He shows here as elsewhere the mind of a true historian in separating the wheat of genius from the chaff of failure, and in not allowing admiration for high ideals to prevent him from criticising their non-attainment as the result of a lowering of aim.

It is possible that at times he allows his commendable spirit of detachment to carry him too far. The ostentatious refusal to give the prefix of "Saint" to those whom the Church has canonized—he more than once goes out of his way to depreciate them—strikes one as an affectation, to put no harsher construction upon it; and there is a

tendency to accept the latest dogmatizing of criticism (*e.g.*, as regards the authenticity of an epistle of St. Ignatius) without weighing its value.

Lastly, it is irritating to the student to find no references given for the many interesting quotations that stud the pages of the volume.

Beyond these slight points of criticism, we have nothing but praise for Dr. Barry's work. It would be superfluous to say anything of its literary form in the case of a past-master of style like the talented author. We can promise the reader many hours of intellectual enjoyment in perusing the story of the growth and decline of the Papal Monarchy, written in all the glowing colors of a novel, on whose canvases the figures and scenes stand out with lifelike reality, and yet possessing the wealth of material, the sobriety of treatment, and accuracy of detail characteristic of the practised historian.

We should add that the many beautiful illustrations (some sixty-five in number) of persons and places give the book an additional value. It is in every respect a remarkable volume for its price.

THE CAMBRIDGE MODERN HISTORY. Edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., Stanley Leathes, M.A. Volume I. *The Renaissance.* Cambridge University Press (England). New York: The Macmillan Company. 1903.

The Cambridge Modern History, to be completed in twelve volumes, of which the one before us forms the first, will ever remain a monument to the name of the late Lord Acton. As Professor of History at Cambridge University he made his all-too-brief tenure of that important office remarkable by his inception of the novel scheme of writing a comprehensive history of modern Europe on the coöperative plan. Although his actual work, if we except some passages in the editorial preface, was *nil*, his influence may be traced throughout the work whose several authors were chosen by his judgment; and it is no empty compliment in the mouths of the three celebrated Cambridge-scholars, Dr. Ward, Dr. Prothero, and Mr. Leathes, when they express, in terms that would seem extravagant about another, the greatness of the debt they owe to the late Regius Professor of Modern History.

This monumental undertaking is not merely sectional in its treatment (in so far as special periods are entrusted to different writers); it is also conceived in conformity with the view that historical facts must be coördinated in relation to some central idea which gives them

their true coherence and meaning. Thus in each period of modern history passed in review a prominent event is chosen as typical of the contemporaneous thought which formed its setting, and round it individual developments are grouped, not accidentally, but of reasoned purpose. The present volume takes the Renaissance as its centre of organic unity. Its successors are similarly to be concerned with "The Reformation," "The United States," "The French Revolution," and "Napoleon."

The editors explain their purpose so fully in the following passage that we quote it at length, in view of its importance in guiding the student to a right comprehension of the kernel of the History :

"The subject—the Renaissance—possesses a unity of subject-matter rather than of time. Neither the anterior nor the posterior limits of the movement are precisely marked. Again, the History of the United States of America, although intimately connected with that of Europe, and with that of Great Britain in particular, has an inner coherence of its own, which is best preserved by a distinct and continuous treatment. In another part of this work, dealing with the same events from a British or French point of view, the American War of Liberation will again find its place, in so far as it affected the national progress or interests of either country. What in one volume or in one chapter constitutes the main subject, in another may form a digression or furnish an illustration. But, throughout the varied treatment of successive periods, each in its turn dominated by historic ideas or movements of prominent significance, we shall consistently adhere to the conception of modern history, and of the history of modern Europe in particular, as a single entity. This conception has regulated the choice and the distribution of matter and the assignment of space to each division.

. . . Our first volume is not merely intended to describe and discuss the Renaissance as a movement of European history. It is also designed as an introductory volume whose business it is, as it were, to bring upon the stage the nations, forces, and interests which will bear the chief parts in the action. Each chapter of this volume includes as much of antecedent, especially of institutional history, as seemed necessary for the clear understanding of the conditions with which it is concerned.

In pursuance of this scheme, Professor Bury is entrusted with the Ottoman Conquest, Mr. Stanley Leathes with the general history of France and Italy during the period, Mr. H. Butler Clarke with that of Spain, Professor Tout with that of Germany, Dr. Ward with that of Holland, Dr. E. Reich with that of Slavonia ; while Mr. Armstrong gives a succinct account of Savonarola's meteoric career, and Mr. Arthur Burd, Dr. James Gairdner, Dr. Richard Garnett, and Dr. Horatio Brown write respectively on Machiavelli, early Tudor history, Rome, and Venice. Other notable contributors are Sir R. Jebb, who writes with much distinction of style on the literary side of the Renaissance—a foil to his chapter being provided by Dr. M. James'

companion essay (full of out-of-the-way learning) on the *religious* aspect of the movement, with special reference to Roger Bacon and Bishop Grosseteste of Lincoln ;—Mr. E. J. Payne whose monographs on "The Age of Discovery" and "The New World" will prove of special interest to American readers ; Dr. William Barry and Mr. H. C. Lea, who write from different points of the compass on the origin of the Reformation. Nor must we forget the first of the brilliant galaxy of writers, for the *ethos* of the whole book is nowhere more apparent than in the brief but pregnant introduction, penned during his last illness by the late Bishop of London, Dr. Mandell Creighton.

The Catholic reader will turn first to the two chapters that strive to explain the dawn of the Reformation. Mr. H. C. Lea is well known as a learned but biassed writer. His previous work on the Inquisition justifies his claim as a representative Protestant champion. In the present case he has chosen "The Eve of the Reformation" as a suitable peg on which to hang a maximum of controversial invective with a minimum of historical fact.¹ He makes the most of sundry scattered cases of clerical immorality, not very difficult to discover in an age so near to barbarism, so flooded with Pagan ideals of conduct, so rich in material possessions, so sensuous, so luxurious—an age in which Catholicism, left to itself with no healthy *stimulus* of opposition, was most prone to slumber ; but he is discreetly silent about the growth of the fairest flowers of sanctity reared by the Church on the most unpromising soil.

If, however, Mr. Lea exaggerates the dark colors of the shadows of his picture, it must be candidly confessed that Dr. Barry, the Catholic apologist, spoils his case by accentuating unduly the lights. There is surely no need to deny almost entirely the existence of grave scandals in monasteries, convents, the houses of priests, even the palaces of bishops, well verified by contemporaneous evidence, or to minimize to the vanishing point the telling significance of the indictment (afterwards proved up to the hilt) lodged before Cardinal Morton in 1489 against the great Abbey of St. Albans. If the Church be human as well as divine—human as to her members, divine as to her Head and indwelling Spirit ;—if she be truly a net gathering fish of every kind, a field in which good and bad grow side by side until the day of the

¹ The following unfair generalization is a sample of Mr. Lea's controversial *animus* : " (The Priesthood was immersed in) formalism which had practically replaced the ethical values of Christianity, secure that its supernatural attributes were unaffected by the most flagitious life."

harvest it need not be a cause of scandal to the weakest brother to learn that at times her representatives woefully failed in their mission to be the moral salt of the earth, exchanging the "sweet yoke" of Christ for the galling slavery of sin. Dr. Barry would have done more service to the Catholic cause if he had remembered the present Pope's advice to Dr. Pastor when, throwing open to his search the archives of the Vatican, he bade him leave out nothing in his *History of the Popes* that might seem superficially to cast discredit upon the occupants of Peter's chair, for the Church was stronger than her children, and "God had no need of our lie."

It would be unfair, however, not to mention that Dr. Barry throws many interesting sidelights on Catholic traditions, customs, and manners during the period of which he writes; *e.g.*, he defends brilliantly and, we think, conclusively, Abbot Gasquet's view as to the pre-Reformation English Bible, and it need scarcely be said that the literary setting of his monograph is as artistic as the subject-matter is well arranged. It may also be argued in his defence that his arguments, drawn from the *Imitation* of Thomas à Kempis, the religious works in the German vernacular circulating among the poorest classes, the Brethren of the Common Life, and the constant if spasmodic efforts of the Reformation, do much to justify his main conclusion (with which we are naturally in complete agreement) that: "no demand for revolution in dogma was advanced save by individuals; that the daily offices and parochial ministrations were fulfilled with increasing attention, . . . that the Bible was open . . . [and that] an immense provision of charity [was] laid up for the sick, the indigent, the industrial classes, for education and old age." Our only complaint against him is that he overstates his case by ignoring unfortunate scandals which prove by their very magnitude that the Church that survived them must have been Divine.

The best chapters in the book are undoubtedly those by Professor Bury on "The Ottoman Conquest," and by Mr. H. B. Clarke on the Spanish history of the period. In the former no single point of interest is omitted, and the successive phases of Turkish aggrandizing power are brought out with all the vividness of a great historical painting. Mr. Bury's learning is encyclopædic, whether Pindar, or Mohammedan writings, or obscure Greek and Russian history be in question. We are surprised nevertheless to read that Athens "had reason to be pleased with the change from the rule of Catholic princes to that of unbelievers," and that the "only new burden was the tribute of children."

Mr. Clarke's contribution is of permanent value. Seldom if ever has the complicated history of the reign of the "Most Catholic Kings" during the Middle Ages been better written. The accurate description of the constitution of the several Spanish kingdoms is on a par with the brilliant sketch of the early part of the reigns of Charles I and Charles V. Both are models of historical writing. There is not a word too much, and yet the reader can follow the author with ease and with a confident assurance that he has heard the last word that can be said on the subject.

The at first sight disproportionate space assigned to Italian history is successfully justified by the editors on the ground that "from Italy proceeded the movement which aroused the mind of Europe to fresh activity; in Italy this movement bore its earliest and, in some branches, its finest fruit. Moreover, in the general play of forces before the Reformation, it was on Italian soil that nearly all the chief powers of Europe met for battle and intrigue. If to these considerations are added the importance of Rome as the capital of the Catholic world, and that of Venice as the capital of commercial Europe [we may remark parenthetically that Mr. Horatio Brown's chapter on the latter city contains some of the finest passages in the book], it will be seen that there is nothing disproportionate in the share allotted to Italy and Italian affairs in this volume."

The student will complain with some reason at the absence of all footnotes and references,—a serious defect in a work containing so much controversial matter that calls preëminently for the exercise of the critical faculty of the reader who wishes to form a complete judgment from a study of authorities at first hand.

A still graver defect is the lack of unity occasioned by the peculiar plan of the History. The adopted method of *ultra* specialization has the obvious disadvantage of sacrificing the actual sequence of events to a preconceived unity of idea. The mental perspective of the various writers is allowed to warp and distort the facts of which they are, after all, the narrators, not the creators. It has also the companion fault of occasioning a repetition of material: more than once, one essayist overlaps another.

Whether the advantages of the method outweigh the disadvantages must be left to the individual reader to decide.

When all is said and done, the History remains a permanent memorial of industry, scholarship, and learning in every way worthy of the University from which it proceeds, and of the Catholic peer and pro-

fessor to whose genius it owes its origin. The distinguished authors have amply fulfilled their promise of providing a history for the modern world embodying the sum of the "mass of new matter which the last half century has accumulated," and breaking forever "the long conspiracy against the revelation of truth."

GLIMPSES OF TRUTH. With Essays on Epictetus and Marcus Aurelius. By the Right Rev. J. L. Spalding, Bishop of Peoria. Chicago: A. C. McOlurg & Co. 1903. Pp. 249.

Aphorisms contain more truth, and convey it more directly to the mind, and lay hold more fixedly upon our convictions, than do lengthy arguments, though these demonstrate to perfection. Bishop Spalding has the gift which belongs only to the philosopher of letters, that is to say, to the cultured mind within whose spiritual workshop original thought is developed and then coined to give it currency, rounded, bright, clear-cut in the thought-moulding of its die, and with the poetic ring of pure metal to its cadence as it falls upon the ear.

Thus these reflections, called *Glimpses of Truth*, combine definition and precept with the persuasive charm of elevating thought. But their main value lies in the power that they bestow to purchase further thought to open the gates whence the light of truth issues and reveals us to ourselves. The author himself suggests this when, speaking of the "chief virtue of vital books," he tells us that it consists of the power "to show us that we possess potentialities of ability of which we were not conscious; and so to stimulate us to effort in the direction of our talents." Everywhere in these pages we find the genius of the teacher, the man whose aim reaches out to loftier things, casting a bridge from earth by which he bids us ascend. He knows how to gauge the forces of nature, and above all of man, and this makes him avoid the vulgar aspirations and views which wait on popular notions of good, of success, of influence. "If we have genuine powers, they who throw doubt on our ability, stimulate us even more effectually than the expectations and urgency of friends; for real strength, like heroic courage, loves the face of foes." Again note the axiomatic force of expression which vindicates the self-denying life of the religious of whom the world supposes that he buries his talent:

Creative force secretes itself. It grows in solitude and hiding; craves silence and obscurity; wraps itself in mystery. Where it works, the soul bows in awe and holy shame, and from those who live in the glare and noise of the clamorous world,

its sacred power departs . . . The negative exists for the positive. Rest is for the sake of action. If night buries us in darkness, it is that we may be all alive when day breaks. Silence and solitude are for refreshment of spirit. Contenance is for self-control and strength; humility for good sense; abstinence for health. Self-denial is for greater ability to help others, voluntary poverty is for their enrichment; obedience is for the sake of liberty and the common welfare.

To our reading, these *Glimpses of Truth* are the fruitful outcome of a keenly observant mind, and they are singularly characteristic of Bishop Spalding's individuality. There is in them a personal reflex which separates them from the standards of popular wisdom represented by the popular collectors of maxims, apothegms, and sayings of the great. The two brief essays on Epictetus and Marcus Aurelius are quite suitable accompaniments to these reflections, for they illustrate the native powers of the soul as exhibited in its struggle to regain the path of perfection which is its ultimate destiny, but from which the body with its inherited concupiscence and the pride of life have made it deviate. We love to think that Epictetus had been taught Christian principles without perhaps knowing the name and source whence the wisdom came to him. As for Marcus Aurelius, there is indeed a note of fatalism in his teaching which, if it does not explain all his nobility of character, gives us the key to most of the principles that shaped his moral life. It is difficult to understand his attitude toward the Christians in view of such apologists at the time as Justin; but Bishop Spalding does not touch this point.

LAURA BRIDGMAN. Dr. Howe's famous Pupil, and what he taught her. By Maude Howe and Florence Howe Hall. With illustrations from drawings by John Elliott. Boston: Little, Brown & Co. 1903.

SILVER LININGS. By Nina Rhoades. Illustrated by Margaret Eekerson. New York: McClure, Phillips Co. 1903. Pp. 347.

It is thirty years since the death of Dr. Howe, director of the Perkins Institute, the first New England institution for the education of the blind. For more than forty years he devoted himself to the training of those who had to rely exclusively on the senses of touch and hearing for the development of those finer and higher faculties to which the eye is ordinarily the most effective guide. But in Laura Bridgman's case he had to deal with a much more difficult problem. She was not only blind, but also deaf and dumb, "without that distinct consciousness of individual existence which is developed by the ex-

ercise of the senses." Extremely delicate from birth, at the age of two she had lost completely the already defective sense organs which could make her responsive to any normal educational efforts. She was taken under Dr. Howe's care at the age of seven, and for thirty-eight years he patiently guided her to the attainment of those resources of intellectual and moral enjoyment from which those would seem wholly debarred whom neither light nor sound can reach to suggest by their eloquent harmonies the higher life of the soul. She attained gradually a knowledge of things, of letters, of the thousand little industries by which she could employ her time usefully, creating order and contentment in her immediate surroundings. Her journals, when she was about eighteen years old, show a considerable development of imagination. She not only read with intelligence and communicated her thoughts on paper or by signs, but as well she cultivated a certain style of poetry in which she expressed noble emotions, similar to those found in the Psalms and prophetic writings of the Hebrews. It is needless to say that she was fond of the Scriptures, and in her latter days (she died in 1889) she loved to have the *Imitation of Christ* by Thomas à Kempis read to her,—the "peaceful book," as she termed it.

The entire account is most interesting; and of its fruitfulness we are assured by the fact that the book is published by the two daughters of Dr. Howe, who have merely edited the notes which their versatile and self-sacrificing father had already collected for publication.

The general reader may question the 'good taste of the editors when occasionally they betray their biassed religious convictions in speaking of "the narrow limits of dogma," and "those human inventions, hell, damnation, and the devil." We fancy that Dr. Howe, if he was a "follower of Christ," as is claimed for him, must have admitted that these "human inventions" were taught by Christ Himself. No doubt there is much in the method of bringing home such truths to a mind like that of Laura Bridgman which might have rendered her morose and unhappy if forced upon her by injudicious zeal; but there are very gentle and joyous people in the world who do believe these truths without finding them narrow or out of harmony with the idea of justice.

Silver Linings is ostensibly the autobiography of a blind girl who passes through various stages of misfortune which are induced by her

orphaned and sightless condition, combined with a sensitive temperament that is not always guarded by the government of the tongue. Brought up during the years of her childhood in comparative comfort by a married aunt who bestows upon her all the affection which the memory of a beloved sister and the helplessness of an invalid child are apt to provoke in a noble woman's heart, she finds herself suddenly deprived of all protection by the death in a railway accident of both her foster-parents. The will by which provision had been made for her future is missing and the bulk of her step-father's fortune accordingly goes to an elder daughter married to a man who is suspected of having done away with the missing testament. The blind girl, unable to vindicate her claims and wholly dependent on the mercy of her false brother-in-law, is first tolerated by her step-sister, then, after expressing in a moment of angry resentment her suspicion of the brother-in-law, she is consigned to a wretched private institution for cast-offs. Thence she flees, and, aided by a faithful servant of the house, she finds a home in an asylum for the blind. Here she is discovered by a brother who had been the occasion of her blindness in infancy by discharging a gun before her face, and who having fled his home was supposed to have died in the burning of a vessel at sea.

The story is told with vividness and excellent grace, and produces in the reader a genuine sympathy for those whom the privation of the organ of sight renders in many respects helpless. At the same time we learn a good deal of the psychology of such a condition and of the benefits which certain virtues cultivated by a blind person can produce in others.

A CATECHISM OF VIVISECTION. The whole question argued in all its Details. By Edward Berdoo, M.B.O.S., L.R.O.P. London: Swan, Sonnenschein & Co. 1903.

The Antivivisection Societies find in Dr. Berdoo a strong because intelligent and professional advocate. Facts, that is to say, the results of demonstrations in surgical schools, show that the scientific services which vivisection renders in the medical profession are greatly exaggerated. On the other hand the harm which these practices do, not merely in needlessly torturing the animals, but above all in brutalizing the men who become accustomed to their exercise, is infinitely greater than any benefit that can accrue to suffering humanity from the professional knowledge with which it supplies or is supposed to supply the surgeon.

THE MUSICAL GUIDE. Edited by Rupert Hughes, M.A. Two volumes. New York: McClure, Phillips & Co. 1903. Pp. viii—xiii—807. Price, \$6.40.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus.Doc., B.A., Royal University of Ireland. London: Walter Scott Publishing Co.; New York: Chas. Scribner's Sons. 1903. Pp. 241.

FOR EVERY MUSIC LOVER. A Series of Practical Essays on Music. By Aubertine Woodward Moore (Auber Forestier), author of "Echoes from Mist Land," etc. New York: Dodge Publishing Co. Pp. 259.

FOR MY MUSICAL FRIEND. A Series of Practical Essays on Music and Music Culture. By Aubertine Woodward Moore (Auber Forestier). New York: Dodge Publishing Co. Pp. 206.

The first two volumes at the head of this notice are distinct. The first comprises a Dictionary of Musical Terms, and has an Introduction explaining the character of the different schools of Music—Italian, German, French, English, Russian, American, together with illustrations, literary and lithographic, of orchestral instruments, methods of production, etc. The second volume is a Biographical Dictionary of Musicians, with supplementary necrology, tables of pronunciation, etc.

The Story of Oratorio is a neat volume of "The Music Story Series," which gives the reader a fair appreciation of the origin and development of the Oratorio as the highest musical art-form. There are numerous valuable reflections interwoven with the story of these tone-creations, or "tone-cathedrals," as they are often styled. The choral services introduced at the time of the Lutheran Reformation movement are credited with a participation in this development, and there is no doubt that congregational singing fostered in the Protestant Church services greatly helped to stimulate the public to the appreciation of the Scriptural *cantata*. That St. Philip Neri was really the originator of the Oratorio is of course admitted on all sides.

Of the two usefully conceived volumes by Mrs. Moore the first helps the ordinary aspirant to culture toward a knowledge of the functions and benefits of music. An intelligent faculty of listening to and interpreting good music is a valuable possession which enhances not only the enjoyment of life but ennobles the character. It is a characteristic of most truly religious minds that they love harmony, and

harmony understood in its sources and methods is like the knowledge of mysteries—a great power as well as a great joy.

The volume entitled *For My Musical Friend*, addresses itself to the performer or the student who would produce harmony. It deals with technique, methods, sight-reading, practice, time-keeping, and some special instruments, such as the harp, guitar and mandolin. There is an interesting chapter on "Music as Medicine," which is not at all over-estimating the virtue of music as a restorer of the weakened faculties of body and mind.

These volumes have a special meaning during the Christmas season, and are thus suitable as modest gifts from friend to friend.

A PRACTIOAL COURSE IN SPANISH. By H. M. Monsanto, A.M., and Louis A. Languellier, LL.D. Revised by Freeman M. Josselyn, Jr., Docteur de l'Université de Paris. New York, Cincinnati, Chicago: American Book Company. Pp. 398.

A good Spanish grammar has become a necessary adjunct to our educational curriculum, owing to the incorporation of the colonies formerly under Spanish dominion, into our national body. Monsanto's Course is already well known to students of the Spanish tongue, but it required new adaptation to the recent advance of linguistics, especially since the revision of Spanish accentuation by the Academy in 1888, and the introduction of new rules of orthography. One of the features which recommends this grammar is the fact that the statements of rules, exceptions, etc., have been reduced to the smallest compass compatible with clearness, whilst stress has been laid upon exercises and repetitions in Spanish, by which the practice of speech and writing in that tongue is facilitated. The typography and arrangement of parts are in accordance with the modern progressive school-methods.

GERMAN COMPOSITION. By B. Mark Dresden, A.M., Instructor in German, State Normal School, Oshkosh, Wis. New York, Cincinnati, Chicago: American Book Company. 1903. Pp. 68.

German Composition, with a review of Grammar and Syntax, will prove a reliable guide amidst the perplexities of Teutonic writing. The author, Professor Dresden, knows how to make linguistic moulding easy by the attractiveness of the matter which he furnishes for its adaptation.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be characterized by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, as a rule, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

American History and Its Geographic Conditions: Ellen C. Semple. *Houghton.* \$3.00.

The author considers the geographic reasons for the sites and for the prosperity or ill-fortune of the early colonies in the United States, giving attention to the Indians, to Canada, and to Mexico, only with reference to their relation to this country. The development of American sea-power, the war of 1812, westward expansion, the geographic reasons for the growth of the country and for the inception and course of the Civil War, for the distribution of immigration, of industries, and of railways, are successively treated. Maps illustrating various subjects illustrate the book, and it is so written as to interest ordinary readers fairly acquainted with history as commonly presented.

Among the Men who have Written Famous Books: Edward F. Harkins. *Page.* \$1.50.

Portraits and brief biographies, with passages from the

works of Messrs. Ade, Bacheller, Barry, Bates, Brady, Chambers, Dixon, Dunne, Eggleston, Flower, Fox, Harland, Hardy, London, Lorimer, Major, McCutcheon, Hopkinson Smith, Tarkington, and Wister. The author does not criticise, and is modest in his commendation, except in the implication of the title. The book is meant for the agreeable instruction of novel readers, is prettily bound, and is perfectly trustworthy for reference.

Art of the Pitti Palace: Julia De W. Addison. *Page.* \$2.00 *net.*

Some thirty-five pictures, very well reproduced, and views of the palace itself, are the illustration of a history of the building and good descriptions of its principal treasures. The author writes with knowledge of her subject, and also of its literature, both in fiction and in poetry.

A wakening of the Duchess: Frances Charles. *Little.* \$1.50.

A very rich mother, scarcely

conscious of the existence of her little daughter, gradually perceives of her charm, and becomes devoted to her. The story is written in the manner of a child's fairy tale, and is prettily illustrated in color, and, in spite of an occasional flaw in carrying out the original conception, is very pleasing.

Ballads of the Busy Days: S. E. Kiser. *Forbes*. \$1.00.

Very simple verses, sometimes in the conventional Yankee and nursery dialect of the newspapers, sometimes in ordinary English, always within the comprehension of all readers. At rare intervals, when touching a great subject, the author becomes really poetical; he is always unpretentious and honest.

Book of Girls: Lilian Bell. *Page*. \$1.00.

One girl refuses to marry for wealth; the second, an Indian, aids her father in defence of the tribe; a third brings about the marriage of her mistress; a fourth, a Pole, contrives to release her lover from a Russian prison; their girlishness is the only link between the tales, which are briskly told.

Bret Harte: Henry W. Boynton. *McClure*.

A well-written, brief biography, not provoking unkind revelation by denying Mr. Harte's personal faults, but treating them gently, and dealing properly with his other qualities.

Castle of Twilight: Margaret Horton Potter. *McClurg*.

The family life of women in the days of chivalry, their loneliness, discontent, and hardship are the author's themes, illustrated in a story in which appears an extraordinary bishop, and a nun who breaks her vows, leaves her convent with a troubadour, and returns home when he abandons her repentant for a brief space, and then complacently happy. Every woman in the tale is a modern Protestant in masquerade, but Masses are celebrated at all hours of the day or night throughout the story.

Cathedrals of Northern France: Francis Miltoun. *Page*. \$1.60 *net*.

Pictures by Miss Blanche McManus are substituted for the photographs common in books of this species, and the descriptions deal almost entirely with the buildings, not touching upon the legends connected with them. The subject has never before been treated in English, and many of the edifices are not pictured in any American book. It is printed on good paper and has a striking cover.

Chasm: Reginald Wright Kauffman and Edward Childs Carpenter. *Appleton*. \$1.50.

A "Boss" of uncommon refinement encounters a woman of good family, loves her, and permits his affection for her to enter into his conduct of city and State affairs. She endeavors to reform him and ends by promising to

marry him, and reconciling him to his son, a weak but educated man, who has been ashamed of him. An entirely improbable piece of good luck neutralizes many impolitic acts to which she persuades him.

Damsel and the Sage: Elinor Glyn. *Harper.* \$1.25.

Brief dialogues, always cynical and sometimes hinting immorality; the damsel asking questions of great suggestiveness.

Daughter of a Magnate: Frank H. Spearman. *Scribner.* \$1.50.

A civil engineer in the service of a great railway company loves the daughter of its president, and in her behalf, and by her orders, adds a few more to the long list of extraordinary feats imputed to him by the author. The story is lively and amusing, but as incredible as Gulliver.

Dickens's London: Francis Mil-
toun. *Page.* \$1.50.

The author endeavors to show the London in which Dickens lived rather than that which he described in his books, but gives some space to the latter. A photographure portrait and a reproduction of the well-known Maclise sketch are added to the views of places illustrating the book. Some of these last are uncommon and the book is useful and interesting although the style is very imperfect.

Diversions of a Book Lover: Adrian H. Joline. *Harper.* \$3.00.

Highly agreeable discourses

on authors, books, binding, literary fashions, in short all manner of gossip on matters relating to books. It is original in style, not because of any eccentricity but because of knowledge.

Doctor Xavier: Max Pemberton. *Appleton.* \$1.50.

A poor lady, reduced to the position of a chorus girl, is adopted by an unknown stranger and subjected to a course of treatment intended to make her the most beautiful woman in the world. Her patron then presents her to his prince that he may marry her and by the laws of his county become subject to the death penalty for wedding a foreigner. The girl contrives to thwart the plotter and she and her husband are left to live happy ever after. The extravagance of the passages describing the "treatment" is worthy of Poe.

English Village: Richard Jeffries. *Little.* \$1.50.

A new edition of the author's "Wild Life in a Southern Country," illustrated with photographs by Mr. Clifton Johnson, showing many things concerning which an American is curious, but can learn nothing from description. The plates are new and the binding is good.

Four-in-Hand: Geraldine Anthony. *Appleton.* \$1.50.

A picture exhibiting New York society as composed of sinners who sin for lack of occupation, and suspect sin in the most innocent. One of the men be-

comes guardian of four children, the eldest of whom dislikes him intensely, but after much quarrelling the two love one another, and he leaves the married woman whom he has hopelessly loved for years, and marries the girl, who seems to be grateful.

Gallops 2: David Gray. *Century*. \$1.25.

Short sketches of life and sport in a community devoted to horses. Most of the characters are married, and the interest depends chiefly upon the mishaps of the field, or the lack of harmony between strangers and the inhabitants.

Gentle Reader: Samuel M. Crothers. *Houghton*. \$1.25.

Papers on literary topics not precisely critical, not exactly gossiping, and expressing the author's sentiment rather than his opinions. They are pleasant reading if one be not particular about definite statement. The author is a Protestant minister.

The Great Poets of Italy: Oscar Kuhns. *Houghton*. \$2.00.

Portraits of twelve poets illustrate the work, which having been prepared for Chautauqua readers is Protestant in tone, and in a few passages disagreeable. Otherwise, it is an excellent foundation for the study of Dante and Petrarch, and it has an introduction showing the connection of Italian and classic poetry, and closing chapters on the modern poets.

Handbook of Modern Japan: Ernest W. Clement. *McChurg*.

An account of the country and the people as they are, with as much reference to the past as is necessary to explain them. It is free from verbiage and from sentimentalism.

Hawthorne and His Circle: Julian Hawthorne. *Harper*. \$2.25.

The author has compressed in this single volume all that is known of his father from his books, published papers, and collected letters, and from the letters of his friends, making it fill the outlines of his own childish memories. The volume makes a very good preface for Hawthorne study in spite of an occasional piece of ungracious truth where truth is valueless, and it is illustrated with interesting portraits.

Heart of Rome: F. Marion Crawford. *Macmillan*. \$1.50.

The hero, an archaeologist and civil engineer, searching beneath the palace of a noble Roman family for buried treasure, learns its history and becomes anxious to befriend the daughter of the house, whom her kinsmen have defrauded. Unintentionally and blamelessly he compromises her reputation. He cannot marry her, having already given his name, from kindness, to a woman whom he has scarcely seen, but whom a dead friend of his betrayed. The author extricates the two from this situation and leaves them happy. "Lost Water,"

the hidden streams of subterranean Rome, haunts all the scenes and plays an important part in the incidents.

Hesper: Hamlin Garland. *Harper*. \$1.50.

Life in a mining town and the relations of striking miners to society, and to the "third party," the independent miners, compose the serious element in the book. The love story concerns an Eastern girl quite ignorant of the West, and her brother-in-law's foreman, an educated man estranged from his family by boyish folly. The love story is trite and ill done. The passages devoted to the union are good.

Indians of the Painted Desert Region: George Wharton James. *Little*. \$2.00.

The author is rather careless as to form, but he has a great treasure of knowledge in regard to certain tribes only known within the last half century, and he has illustrated it with excellent photographs of persons and places. These Indians are unlike the Eastern tribes in their customs and in their grade of civilization, and the substance of the work is new.

Japanese Art: Sadakichi Hartmann. *Page*. \$1.60 net.

The author describes and defines the various schools of Japanese painters and gives some account of Japanese methods of work. Admirable colored plates and a large number of half-tones illustrate not only painting, but

also architecture and sculpture. Being Japanese on the mother's side, the author has had exceptional advantages in studying his subject.

John Greenleaf Whittier: George R. Carpenter. \$1.10 net.

The best account of the dissensions and differences among the early Abolitionists is found in this book, in which Whittier is seen in his early days of hard work, and of vilification from his own political allies. On the literary side the book is critical, but not captious; but it is a valuable contribution to political history.

John Maxwell's Marriage: Stephen Gwynn. *Macmillan*. \$1.50.

The Irish heroine, on the day preceding that set for her wedding, elopes with a Catholic lover in the French service. Her father, on whose estate Maxwell holds a mortgage, forces him into a marriage with his second daughter; the bridegroom, being deeply intoxicated at the time, assigns all his property, including the mortgage, to his bride, and disappears, to return eighteen years afterward as an American agent of the Revolutionary authorities; becomes acquainted with his daughter and consents to her marriage with her cousin, the daughter of his first love.

Kinship of Nature: Bliss Carman. *Page*. \$1.50.

About thirty essays, some taking their keynote from nature, others from art, and all abounding in a certain wholesome cheer,

far from joviality, but inspiring and awakening. They are an admirable tonic for despondence and indolence, but religion has no part in them.

Land of Little Rain: Mary Austin. *Houghton.* \$2.00.

A description of an American desert, very curiously and beautifully illustrated on some of its wide margins and on some of its pages, by Mr. E. Boyd Smith, who is familiar with the region and does not idealize people, plants, or animals. The subjects are the land itself, its water-trails and borders, its birds and animals, and a few of its men and women, white and Indian. The style is rugged and unconventional, but the writer has much to say. The book is beautifully bound and printed.

Listener in Babel: Vida M. Scudder. *Houghton.* \$1.50.

The gradual progress of an educated woman through the stages of discontent with society, leaving the college which would fain have her services and becoming a "settlement" worker to the final conviction that the proper work for her is to study trades in the hope of finding some way to bring beauty into the work of each producer, that beauty and daily labor may no longer be separated. College work, settlement work, and factory work are very thoroughly discussed in the story.

Little Brother to the Bear: W. J. Long. *Ginn.* \$1.50.

A book of the woods, describing the ways of the raccoon, wood-

cock, kingfisher, wildcat, lynx, and caribou as the author has seen them during many years of observation. The individuality of animals is a point very strongly urged in some of the papers. The pictures and decorations are good and are freely used, and the binding is that of a gift-book.

Little Chevalier: Mrs. M. E. M. Davis. *Houghton.* \$1.50.

After the death of the heroine's brother, her father trains her in manly exercises, and when the son of a man killed by him in a duel arrives in New Orleans to claim his revenge, she takes the place of her dead father and fights with him. An accident ends the duel, and through a series of misunderstandings the two arrive at the inevitable end of marriage. The story is prettily told.

Love Affairs of Great Musicians: Rupert Hughes. *Page.* \$3.20 net.

Apollo is the first of the famous musicians and Abelard is the second, and the stories of the last four centuries follow, illustrated by portraits. The pictures are good and interesting. The author expressly disclaims any intention to be moral, and many of the "affairs" are such as to show that the disclaimer is serious, and the book is suitable for a gift to no one not already familiar with the tales.

Love Stories from Real Life: Mildred Champagne. *Clark.* \$1.50.

Four stories, two doubtful in morality, none skilfully written,

bound in a tasteful cover. The author's apparent ignorance as to the difference between right and wrong makes the book doubly mischievous.

Mamzelle Fifine: Eleanor Atkinson. *Appleton.* \$2.25 net.

The childhood of Josephine in Martinique is here presented with some additions, some suppressions, and many details in regard to millinery. It is a pretty romance, and it is not meant for history.

McTodd: Cutcliffe Hyne. *Macmillan.* \$1.50.

A steamship engineer's reminiscences of his voyages, his owners, officers, and mates. The stories are chiefly adventurous, and incline to deal with doubtful personages, but, taken singly, they are interesting.

Mr. Salt: Will Payne. *Houghton.* \$1.50.

A middle-aged Chicago financier, supposed to be no more honest than the law requires, is attracted by an excellent and upright girl, a stenographer, who is of great service to him at a critical moment. She is already pledged to a man of small ability and, as it proves, of great fickleness, and after a time she discovers that, although often the cause of great suffering, the financier is as upright as if he were poor, and, her lover having left her free, she gives her hand to the financier. The behavior of moneyed men of various sorts is the real subject of the book.

MS. in a Red Box: Anonymous. *Lane.* \$1.50.

A romance of the days when King Charles First was wringing money from peers, and commons, and laborers, and generally preparing the way for Cromwell. The author avoids religious questions by making the point at issue between the king and his lieges the draining of certain fens by a Dutch adventurer. The hero loves the daughter of a leech attached to the adventurer's forces, and has many rivals, English and Dutch, all unscrupulous, but he outwits some and fights with others and the story ends happily.

Music in Art: Luna May Ennis. *Page.* \$1.60 net.

A few statues are included among the presentations of music selected by the author for reproduction and comment, but the greater part of the book is occupied with the work of painters. The pictures chosen are equally divided between modern work and the productions of the great masters, English, French, and German art being represented. The author uses a profusion of literary illustration and treats her subject with enthusiasm.

Pa Gladden: Elizabeth Cherry Waltz. *Century.* \$1.50.

A kindly, uneducated man, speaking a dialect with which no race, or part of a race, has yet been afflicted, brings the aid of a good heart and sound sense to bear upon the troubles of his neighbors, and also upon those of a wandering waif's when they pre-

sent themselves. His theology is Calvinism minus his own peculiar heterodoxy.

Pensionnaires: Albert R. Carman. *Turner.* \$1.50.

An American girl, studying for the operatic stage, and wandering from one music teacher to another, sojourns in many European "pensions," and meets travellers of many nations. A German suitor endeavors to awaken her higher nature, and an Englishman marries her without troubling himself about anything but her love and her voice. The three make an interesting group, and comments on Americans abroad are pungent.

Ponkapog Papers: Thomas Bailey Aldrich. *Houghton.* \$1.00.

Jottings from old notebooks, admirably rewritten, and very brief essays with a few verses, constitute this volume of wit and criticism, artistically expressed.

Reminiscences of an Astronomer: Simon Newcomb. *Houghton.* \$2.50.

The author tells the story of boyhood and youth in the former half of the last century, and of the studies by which he opened his path into the employment of the Government. He describes his own work very modestly, he tells of scientific England and Germany as he saw them in repeated visits, and he incidentally describes the Washington of many administrations. Among his amusements have been the investigation of spiritualism, the "mag-

netic girl," and estimating the worth of "psychical research," and among his good works a complete refutation of the charge of forgery made against Father Hell, S.J., by a color-blind and unobservant critic. The book is one of the most interesting memoirs of the season.

Sanctuary: Edith Wharton. *Scribner.* \$1.50.

The influence of a high-minded mother upon her son sorely tempted to an act of professional dishonesty which will wrong no one but himself, is the theme of a well-written story. A mean-spirited girl who would fain see the fraud committed for the sake of worldly advantage is the heroine's foil.

Scarlet Banner: Felix Dahn. Translated by Mary J. Safford. *McClurg.* \$1.50.

The campaigns of Belisarius against the Vandals in Africa, the intrigues at the court of Justinian, the utter demoralization of the Vandals by Carthaginian life and the quarrels between the Arians and the Church are the chief topics. The pictures of vice are unpleasantly strong, and the finest part is given to a woman whose Christianity is superficial, to say the least, and the villain is a priest.

Story of the Foss River Ranch: Ridgwell Cullom. *Page.* \$1.50.

The ranch is Canadian, and the hero is the son of an English peer in love with the niece of a poker-playing ranchman. The vil-

lain, a trickster at cards, is detected by the hero, who contrives an extraordinary and effective revenge. A great, quaking bog plays an important part, and its work is described with horrible particularity.

Touch of Sun and Other Stories: Mary Hallock Foote. *Houghton*. \$1.50.

Four stories—three of the West, one of the Spanish war—and all well written and clever.

Yellow Van: Richard Whiteing. *Century*. \$1.50.

An English duchess of American birth studies the environment of her rank and the machinery by which her daily life is controlled, finding it remorseless and inhuman. An educated poor man turned lecturer on social subjects, his village wife, an English girl of a good but impoverished family, and the suffering wrought for all three by the social machine, serve as examples for her enlightenment.

Juvenile.

At Aunt Anna's: Marion Ames Taggart. *Appleton*. \$1.00 net.

A very loving pair of twins and their adventures during a happy visit are genially described and illustrated with good colored pictures. An episode teaches scrupulous honesty. [Eight to twelve.]

Aunt Jimmy's Will: Mabel Os-good Wright. *Macmillan*. \$1.50.

The heroine's father having left her penniless, she finds a home in a New York tenement house with his half-brother and becomes the sunshine of the neighborhood. In the meantime her country friends make discoveries through which she is again restored to them and to comfort. Quaintness of narration is the chief merit of the book. [Eight to fifteen.]

Children who Ran Away: Evelyn Sharp. *Macmillan*. \$1.50.

The children run away to avoid a guardian against whom they have a prejudice and take refuge unwittingly with the lady whom he wishes to marry. There are no natural characters in the story, and it is unwholesome for children.

Crimson Fairy Book: Andrew Lang. *Longmans*. \$1.60 net.

Thirty-five stories, eight colored plates and thirty-five full-page pictures in black and white constitute the fifteenth volume of the series. All the material is derived from folk-lore and is very slightly changed. [Any age.]

Curious Book of Birds: Abbie Farwell Brown.

About thirty folk-tales of birds, explaining the names of some, the looks of others. Eight

amusing pictures by E. Boyd Smith are the illustrations. The English is clear and sometimes purposely suggests the spirit of the original language. [Five to any age.]

Daughter of the Rich: M. E. Waller. *Little*. \$1.50.

A rich young invalid sent by her physician to live with a poor but cultivated and admirably managed family of children, learns many good lessons. The tale is prolonged and ends as a novel, but the first half is a good story for girls. [Ten to eighteen.]

Five Little Peppers at School: Margaret Sidney. *Lothrop*. \$1.10 net.

Manly boys and very ill-mannered girls are the characters in a story of petty adventure attended with much ungrammatical conversation.

Gentle Pioneer: Amy Blanchard. *Wilde*. \$1.20 net.

The heroine, a Pennsylvania girl of Scottish blood, goes to Ohio with her father. They not only encounter the inevitable hardships of a new country, but have to dispute their inheritance with a dishonest kinsman. The Scottish and Irish speech of certain characters is impossible. [Twelve to fifteen.]

Giant of Three Wars: James Barnes. *Appleton*. \$1.00 net.

A well-narrated life of General Scott, with many anecdotes of his school days and youth and full accounts of his services in 1812 and 1846. [Eight to eighteen.]

Gipsy Jane: Harriet A. Cheever. *Estes*. \$1.20.

An Earl's daughter, stolen by the gipsies, becomes a remarkable dancer, goes on the stage and at last finds her family. The principal gipsy discourses like a Hebrew prophetess, and the whole story is unreal. [Eight to ten.]

Girl Rough Riders: Prentiss Ingraham. *Estes*. \$1.20.

An officer's daughter and her school friend journey through the Grand Cañon of the Colorado along the old Mormon trail, through Arizona and Utah to Salt Lake City, under convoy of her uncle, an army officer. Portraits of General Miles and Colonel Cody and other pictures illustrate an instructive story. [Ten to twelve.]

Golliwog's Circus: Florence K. Upton and Bertha Upton. *Longmans*. \$1.50 net.

The Dutch dolls and the Golliwog organize a circus of most extraordinary animals. The verses are much better than those in many of the former books, and the Golliwog and the dolls are so often disguised that they are less obtrusively ugly. [Six to ten.]

In a Brazilian Jungle: Claude H. Wetmore. *Wilde*. \$1.20 net.

Full and accurate descriptions of the cultivation of coffee and its preparation for the market are the background of a story with an extraordinary villain whose machinations concern nearly all the other characters. [Ten to fifteen.]

Jane and John: Elizabeth Polhemus. *Little.* \$1.50.

A very long story about entirely innocent and unexciting amusements, related in a perfectly harmless manner. [Six to ten.]

Jim Crow's Language Lessons: Julia Darrow Cowles. *Crowell.* \$0.50 net.

Bird and animal anecdotes related in connection with stories of children, and remarkably well illustrated. [Six to ten.]

Lieutenant under Washington: Everett T. Tomlinson. *Houghton.* \$1.20.

The autumn and winter of 1777 and the sufferings of the American army are the chief subjects. The Lieutenant has a steadfast friend, the trapper; an enemy, in an insubordinate soldier; and a steady trial in a tricky Connecticut Yankee anxious to make money, come what will.

Little Dick's Christmas: Ethelred B. Barry. *Estes.*

The very small son of a clergyman of the Church of England reconciles his angry grandfather to his mother's marriage, and the united family enjoys a remarkable Christmas. It is pretty and entirely unreal. [Six to ten.]

Little Foresters: Clarence Hawkes. *Crowell.* \$0.60 net.

Stories of small wild animals and birds simply told without any touch of fable, and prettily illustrated.

Little Lady Marjorie: Frances Margaret Fox. *Page.* \$1.20 net.

A daughter's heroic obedience and kindly charity extended to a sea-waif make a double thread of interest for a story of the lighthouse and signal service. [Ten to fifteen.]

Little Queen: Eva Madden. *Wilde.* \$0.85 net.

A chamber woman of Isabella of Valois describes her sojourn at the court of King Richard Second, speaking with quaint formality. It is one of the best books of the season. [Ten to fifteen].

Mislaid Uncle: Evelyn Raymond. *Crowell.* \$0.60 net.

Josephine Smith, sent as an express parcel from San Francisco to her uncle Joseph Smith, in New York, is left at the house of a millionaire, of the same name, an accident which brings good fortune to her real uncle and happiness to the millionaire. [Eight to ten.]

More Five - Minute Stories: Laura E. Richards. *Estes.* \$1.00.

Some of the stories are rimed and the book has amusing and extravagant illustrations. [Five to eight.]

My Wonderful Visit: Elizabeth Hill. *Scribner.* \$1.20.

The wonders are only the every-day sights of a farm and the incidents of a country picnic; but they are told so pleasantly that the book tempts an adult reader.

The children are well behaved as a rule. [Eight to twelve.]

Pioneer Spaniards in North America: William Henry Johnson. *Little.* \$1.20.

The story of Cortez is related in accordance with the newest historical theories and an account of Coronado is added to those of the well-known explorers whose voyages and journeys occupy the intervening period. [Ten to any age.]

Pleasant Street Partnership: Mary F. Leonard. *Wilde.* \$0.85 net.

Contempt of snobbery and the practice of neighborly kindness are humorously taught in a gay little story of old personages and young. [Ten to any age.]

Robin Hood: Eva March Tappan. *Little.* \$1.50.

The prose legends and one or two of the ballads are retold in modern English and illustrated with pictures imitating old woodcuts. The Robin thus seen is not the Robin of the ballads. [Eight to fifteen.]

Sandman: William J. Hopkins. *Page.* \$1.20.

Simple tales of farm life intended for bed-time stories and artfully narrated in pictorial phrases. [Babyhood to twelve.]

Sheba: Anna Chapin Ray. *Crowell.* \$0.60 net.

A pathetic story of street boys and a little Hebrew hunchback, whose only friends are the

kindergarten teacher and her pupils. Between street dialect and descriptions of suffering the story is made unfit for the young.

Story of the Graveleys: Marshall Saunders. *Page.* \$1.20 net.

A well-bred family reduced to poverty settles in a poor street which the heroine sets herself to benefit in various ways. She obtains a park for the poor, and persuades the mayor to enter upon many reforms, but discovers that a woman injures herself by going into politics and fosters indolence in men by doing their work. [Ten to eighteen.]

Sword of Wayne: Charles S. Wood. *Wilde.* \$1.20 net.

The story of Wayne's latest campaigns, beginning in 1792 and including the battle of Fallen Timbers, and showing the effect of American victories upon the frontier Indians. [Ten to fifteen.]

Three Girls of Hazelmere: Ellen Douglas Deland. *Wilde.* \$1.20 net.

The "Girls" travel in Europe, matronized by a widow, whom they are obliged to protect when not protecting the Europeans from her small boy. Germany, Belgium, and Paris, and a few other French cities, are the scenes of their adventures. [Twelve to eighteen.]

Three Graces: Gabrielle E. Jackson. *Appleton.* \$1.25 net.

Industrious Grace Percy, from the North; indolent, well-bred Grace Langford from the South, and silly Grace Houghton,

meet at boarding-school to their common advantage and improvement by means of many amusing adventures. [Ten to twelve.]

Wally Wanderoon and his Story-telling Match: Joel Chandler Harris. *McClure*. \$1.60.

Stories of birds, fairies, children, and Bre'er Rabbit, with the mysterious Wally as a centre, and Sweetest Susan, Buster John, and Priscilla, as listeners or narrators, as in the author's former books. The tales are good, but the machine is less clever than some of its predecessors. [Eight to twelve.]

With Flintlock and Fife: Everett T. Tomlinson. *Wilde*. \$1.20 net.

A hunter, painfully sententious in speech, accompanies the hero through a series of adventures during the English opera-

tions conducted in the old French war against the French and Indian of the New York frontier. [Ten to twelve.]

With Fremont, the Pathfinder: John H. Whitson. *Wilde*. \$1.20 net.

Little is added to the story of Fremont's expedition to California in 1845, except the hero's personal adventures, but the volume includes the essence of many books. [Ten to twelve.]

With Rodgers on the President: James Otis. *Wilde*. \$1.20 net.

The commodore and the boy-hero divide the honors as to bravery and effectiveness during the entire cruise, the boy laboring under the disadvantage of persecution from two other boys. [Ten to twelve.]

Literary Chat.

The *New Carmelite Review*, formerly published in Canada as a religious organ of the Carmelite Order, has entered a new field in Chicago. Its claim to popularity is expressed in the announcement that it is "the only Religious Magazine that aims at expressing the wishes of the people." May the Lord help it!

Dr. Richard Henebry, the well-known Celtic scholar who occupied first the Chair of Celtic literature at the Catholic University, has published an interesting sketch of Irish Music, in which he examines the peculiar character of the scales, modes, and keys, in traditional use among the Irish people. The instrument by which he illustrates his instruction is the violin, or "fiddle" as he styles it.

The *Allgemeine Verlags-Gesellschaft* in Munich, to whose intelligent enterprise Catholics owe the "Illustrated History of German Literature," which has been already favorably noticed in these columns, have begun the publication of an *Illus-*

trirte, Geschichte der Katholischen Kirche under the combined editorship of Dr. J. P. Kirsch of Freiburg (Switzerland) and Professor V. Luksch of Leitmeritz. The first number in which the struggles of the early Church against the forces of paganism are sketched, give indication of the superior character of the volumes. The work will be issued in about twenty-five *fasciculi*, to appear within probably one year, at the small cost of one mark for each number.

The *New York Times* (October 25th and 26th) published the letters of the French Bishop and parish priest who were concerned in the celebration of the marriage, about two years ago, of an American non-Catholic gentleman to a Catholic lady in France. The Catholic ceremony had in this case been anticipated by a civil ceremony before the American Consul, Mr. Van Buren. When the matter became public property there followed much discussion in the papers as to the lawfulness of a Catholic consenting to what is called a "duplicated wedding." An American priest undertook to write to the Bishop and to the *curé* in France, both of whom admitted the fact that the proceeding was unlawful. Both pleaded ignorance. And so did the party whose "duplicated wedding" had taken place in compliance with what seems to be a frequent enough occurrence in some parts of "Catholic" France.

Two students of Bryn Mawr College (Class 1901) have taken a novel method of assisting the Students' Building Fund of their Alma Mater by publishing a collection of verses "gathered from old and scarce Lanterns and Philistines" which might otherwise be lost. The volume bears the title of *A Book of Bryn Mawr Verses* (Gillins Press, N. Y.). It is a dignified way of appealing to the public for the furtherance of education. There is any amount of opportunity for eclectic work of a similar character which might justly take the place of the imposition of literary blackmailing that forces College journals upon those who do not appreciate unripe fruit. The production of such a book only needs direction and active search among old literary treasures.

Dr. Edward S. Holden, the Librarian of the United States Military Academy, West Point, New York, will be remembered as the writer who recently put the Galileo controversy on its proper basis from the standpoint of the scientist. In an article which appears in *The Popular Science Monthly*, for November, entitled "The Renaissance of Science," Dr. Holden states very definitely his contradiction of the opinions which consider the Mediæval times to have been intolerant in matters of science. He says: "During the whole of the Middle Ages there was never a time when the philosopher was not free to put forth his scientific conclusions—hypothetically—as theories to account for observed phenomena. He could not, however, directly attack religion, or even roughly handle received opinions on religious matters. At many epochs the first breath of heresy was fatal. Our own age is not very tolerant to attacks upon cherished beliefs. It is in a great degree its indifference to a certain class of inquiries that gives us our present liberty. Had Copernicus lived, his doctrine would not have given rise to scandal in the Church, because it was put forth as a distinctly scientific opinion quite detached from theological suggestion. It was not until 1616 that his book was placed upon the Index and then only as a consequence of the personal enmities that Galileo's bitter satires had excited."

Professor Holden does justice to the Middle Ages in another way also. He says the advancement of Europe from the sixth to the sixteenth century is an amazing phenomenon, and no one can study it closely without a sense of wonder that so much was achieved. "Its interest did not lie in the direction of science: its ideal was not comfort. At the beginning of the Dark Ages the problem of Europe was to tame the hordes of barbarians who had possessed themselves of the land—to contrive workable compromises between the customs, laws, ideals, institutions of northern and southern races. Given the point of starting progress is not slow. When we sum up what was accomplished the period is seen to be full to overflowing."

It is, indeed, gratifying to find that at last the misunderstood Middle Ages are coming in so many various ways to their deserved meed of praise for the wonderful work they did and the marvellous progress of the human race at whose accomplishment they assisted.

In his newest story, *The Heart of Rome*, Mr. Marion Crawford has the following racy contribution to the psychology of womankind and mankind: "Women are in a sense the embodiment of practice, while men are the representatives of theory. In practice, in a race for life, the runner who jumps everything in his way is always right, unless he breaks his neck. In theory, he is as likely to break his neck at the first jump as at the second, and the chances of his coming to grief increase quickly, always in theory, as he grows tired. So theory says that it is safer never to jump at all, but to go round through the gates, or wade ignominiously through the water. Women jump; men go round. The difference is everything. Women believe in what often succeeds in practice, and they take all risks and sometimes come down with a crash. Men theorize about danger, make elaborate calculations to avoid it, and occasionally stick in the mud. When women are at a stone wall they scream. When men are stuck in a bog they swear. The difference is fundamental."

In the preface to the *Crimson Fairy Book*, Mr. Andrew Lang amiably explains that although custom exacts the production of such a piece of literature it is useless, as far as ladies and children are concerned; and that in spite of it he is besieged by questions as to how he can possibly invent so many stories. As the number contained in the series is considerably larger than the inventions of Dickens and Dumas combined, he has more than once entered a disclaimer pointing out the improbability of his performing such a feat. "But the children do not understand this," he says, "or their dear mothers either," he adds, thrusting a good sharp pin into the "dear, darling" style affected by some writers for children. The reason probably is that he has a new set of readers every Christmas, and that his fifteenth volume will probably come into the hands of many a child whose mother had the first.

Books Received.

THEOLOGY AND ASCETICA.

ECCLESIOLOGIA; or, The Doctrine of the Church. Outline Notes based on Luthardt. By Revere Franklin Weidner, D.D. LL.D., Professor, Lutheran Theological Seminary, Chicago. Chicago, New York, Toronto: Fleming H. Revell Company. Pp. 115.

REPERTORIUM CHRISTIANO-CLASSICUM. Unser christlicher Klassiker-Schatz. Der gebildeten katholischen Welt gewidmet von Dr. A. Förster. Verlag "Selbstbildung" in Augsburg (Bayern; H 324). Pp. 44.

GESCHICHTE DER EHESCHIEDUNG im Kanonischen Recht. Vol. I.—Unauflöslichkeitsprincip und Vollkommene Scheidung. Von Dr. Ignaz Fahrner, Prof. Universit. Strassburg. Freiburg Brigg.: B. Herder (St. Louis, Mo.). 1903. Pp. 340. Price, \$2.00.

DER LITURGISCHE CHORAL. Von Dr. Benedictus Sauter, O.S.B., Abt von Emaus in Prag. Herausgegeben von seinen Mönchen. Freiburg Brigg.: B. Herder (St. Louis, Mo.). 1903. Pp. 86. Price, \$0.45.

SAINTE COLETTE DE CORBIE. 1381-1447. Par Alphonse Germain. Paris: Librairie Charles Poussielgue. 1903. Pp. 333. Price, \$0.40.

CATHOLIC PRAYER BOOK. Pp. 96. San Francisco: Catholic Truth Society. 1903.

CHURCH OR BIBLE. Which was appointed by Christ to teach mankind the true Religion? By Rev. Arnold Damen, S.J. Brooklyn, N. Y.: International Catholic Truth Society. \$3.00 per hundred.

CONSCIENCE AND LAW; or, Principles of Human Conduct. By William Humphrey, S.J. Second Edition. London: Thomas Baker. 1903. Pp. 225.

MORNING AND EVENING PRAYERS. Compiled by William Thornton Parker, M.D., Oblate O.S.B. Northampton, Massachusetts. A. D. 1903. Pp. 19.

L'HEURE DU MATIN, ou Meditations Sacerdotales. Par L'Abbé E. Dunac, Chanoine honoraire de Pamiers. Avec une Introduction par Mgr. Elie Méric, Professeur à la Sorbonne. Troisième Édition, Revue et Considérablement Augmentée par l'Abbé J.-B. Gros, Licencié en Théologie, Docteur en Droit Canonique, Ancien Directeur de Grand Séminaire. Tomes premier et second. Paris: Victor Retaux. 1903. Pp.: Tome I.—xx—392; Tome II.—431. Prix, 6 frs.

NAMEN UND SACHREGISTER ZU WETZER UND WELTE'S KIRCHENLEXIKON, oder Encyclopädie der katholischen Theologie und ihrer Hilfswissenschaften. Zweite Auflage. In neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten, begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Dr. Franz Kaulen, Hausprälaten Sr. Heiligkeit der Papstes, Professor der Theologie zu Bonn. Von Hermann Joseph Kamp, Pfarrer der Erzdiocese Köln. Mit einer Einleitung: zur Benutzung des Kirchenlexikons von Dr. Melchior Abfalter, k. k. o. o. Professor der Theologie in Salzburg. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp., xxxviii—604.

DEVOTIONS IN HONOR OF ST. FRANCIS. Compiled by a Franciscan Sister of the Convent at Woodchester. Edited by Father Bede (Wrigley), of the same Order. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 84. Price, \$0.30 net.

THE VIRTUES OF MARY. With a short dissertation on the "Salve Regina." By L. Lanzoni, General of the Institute of Charity. London: R. & T. Washbourne; New York: Benziger Brothers. 1903. Pp. 138. Price, \$0.50.

A PRAYER BOOK FOR SUNDAY-SCHOOLS. With a Method of Conducting the Children's Mass. New York: Cathedral Library Association. 1903. Pp. 91. Price, \$0.20.

EDUCATIONAL.

READING AND THE MIND. With Something to read. (Eleventh thousand.) By Rev. J. F. X. O'Connor, S.J. Sixth edition, revised and enlarged. John Joseph McVey: Philadelphia. 1903. Pp. 209.

LE SENTIMENT DE L'ART et sa formation par l'étude des œuvres. Par Alphonse Germain. Paris: Librairie Bloud & Cie. Pp. 385. Price, 4 francs.

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